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FRIENDS'
INTELLIGENCER AND JOURNAL,

1889.

FRIENDS' INTELLIGENCER, VOLUME XLVI.
FRIENDS' JOURNAL, VOLUME XVII.

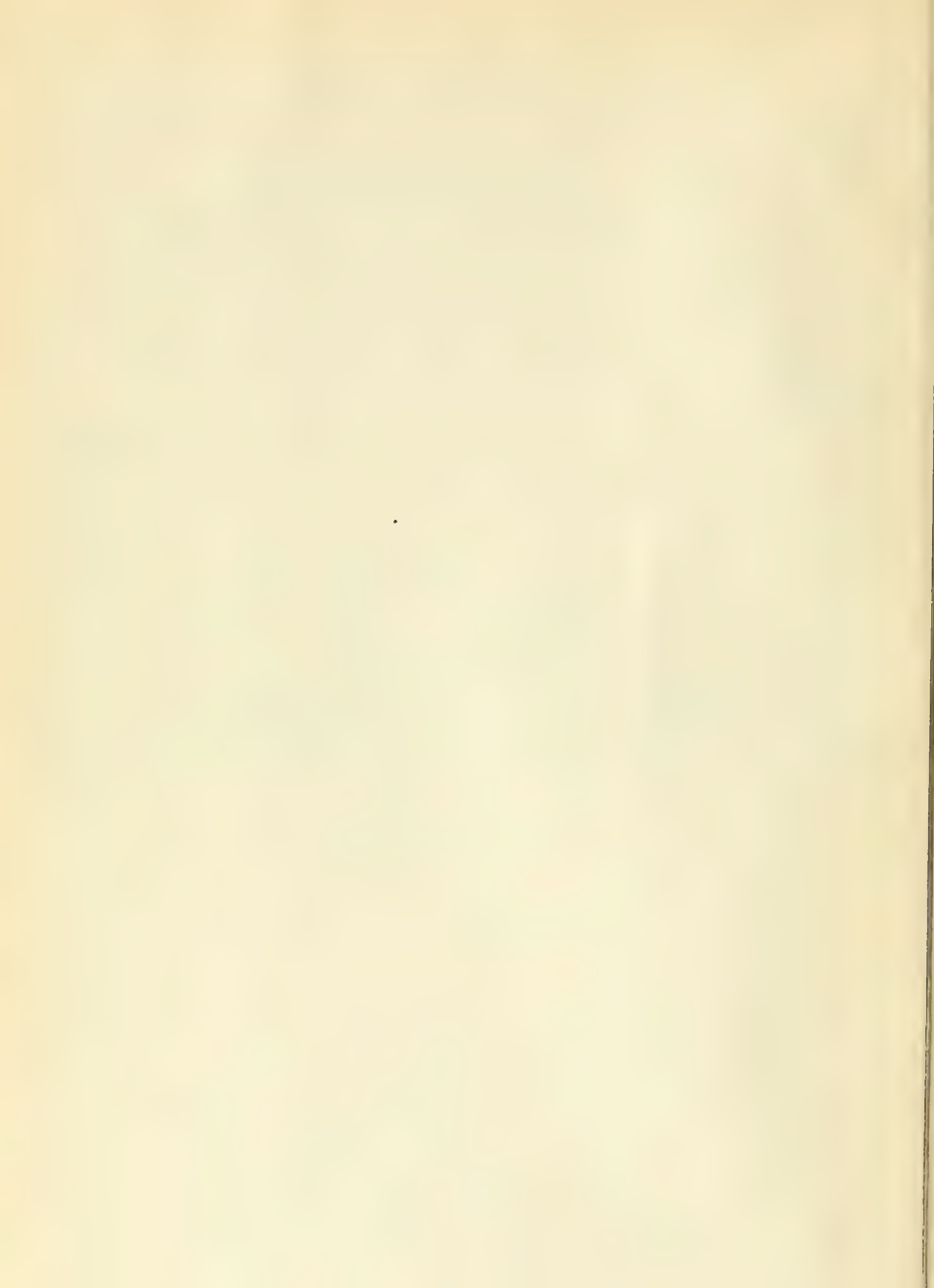
PHILADELPHIA:
FRIENDS' INTELLIGENCER ASSOCIATION, LIMITED,
921 ARCH STREET,
1889.

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 1. }

PHILADELPHIA, FIRST MONTH 5, 1889.

THE NEW YEAR.

THE year's bright dawns have melted into noon ;
The blazing noons have slowly burned away
To ashen twilight. Thou, the heir, for whom
The rose of morning opens its sweet bud,
The day prepares its fires, the mystic night
Makes starry silences, is thy account
For this day ready ? As a king thou'rt housed ;
Thy powers are royal. Like a golden door
Each day swings back for thee, disclosing space
For noble actions. Dost thou meanly crouch
In some dim corner of thy lordly hall,
A-weaving webs to catch the unwary guest
Or in its low-chill cellar art thou held.
In serpent-folds of sin ? Hark ! through the clear
And resonant azure of thy palace roof,
Voices as sweet as silver bells make speech.
Put on the cymbals of thy state, O prince !
Thine is the new year's opportunity.

—M. F. Butts, in *S. S. Times*.

For Friends' Intelligencer and Journal.

THE STABILITY OF CHRISTIAN FAITH.

PERHAPS our first inquiry should be, What do we understand by faith ? According to the standard definition, faith is reliance on testimony,—that which is believed on any subject ; in connection with religion it is “that trust or confidence exercised towards the moral character of God.” In the Epistle to the Hebrews,—formerly ascribed to Paul, but now believed to have been written by other hands,—the definition of Faith was : “The substance of things hoped for, the evidence of things not seen,”—or, as the Revised Version gives it : “The assurance of things hoped for, the proving of things not seen.” This is purely an ethical conception, and in full accord with the testimony of Jesus, who introduced no new religion, but preached that which was from the beginning, the communication of the Divine will to the inner consciousness of man. This will had been known and acknowledged, and as far as comprehended it had been obeyed. There are no loftier utterances of spiritual truth, no finer expressions of trust and confidence in the moral government of the world than are to be found in the oldest records of religious experience. Summing these up and uniting with them the best thought of his own and of preceding ages, Jesus gave forth a few simple but fundamental precepts, at once so clear and convincing that they commend themselves to the acceptance of the sincere seeker, unbiased by tradition and false ideas, whenever found. It is only as we separate these precepts from

the masses of creed and interpretation which have gathered around them that we become conscious of how few they are, yet how strong and full, meeting every condition of spiritual life with a freshness that like the manna which gathered every day, gave nourishment to the body, brings daily renewal of confidence and trust to the watchful soul. Covering as these precepts do the whole range of moral action, adapting themselves to every new unfolding of the germinal truths upon which they are founded, we can conceive of no future condition of the human family in which they will cease to be the spring of moral action.

Nothing in the three years of his ministry, so emphasizes the declaration : “In him dwelt all the fullness of the Godhead bodily” (Col. 2 : 9) as the far-seeing wisdom with which Jesus met and silenced the cavilings of Scribe and Pharisee over his rendering of the Law of Moses, and the utterances of the old prophets. “Because of the hardness of your hearts these things were suffered,” said the Teacher, and so in the ages that have followed his advent, some other way than simple obedience to the divine word heard in the inner chamber of the soul has found acceptance as the will of God.

While Jesus gave no final verdict except for the hypocrite and the blasphemer, he taught on all occasions that the Father's love was sufficient to meet and satisfy the spiritual want of the whole human family,—that the wrong-doer had only to forsake his evil way, ask for this love and live in its light, to become one with him. No “outward sign of the inward grace,” no observance of rite or ceremony did he attach as a requisite of the divine favor. The forsaking of the wrong, not the conforming to some ordinance, was the evidence of discipleship. “If ye have love one for another” was its sign.

Much is said about “the truth as it is in Jesus,” and every branch of the Christian Church, has its own definition of the term. Yet on that memorable occasion when he stood arranged before Pilate, who queried of him concerning himself, Jesus made answer : “To this end was I born and for this cause came I into the world, to bear witness of the truth.” This was his own testimony concerning his mission. The other question, “What is truth ?” was left unanswered. And this again shows the deep knowledge that Jesus had of the human heart as it was said of him, “He knew what was in man and needed not that any should tell him.” No man or set of men can on the authority of Jesus claim absolute truth. “We have the truth.” It is not contained within

lines of measurement,—it is arrived at through the unfolding of knowledge as to the rightfulness of thought respecting what we see and what we experience in our relations to one another and to the great Ruler of the Universe.

A menace to Christianity comes from its own adherents, who insist on statements and interpretations concerning what has been written, that the enlightenment of the age no longer accept as the Gospel. The difficulty lies with the Church which still insists upon floundering in a sea of tradition and speculative thought, which for nearly two thousand years has invested God with attributes altogether unworthy of his fatherhood, and has made acceptance with him to depend upon belief in canons and articles of human construction that have no warrant in the teaching of Jesus, who said of those who heard, and turned away from his message: "Ye will not come to me that ye may have life."—this life of God in the soul to which he called them.

It could scarcely have been otherwise in the first few centuries of the Christian Church. The philosophy of Greece and Rome and of the Grecian cities of Asia into which the Gospel was carried, together with the social conditions under which, outside of the Hebrew Nation it was first promulgated, were all against the simple faith set forth by Jesus. The old mythologies had indeed lost their hold upon the conscience, though the forms of worship were still observed. Speculative thought engrossed the attention of scholars and teachers, and while there was much learning, and some knowledge of God as the revealer of truth, there was little faith among the mass of the people in the intuitions of the soul that lead to communion with him. The thoughtful, reverent mind had outgrown the myths and fables, the oracles and sacred groves, of an earlier time, just as those who think for themselves, untrammelled by the myths and allegories that have formed the swaddling clothes of the gospel—are asking that the Christianity offered by the Church for their acceptance shall have a stronger and more abiding foundation to rest upon than dreams, visions, angelic apparitions, or miracles of healing.

The Divine Son, except in two instances, never claimed to be received as the Messiah, upon the wonder-working power ascribed to him,—a power that was commonly believed in at that time and finds many adherents in our own day. The words that he spoke to the people, *they* were life and power, and to these he cited them. He called them to find God not in groves and temples but within themselves. He taught that only as they were obedient to this divine power could harmony with God be experienced. He said to the erring: "Go and sin no more." They who were healed must have faith in the healing power, that the wholeness which it promised might be acknowledged as a gift from the Father in heaven. Throughout his entire ministry the constant appeal of Jesus was to their sense of obligation to God, who he declared was ready to hear and answer all who called upon him in spirit and in truth. There is hope for the permanency of the Christian faith in the earnest inquiry and re-examinations that now

engage the highest minds in the church. The literal rendering of many of the symbols and illustrations used by Jesus and the apostles, and embodied in the dogma of evangelical Christianity is giving place to the more spiritual views which a critical study of Bible literature and times is bringing into prominence, and the result must be to place the religion of Jesus,—the Christianity of the future,—again on its first foundation, the revelation of the Divine will,—that rock upon which he declared his church would be built. "Flesh and blood hath not revealed this," said Jesus, "but my father which is in Heaven." And this is ever a fresh revelation, which is given to meet the present need of the earnest seeker. It is in harmony with the spirit of the Gospel and with the experiences of faithful witnesses for God in our own and in past ages.

On this foundation the stability of the Christian faith is assured. No philosophy, no ethical culture, however pure or refined, that stops short of the revelation of the Divine will to that spirit in man which makes him the child of God, can meet and satisfy the needs of the soul. Only as it thrills with the consciousness of his presence and his power, is realized the fullness of the Gospel message. He who is satisfied to seek the highest truth in reason, independent of revelation, to look for the Eternal Good in *any* attribute or faculty of the mind however exalted, may, when the end of all that is perishable approaches, find himself without God and without hope. We can conceive of no greater wrong a man can commit against himself, and against the race, than to rest all that is most precious to the soul upon a basis which cuts off the unlettered from a participation in the hopes and aims divinely given and equally open to all men whatever their condition.

"It is the spirit that quickeneth," was the testimony of the Master. "Though I speak with the tongues of men and angels, and have not love I am become as sounding brass and a tinkling cymbal," said the devout apostle. Wherever this love finds a lodgment there will the faith of Jesus have expression in the life of the recipient. Whether he be learned in all the wisdom of the world, or without that knowledge, he knows of "the peace that passeth understanding" and satisfies every longing desire of the soul. This is that which is "hidden from the wise and prudent," and revealed to such as are compared to babes;—not that men are condemned for being wise and prudent, but for seeking to come into the divine relationship by other means than through loving obedience to his voice, that speaks to every intelligent listener, saying, "This is the way; walk ye in it."

L. J. R.

SUGGESTIONS FOR 1889.

SUPPOSE we think little about number one;
Suppose we all help some one else to have fun;
Suppose we ne'er speak of the faults of a friend;
Suppose we are ready our own to amend;
Suppose we laugh with, and not at, other folk,
And never hurt any one "just for the joke";
Suppose we hide trouble, and show only cheer—
How sure we shall be of a Happy New Year!

—St. Nicholas.

For Friends' Intelligencer and Journal.

NOTES FROM PALESTINE.—I.

JAFFA—THE PLAINS OF SHARON—THE TOWER OF
RAMLEH—JUDEAN HILLS—ENTRY INTO
JERUSALEM.

On a rounded hillock, about one hundred feet above the Mediterranean shore, stands the ancient town of Jaffa, looking somewhat like a fort. Long ago it was a Phœnician colony in the land of the Philistines. In the Greek mythology, Andromeda was here chained to a rock to be devoured by a sea monster, but was rescued by Perseus. During the Crusades the town was subject to many vicissitudes. Its walls are still standing.

Jaffa has the only harbor in Palestine of sufficient size to admit large vessels; even there it is often difficult to effect a landing, and passengers may wait hours in sight of the promised land before being able to enter it. Sometimes they must be carried part of the way to shore on the backs of men who have learned to breast the waves. This is the harbor where Jonah encountered the mighty tempest, when he was fleeing to Tarshish, where the rowers cast him into the sea, after vainly trying to bring the boat to land, and where he was swallowed by the great fish.

Both wind and tide were favorable when my friend and I approached the shore, in a steamer of the French Messagiere Line from Alexandria. With other passengers we were able to go to land immediately in the small boats.

About seven o'clock in the morning we climbed the steep and narrow streets of the little town, passing bazars containing a few eastern goods, and markets piled with oranges and lemons. Many of the houses were of stone, and although small when contrasted with our houses in America, were well built when compared with those in some other parts of Palestine.

After securing rooms at the hotel, we went to see the missions school kept by Miss Arnott and other English ladies. The Syrian children were reciting their lessons or sewing. They sang for us "Poor Cock Robin" and "The Letter Song," acting the stories while they sang, as children do in our kindergartens. Each little one, on entering the room, kissed the hand of the teacher, and then raised it a moment to her own forehead in the pretty Syrian fashion; they greeted us in the same way.

Two little girls, Aneasa and Sophia, who could speak English, offered to walk with us. They first took us to the orange and lemon groves, which are considered among the finest in the world, and where some of the fruit grows to an enormous size. The owner bade us walk on his land where we liked, and to help ourselves from the boughs and ground, just as at home one might do in an apple-orchard. The air was heavy with the delicious fragrance of orange blossoms, and we could pick ripe fruit and flowers from the same tree. After we had tasted many varieties and eaten all we wished, our host asked us to hold the upper skirts of our dresses while he filled them with luscious, golden fruit to carry away, since we had no baskets.

Aneasa and Sophia led us along the seashore, where the air was cool and refreshing and we looked for shells in the sand. They showed us some very tiny pink ones, hardly larger than a pin's head, which would have escaped our attention, if not pointed out. On the water's edge we saw now and then jelly fish of a beautiful blue color, called "the light of the sea;" but when we peered up one the little girls bade us throw it away, saying it was poisonous, and would injure our eyes if we touched them after handling it.

A Syrian woman was sitting on the beach with half a dozen little children about her. I stopped a moment to speak to the youngest, a baby just old enough to sit alone and play with the sand, which it allowed to slip through its fingers in a feeble way.

"You have a pretty baby," I said to the woman.

"Yes," she replied; "don't you wish to buy it?"

I inquired the price, and she named a sum in liras, the coin of the country, about equal to forty-five dollars. When we returned to the school and I told the ladies of this offer, they said no doubt the woman would have parted with the child had I paid the price, and that she had asked an unusually large amount for it.

We were shown a house by the sea-side where they said once lived Simon the Tanner, where the Apostle Peter lodged when he saw the vision of the vessel descending from heaven, wherein were all manner of beasts and creeping things and fowls, and where the messengers of Cornelius the centurion found him.

On the top is a little observatory or lighthouse. Entering by a curious doorway, we climbed an old narrow staircase, and found within a small Mohammedan chapel.

It is only thirty-four miles from Jaffa to Jerusalem. We made the journey in one day, by starting at six o'clock in the morning. Palestine has no other carriage road, and even this is not in good repair. Two English ladies from Miss Arnott's Mission School, went with us, and we had a lunch for four stowed away in our carriage box. Along this road the wood for Solomon's temple was brought, having been cut on the mountains of Lebanon and sent to Jaffa by sea.

Our way at first was bordered by cactus hedges and lemon and orange orchards. Now and then we saw a primitive water-wheel. We passed the ancient site of Lydda, where Eneas was cured by the Apostle Peter, and where the disciples came for him to go to Jaffa, upon the death of Dorcas. Then we crossed the plains of Sharon to Ramleh and wandered for half an hour among the ruins of an extensive mosque, tracing its outer walls and going down into its subterranean vaults. In the midst rose an old tower, still firm enough for us to ascend. From its top we looked across the entire plain, from the sea to the mountains of Judea. Palestine is usually a colorless country, but we saw it in the early spring, when the grass was of vivid green and the wild flowers were in full bloom. Fields of golden buttercups, groups of white anemones, masses of scarlet poppies, and roses of Sharon varying in hue but

commonly purpleish pink, glistened with dew in the April sunlight. The trees were olives, sage-green in color. Several small towns and a few round watch-towers, all built on slight elevations, were scattered over the plain.

At mid-day we spread our lunch on a rock under a fig-tree, at the narrow entrance to a valley. This spot is called Bâb-el-Wâdy, or Gate of the Valley.

In the afternoon we drove along the side of the Valley of Ajalon, in which Joshua commanded the moon to stand still, after his conquest of the five kings. Soon we began to ascend the mountains of Judea. We saw in the distance the traditional birth-place of John the Baptist, and passed a hill on which lies the town of Kolonieh, supposed by many to be the ancient Emmaus, though others claim that this was further from Jerusalem, where now is the modern village of Kubeleh.

The last of our way among the Judean Hills was very rough and steep, reminding us in its general character of some of the stony places of New England. The mountains of Moab were in sight and the mountains round about Jerusalem. The sun set and the moon rose. On the last hill-top before the sacred city we stopped and looked down upon its tessellated walls and towers, lying white and still in the moonlight. There is a large settlement outside of the walls. As we approached this, the lights gleamed from the houses, and we heard the sounds of active life. No carriages ever enter the narrow streets of Jerusalem; we left ours at the Jaffa Gate and went into the city on foot.

We walked towards a modest sign over a gateway, "The Mediterranean Hotel." This is the usual resort of tourists, and we found every room occupied. We arranged to take our meals there, however, and were assigned apartments in a spacious building close by, called the Bishop's Palace, of which we were the sole occupants. From our window we looked out upon David's Tower, a fine ruin still imposing, and, from our house-top, we saw, below, the Pool of Hezekiah, a rectangular sheet of water, two hundred and fifty feet long and one hundred and fifty feet wide, beyond which extended the flat roofs and domes of the city.

At the hotel every one spoke softly, for a young clerkman, who had come to visit Palestine, after taking holy orders in the Church of England, was dangerously ill with fever. He died in the night. The only relative with him was his brother, who was also a clerkman. On the following afternoon, we went to the little Protestant cemetery outside the city walls, where a few English and Americans were gathered together, full of sympathy for the sorrowing brother, while the stranger was laid to rest in a foreign land.

In the evening we saw the celebration of the Pass-over in a Jewish house. A father and two sons recited by turn from the Talmud, in droning voices, and at intervals passed around wine and unleavened bread.

The Jews are rapidly increasing in Jerusalem, chiefly through fresh accessions from Russia and Poland. In 1880 the Jewish residents numbered 5,000,

now there are 30,000. The Mohammedans, Christians, and Jews live, for the most part, in separate quarters of the city.

CORA AGNES BENNESON.

BARCLAY OF URY.¹

It is difficult for us who live in a Republic where good manners, mental culture, and integrity of character command admission to the best society, to understand the great importance attached by the English people to rank and to title. It is so with very many of them, however unwilling they might be to confess it even to themselves. And yet, perhaps, this should not excite our surprise. For centuries this estimate of rank and of title has been transmitted from father to son. No biography of an Englishman has ever been written in which, if there existed any relationship, however remote, to "noble" blood, this fact has not been carefully noted. Nor are rank and title without their seeming value. So sharply defined are the lines which socially separate royalty from nobility, and nobility from gentry, that whatever may be the wealth or the local influence of the latter, their usefulness as citizens, and their real worth of character, unless they have held some high office under government they must, in many instances, yield precedence to others, who may be, in every other way their inferiors, but who have this potent charm of knighthood or of nobility.

If such a state of things exists now that democratic principles are supposed to have made such growth in England as well as in America, what must have been the value attached to rank, title, and family influence two centuries ago? With a king restored to the throne, a court crowded with flatterers eager to destroy all traces of the simplicity of the Commonwealth, preferment eagerly sought; what courage—far more than human—must it have required to forego the advantages which social position, the favor of the court and alliance with distinguished families then gave. And yet this is just what, in the early history of the Religious Society of Friends many of its members did without hesitation, and apparently without regret.

Among these early Friends were men who had been officers of the army, clergymen of the Established Church, favorite preachers who renounced their pulpits and gave up "their living." There were men of culture, like Isaac Penington and Thomas Story, the latter of whom writes in his journal, that he was brought up as a gentleman and was skilled with the sword, with firearms, and other manly accomplishments. In Wales, many of those who became Friends belonged to families tracing their ancestry back to the ancient Welsh princes, and had been taught, almost from their cradle, as all such Welshmen are, to pride themselves on their birth and lineage. In Scotland, the Baron of Swintoun, and the Provost of Aberdeen, Andrew Jaffray, were men of mark and influence. The son of Sir William and Lady Margaret Penn, the prospective Viscount Weymouth, and the daughter of Sir William and Lady Mary Springett, had an enviable social posi-

¹ By James J. Levick, M. D. From *The Friend*, Philadelphia.

tion, while even gentle Thomas Ellwood was not without the advantages of birth and noble connections, as he tells in his quaint autobiography: "My mother was nearly related to the wife of Lord Wenman of Thame Park." For him Ellwood was named, and he had stood as his sponsor at the font. "I think," he adds, "I should have received from this lord some advantageous preferment in this world, as soon as he found me capable . . . had I not in a little time after been called into the service of the best and highest Lord, and thereby lost the favor of all my friends and relatives." That this loss occasioned him no lasting regret, is told in the next paragraph where he speaks of it as "a most happy change."

But that this renunciation of the world, with the social sacrifices it involved, required a more than human strength to bear, there can be no doubt. We do not now fully measure it. Seen through the mists of two centuries the picture is dim, the reality obscured. Or, as sometimes happens, the very love and reverence we have for these early Friends casts a glamor about their sufferings which makes them seem light or unreal. We read of months or of years of imprisonment, but we fail utterly to comprehend what this means. It is only when we bring home to ourselves what for ourselves or for those we love, months and years of imprisonment would mean, that we begin to understand the terrible meaning it had for them. They were human, as we are; they had their strong home-ties, warm affections, social enjoyments, even, it may be, their social ambitions. Human nature, two centuries ago, was much what it is now, and humanly speaking, the sufferings which they endured were just as hard for them to bear as they would now be for us. This we should never forget; nor should we ever forget that as there was something more than human required, so, in great mercy, there was a strength more than human granted them.

Tried with cruel mockings and scourgings, with bonds and imprisonments, their faith in the immanence of the Holy Spirit, the companionship of Christ never failed them; and however much, as men and women, they suffered, they found in this faith a companionship which cheered them in the solitude of the dungeon, protected them in the cell of pestilence, saved them when the fire of persecution was at its height. They knew, as only such as they could know, the full meaning of the words of the Babylonian king—"Did we not cast three men, bound, into the midst of the fire, and lo, I see four, and the form of the fourth is like the Son of God."

My thoughts have been turned in this direction from having lately visited the home of two men, the descendants of an ancient and honorable family, themselves in every way worthy of such an ancestry, the one a brave soldier, the other a polished scholar; the one the owner and the other the heir to a noble estate, a house which the people of Aberdeen loved then, and love now to honor—David and Robert Barclay of Ury. And yet these two men in obedience, as they deemed it, to the call of duty, put in jeopardy social position, preferment in Church and

in State, all, indeed, that most men prize in this life.

And when, later in life, "time, which maketh all things even"—or rather He who rules in the affairs of nations and of individuals, had so wrought that much of what seemed forever lost to them was restored; it was not until they had known much loss of substance, personal insult, and long imprisonment.

I cannot, perhaps, better describe this visit than by quoting from a letter written in Eighth month last by me to my sisters: "The drive from Braemar, a favorite summer resort in these highlands, to Ballater, is a delightful one, through long avenues of trees, over an excellent road, and by the sparkling river Tay. Six miles brought us to Balmoral, the Queen's highland home, a pretty homelike palace in a most picturesque situation, commanding a fine view of the surrounding country, hills and all. On the high hills are great cairns or heaps of stones, memorials of the Queen's friends; one immense one is called the Albert memorial. As we approached the palace, the first conspicuous object we saw was a large marble cross to the memory of the Princess Alice, and then the palace, to which there is a beautiful drive through a long avenue of trees. Then the grave of the Queen's faithful John Brown was pointed out, and his home in his latter years. We left our coach at Ballater, and thence by rail to Aberdeen."

If you ask me what led me to Aberdeen, I shall tell you Whittier and the Barclays—or, to put it more correctly, the Barclays and Whittier. I wanted to walk—

"Up the street of Aberdeen,

By the kirk and college green,"

where that bravest of early Friends, who probably made greater social sacrifices for his faith than any other of them, had lived, suffered and died.

And so, just so soon as I had brushed away the dust of travel, I asked my kind and attentive host of the "Imperial" if there were "any Quakers in Aberdeen." He could not tell me of one: thought they were all dead; but his good wife brought her wits to bear upon my question, and at last put me in the way of finding their meeting-house and its care-taker. It was a plain, comfortable house, on a side street. From its care-taker I learned that meetings were regularly held there, that next day would be their Monthly Meeting, that with few exceptions most of their members lived out of the city. After this, I went to look for

"—the Tolbooth prison,

Where thro' iron grates he heard

Meek disciples of the Word

Preach of Christ aright

I had a hard time to find it, the great town hall having lately been built on the site of its main building, though the old tower of the prison is left. I had a letter to the Chief of the Police, which my landlord had given me, and he took much trouble to find an old, old, disused key, and then, in the darkness, we climbed up into the old tower. The iron grated windows are still there, and in these rooms, doubtless, the Friends had been imprisoned. We were in

grimed with dust when we came down, but we had seen the Tolbooth.

Next day I went to the meeting-house, where were about twenty Friends, and the meeting was a silent one. The Friends were very kind, and after meeting two of them went with me to several places of interest: the University, the ancient meeting-house of Friends—now much decayed—and to the stone-yards where granite is polished. For this city of Aberdeen is built almost entirely of granite, and here the art of polishing this stone is brought to great perfection. Queen Street, though not equal in beauty to Prince's Street, Edinburgh, is yet a handsome street, with many imposing structures in it. But the universal use of granite gives the city rather a cold, sombre appearance. We passed by the old "kirk," which is a kirk no longer, and "the college green" is now an enclosure with but little that is green in it.

After I had parted from my kind friends, I took the train to Stonehaven, the station nearest Urie or Ury, as it is indifferently written. There was no difficulty whatever in learning where Ury was. It is as familiar to the people of Aberdeen now as it was two centuries ago. Indeed it is one of those great houses in which they take much pride. I took up the morning paper, and almost the first paragraph I saw was, "Floral fair at Stonehaven," at which the laird of Ury had made some pleasing remarks, which were reported in full. But the laird of Ury is no longer a Barclay, but a gentleman of wealth, having large interests in iron and coal, by name Baird. The ride to Stonehaven is a beautiful one. It is alongside the sea-coast and so far as the eye can see is the Great German Ocean, while the rocky coast is indented with little bays which give shelter to boats and are a pretty feature in the scenery. Fancy a railway along the cliffs at Newport and you have some idea of this. I could but think how, in their young days at least, the Barclays must have enjoyed this grand old ocean. Ury is about two miles or less from Stonehaven. There was a livery stable close by the station, and I tried to get "a trap," but in vain—every one was out or engaged. This was most disappointing; to be so near and yet so far, was indeed tantalizing. There was an omnibus from one of the hotels in Stonehaven, which is some distance from the station, and in the opposite direction from Ury, and I hired it. I know the driver took advantage of my necessities, but I could not be penny wise and pound foolish, and so, mounted on top of this empty 'bus at a good pace, we started off for Ury. It was a beautiful, bright, sunny morning—one of the very few which the British people had during the past summer. Driving by a high stone wall, we soon reached the lodge, and were admitted without hesitation to the park. And here began a series of surprises. We entered by a handsome gateway into a magnificent park, through which we drove, as it seemed to me, for nearly two miles. To my great surprise, I found the hall of Ury to be not merely a handsome country house but almost palatial in its character, at least much more like a palace than anything I had seen in Scotland, excepting Balmoral.

I drove up to the door of this palace, seated on top of the 'bus, then rang the bell and sent in my card. The house seemed full of guests, and I own I was a little nervous while I waited in the library. Presently a gentleman came in who gave me his name and excused the laird of Ury, who was entertaining his friends at luncheon. I told him I was a Philadelphian, a Friend, and much interested in David and Robert Barclay. He was very kind and polite; told me that the Hall was modern, and though he kindly offered to show me through the house, because it was modern,¹ I declined. "But," said he, "you must see the grave of Robert Barclay, the Apologist," and so, calling a lad who was passing by, he gave him the key of the little house which has been built over the graves of the Barclays.

My coachman had galloped back to the station with his 'bus, and there was nothing to do but to go on foot, which with my young guide, I did. It was a long, long, walk, through the park. We passed by the dove cotes, the kennels, even a bear house, with a bear in it, by pretty tenant houses, and other appointments of a grand estate. Then we had to climb a fence and walk a long distance through the fields before we reached the top of a high hill on which is built this house of the dead.² The sun had now become very hot; I had to hurry for fear of being too late for my returning train, and was really almost exhausted when, at last, I reached the summit of the hill.

In an enclosure of considerable extent is a house, looking not unlike a Wesleyan chapel. The lad unlocked the door and I entered the room, which, with its earth floor and stone walls, looked very bare and unattractive. The first half of the house is used as a place of burial for the family of Baird; then an inner door was opened, and I stood by the graves of David and of Robert Barclay. It is not a pleasant looking place; the floor is of earth and levelled. There are memorials telling of the antiquity of the house of Matthers and of Ury; but in the wall are two very plain and simple tablets which interested me much more. The inscriptions on these read thus:

"The grave of Colonel David Barclay of Urie, son and heir of David Barclay of Matthers, and Elizabeth, daughter of Livingston of Dunshay. He was born Anno 1610, bought the Barony of Urie 1648. Having Religiously abdicated the world, he joined in 1666 the Quakers, and died 12th of October, 1686."

Close by this another tablet reads:—

"The grave of Robert Barclay of Urie. Author of the Apologie for the Quakers, son and heir of Colonel David Barclay of Urie, and Katherin, the daughter of the first Sir Robert Gordon. He was born Dec. 23: 1648, and died October 3: 1690. Also

¹It is nearly forty years since Ury ceased to belong to the family of Barclay. An engraving of the old hall and meeting-house, by Wm Miller of Edinburgh, is still extant, and it is said that these were taken down A. D. 1855.

²On the 12th of the month called October, 1686, David Barclay's body was borne to a new burial place, selected as such by himself, situated on a rising eminence, near a mile to the north-west of his house."—*John Barclay, in Journal of Alex. Jaffray.*

his wife Christian, daughter of Gilbert Molleson, merchant in Aberdeen. She was born Anno 1647, and died Feb. 14, 1723."

The hill commands a view of highly cultivated country, and in the distance were glimpses of the great North Sea. I had to hurry back, through the magnificent park, to the station, but I had seen where had lived and had died two of the bravest and noblest of the early Friends.

SCRIPTURE LESSON, No. 2.

FIRST MONTH 13, 1889.

A SABBATH IN THE LIFE OF JESUS.

GOLDEN TEXT.—"And he entered, as his custom was, into the synagogue on the Sabbath day"—Luke 4, 16.

READ Mark 1: 21-31.

Our lesson passes over several important incidents in the life of Jesus that are related by the other Evangelists. The "Temptation in the Wilderness" after his baptism, preceded his going with the four disciples whom he had called into service, to Capernaum, a city of Galilee, on the northwest shore of the sea of Galilee.

On the Sabbath day, etc. All over the land of Judea, the Sabbath was observed, and houses were built in which religious services were held; these were plain edifices, not unlike our meeting-houses. In any place where ten men would pledge themselves to keep up the services, these houses, or synagogues as they were called, were built. As readers were appointed to read or expound the law and the prophets, it is believed that Jesus had become known to the people in that capacity long before his more public appearance in the ministry. After the reading of the law, the elder or ruler in charge invited any who desired to address the audience, to do so, and we find that Jesus frequently availed himself of the privilege, and although not of the priestly order, he spoke as one "having authority."

An unclean spirit. It was the power of Jesus over the unclean spirits that so profoundly impressed the people with his authority. A belief in demons and spirits of evil, that took possession of men, and unfitted them for the society of others, was current in the time of Jesus, and has continued to be held by a large proportion of the human family down to the present. There were many bodily afflictions that, for want of a knowledge of the organs of the human frame, and the wonderful net-work of nerves and arteries which give it force and vitality, were believed to be the results of demoniac power. As we become better acquainted with the laws of being, and the adaptations of life to its surroundings and know more of the phenomena of nature, we shall see that these beliefs were in harmony with the low state of knowledge that then prevailed, and realize how great was the spiritual power that Jesus must have been endowed with, and how clear his insight into the motives and action of those over whom his healing power was exercised.

He never lost the opportunity to benefit those who gathered about him, whether it was to help them by his counsel, to lead purer and happier lives, or as a good physician to minister to the afflictions

and diseases to which they were subjected. In whatever light we regard the numerous cases recorded of his power over the various diseases, we must see that it must have been the most wonderful miracle of all. It has taken the best minds all these centuries that we call the Christian era to unfold in its beautiful harmony the life and character of this divine man, and we are only now beginning to discover its true place in and its meaning to the whole human family.

There was a great contrast between Jesus and the Scribes; they dwelt upon the outward ceremonies of the Sabbath, he on the greater matters of justice, mercy, and faith that go home to the heart to quicken and to help; he taught men to love the good and flee from the evil.

From the earliest times the Sabbath was set apart as a day not to be employed in secular business. The seventh day of the week among the Jews was dedicated to the entire cessation of labor; and whether it was instituted by Moses or of Ante-Mosaic origin is a controverted point. An intentional violation of the Sabbath was at first punished by death, but lately the laws respecting it were greatly extended by the Jews.

Stated meetings for religious worship seem now to have been connected with the Sabbath until the time after the exile of the Jews. Jesus reproached the Pharisees for the stress they laid on a mere external strictness in observing the Sabbath, without a corresponding purity of life. While we believe that all days are alike good, it does seem essential to our intellectual and physical, as to our moral and spiritual natures, that we spend one day in seven in cheerful resting from secular employments and recreation, and devote a portion to attending meetings for Divine worship, and not to neglect works of necessity or mercy. Any work that will advance the cause of truth and righteousness in the world is lawful and desirable, for Jesus says it is lawful "to do good on the Sabbath day." The growing tendency to disregard the Sabbath in many parts of this country is much to be regretted, as such a course cannot fail to lower the moral standard of any people, and weaken us as a nation! Then the lesson is plain, it should be a day of rest, a true Sabbath of the soul.

Some things in the life of Jesus are not told in all the four gospels; but the preaching of John the Baptist is so closely connected with that of the Master that it is given considerable prominence by them all. Long before had the prophet Isaiah spoken through God's power of "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a pathway for our God," Isaiah had also prophesied in many beautiful ways of the future coming of Christ in the person of a Saviour who should be a saviour to his oppressed and enslaved people. He was to free them, to bring them good tidings, to open the eyes of the blind, and many other things, all of which Jesus of Nazareth strictly and lovingly fulfilled, though often only in a spiritual sense. His kingdom was to be the kingdom of God. But in spite of all these fulfillments, great

numbers of the Jews did not accept him as the Messiah whom they expected, since he did not appear in earthly pomp and power. Some, however, waited hopefully, and when John appeared declaring the Word of God, they sent to ask him if he were the Christ. He replied that he was not; that he was come to prepare the way for Christ's acceptance, according to ancient prophecy, to prepare a path in the wilderness for the coming king whose shoe latchet he was not worthy to stoop and unloose. John preached and baptized in the wilderness, which is barren, stony, uncultivated ground. Brambles and briars grow there, and an easy pathway was not readily found. But he spoke of the wilderness of the Jews' hearts, into which the spirit of good could not easily pass because of the brambles and stoniness of their self-righteousness and pride, which obstructed its progress. He had come to do what he could to clear these away, by preaching repentance and forgiveness of sins, and all who heard him willingly were prepared to receive the Christ when he should appear.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, FIRST MONTH 5, 1889.

PROFITING BY THE PAST.

How shall our past experience be made of value in the future of our lives, is a question that must often force upon us serious thoughts of life, its opportunities, its disappointments, and its failures.

Of very few, perhaps of none, can it be said "they have nothing to regret." Some word spoken thoughtlessly or in haste, has left a mark that time fails to obliterate. Some seed of bitterness has fallen in the rich garden of the affections that we find it hard to uproot. Thought and word and action all have their part in this complex life of ours, and that we do not profit more by our failures is due rather to the difficulty of setting a just estimate upon the consequences resulting therefrom than from any real intention of deceiving ourselves or others.

How often we find ourselves thinking, possibly saying, of some action of another, "I could not have done it," while at the same time something in our own conduct is passing under adverse criticism of which we are entirely unconscious. Very many of us in the little things that enter so largely into social intercourse are constantly liable to harsh and illiberal judgment. Often in the home, less care is given to these small matters than the details of social and domestic life at their best demand. There

are courtesies and amenities that have their root in the affections, and must spring up and grow in the genial atmosphere of a well-ordered home, to be all to us that they are capable of; and they have much to do with the estimate in which we are held by those with whom we have intercourse; if our early training has been deficient a loss is sustained that we find it hard to retrieve in mature life.

Everyone owes it to every other one with whom he associates, to present only that phase of his inner life, which will reflect the best that is in him; we gain nothing by obtruding upon others the angles and corners that make our own happiness incomplete; that which is best in ourselves will touch and thrill the best in him to whom it is offered.

Many of our most sorrowful experiences come from a failure to appreciate the value of "a word fitly spoken,"—or the importance of a generous deed when it is in our power to render such kindness; we say "if I had only thought," yes, it is for want of a thoughtful regard for the feelings or the needs of others, that we lose so many opportunities of being twice blessed.

While there is need of constant watchfulness that we offend not in *the word* or *the deed*, the better way for us all is to cultivate those fruits of the Spirit that make for peace, and let the spontaneity of action,—the overflow of the heart,—bear testimony to that condition of soul which "thinketh no evil." With this as the rule of life we shall find, as we pass the mile-stones of our journey, and look back over the road along which we have traveled, that there has been much to make the heart glad,—bright spots have opened where we least expected to find them; and as we have eased ever so little, the load, or made less heavy the burthen of a fellow traveler, we have had our compensation in the remembrance that another toiler along the world's great highway has found the road less rugged for our endeavor. To make the best use of our experiences we must examine our motives, and try ourselves by the standard of impartial judgment to which the final appeal must be made. And even then it is not always certain that we see the wrong in its wrongfulness since he who is in the wrong, is usually so from some deficiency in self-government or in moral perception, rather than from any wilful intention. This is a phase of the human mind that is not sufficiently taken into account when we judge of motives; but after all the adjustments in society by which each eventually finds "his own place," decides for us, better than we can for ourselves, however much we may dissent from the judgment.

It is but human to make mistakes,—to err in our estimates of persons and things may lose us valuable

friendships and golden opportunities, but our failures may be our best lessons if we examine carefully the ground of our defeat, and let our experience have due weight in deciding for the future.

A NEW BEGINNING.

Norwithstanding the conviction that every day is a new beginning, and that every night we should settle our accounts with the past hours, there is still an inspiring halo around the period that ushers in the New Year. And it is well to have such a distinctive point from which to date our new hopes and to send up our supplications for help in the coming months; our petitions for strength to grow nearer the high ideal which we should all hold in our hearts; something that may serve as a spur to us to renew our aspirations after the good and true; a convenient season when we can resolutely turn our backs upon the "hindering things," remembering them only to avoid them in the future time.

Recalling the past year with its anxieties and excitement, we have cause for deep thankfulness that there has been so much of good will, and so little of the spirit of bitterness and sectional strife that have in former times characterized such periods. True, we regret that the gain in national righteousness has not been greater, but let us hold fast to the faith that if the growth be slow it is more likely to be permanent.

In the realm of religion there are constant signs of greater toleration and a broader charity everywhere. A contemporary journal writing on this subject says:

"Men's creeds are not so different as they appear on the surface. In thoughtful men of all churches and all parties one finds the same ideas at work. One idea advancing everywhere is that Christian fellowship is not to be limited by theological agreement. Another steadily advancing thought is the recognition, throughout the universe of order, unity, harmony of administration. . . . On the part of scientific thinkers, there is a growing impression that the unvarying order of the worlds means something more than a mechanical order; that back of physical phenomena lies some higher power,—whether to be regarded only with reverent awe, as the agnostic thinks, or with filial trust and aspiration. These leading lines of thought do not meet, but they converge." That after all the misunderstandings, the same principles are at work, the same gospel underneath, "the same call to manly living, the same trust and aspiration toward God, and essentially the same recognition of Christ's leadership." This of itself is encouragement to move forward into a New Year with a hope that the Spiritual

life of the future will deepen, and the moral life will strengthen, lifting the physical and material till as time advances "the new year shall be a better one."

FRIENDS in different parts of the country who have interested themselves in past years for the circulation of the INTELLIGENCER AND JOURNAL continue to show their kindly feeling in that direction, and a good number of subscriptions are already renewed for 1889. Among them are a fair proportion of new names, to take the places of the old patrons who year by year are removed by death, and to give the list a further increase in its proportions. We think the paper was never more interesting than now, and perhaps never more available for good uses. The matter which we print from week to week is, we think, of real value to those who are interested in the Society of Friends and its principles.

MARRIAGES.

MOON—BALLINGER.—Twelfth month 20th, 1888, under the care of Alexandria Monthly Meeting, Va., John Moon, son of Henry B. and Martha D. Moon, and Caroline Ballinger, daughter of John and Rebecca Ballinger, all of Fairfax county, Virginia.

TRUMAN—SCRANTON.—On Fourth-day, Twelfth month 26th, 1888, under the care of the Monthly Meeting of Friends of Philadelphia, Howard J. Truman, son of Dr. James and the late Mary A. Truman, and Elizabeth C. Scranton, daughter of Frederick and Mary M. Scranton, all of Philadelphia.

DEATHS.

MATHER.—In Philadelphia, Twelfth month 27th, 1888 Lydia T. Mather, of Centlyn, Montgomery county, Pa., a member of Gwynedd Monthly Meeting. Interment at Gwynedd Friends' ground.)

PEIRCE.—Twelfth month 26th, 1888, at Brandywine Summit, Delaware county, Pa., Thomas J. Peirce.

PETTIT.—At the residence of his brother, Jonathan Pettit, Moorestown, N. J., Twelfth month 25th, 1888, Lewis Pettit, in his 70th year.

RUSSELL.—On Twelfth month 31st, 1888, at his residence near New Market, Frederick county, Maryland, Joshua Russell, in the 95th year of his age. A member of Pipe Creek Monthly and Bush Creek Preparative Meetings.

SMEDLEY.—On Twelfth month 15th, 1888, Emmor Smedley; a member of Little Britain Meeting, Lancaster county, Penna., in the 72d year of his age.

After passing through the very depths of adversity, he was for months a patient sufferer from a cancer on his neck, which finally terminated his life. Throughout all he manifested a true Christian spirit and not a murmur escaped his lips.

WILLIAMS.—Twelfth month 24th, 1888, Hannah C. Williams, in her 60th year. Interment from Friends' Meeting-house, N. J.

WOOLMAN.—At the residence of her son, near W. Stokes, near Medford, N. J., Twelfth month 25th, 1888, Rachel E. Woolman, in her 82d year. Interment at Rancocas, N. J.

MARY T. HOLLOWELL.

In memory of Mary T. Hollowell who departed this life First month 23d, 1888, at the residence of her daughter, Martha H. Lindley, after a lingering sickness of one hundred and twenty days, in her 81st year; a member of Blue River Executive meeting of Friends.

She was born in North Carolina, in 1807, and with her parents removed to Washington county, Indiana, and settled near Blue River, in 1815. Her suffering was intense most of the time during her sickness. Yet she seemed to be led beside the "still waters" of life, for she was never heard to murmur at her lot. She often said, "When it is the Lord's will I am ready to be called home." She expressed her confidence in God by such Scripture texts as: "The Lord is my shepherd, I shall not want," "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, Thy rod and thy staff they comfort me." And many times she repeated the whole of this beautiful psalm.

As she sat in our midst toward the close of her life, we felt her power for good in our little meeting, for she came in that spirit of devotion to the Master which is requisite in order to receive the baptism into oneness with Him.

She loved little children, and drawn by that love, her grandchildren gathered reverently around the coffin to take leave of the earthly form of one who had been a dear companion to them in childhood's days. Interment at Blue River burial ground, First month 24th, 1888.

S. H.

EDWARD MERRITT.

I have been interested in reading the tributes of others to this Friend and I will offer a few words in addition, however feeble they may appear. It was my privilege to be present at the funeral services, where much testimony was borne to his many Christian virtues, which were all true. His parents, Daniel and Martha A. Merritt, were both estimable members and elders of our Society; both of staid and sound mind, who could not instill into the minds of their children anything approaching the weak and frivolous natures. The subject of this article was one zealous of good works, fond of disseminating Friends' books, and visitings, and on all proper occasions would willingly exchange views with others not of our fold, to the advantage of our Society, and to their own edification. A beautiful trait in his character was when strangers came amongst us he was the first to approach them, and in the social circle where any were not much noticed he would single them out and especially interest them—noble trait, a portion of which was inherent and intuitive. Of his interesting family only one sister remains, still occupying the lovely home of her cherished parents, now left nearly alone to bear the loss of a beloved brother. A devoted wife and two children survive him, one the wife of a missionary in a far Eastern city. The parting with this loved daughter is thought to have been the first breaking of his hitherto well balanced mind.

As we viewed the remains the quiet placid expression suggested the thought, "Mourn not for me, I am resting, but mourn rather for yourselves and your children." "Blessed are they who die in the Lord, yea, saith the Spirit, they rest from their labors and their works do follow them."

J. C. H.

Plainfield, N. J.

THE good things of life are not to be had singly, but come to us with a mixture, like a school-boy's holiday, with a task affixed to the tail of it.—Charles Lamb

THE CONDITION OF DUBLIN YEARLY MEETING.

[A contributor, "I," in the *British Friend* (Glasgow and London), for Twelfth month, under the title "Twenty Years of Our Life," gives some interesting details concerning the Yearly Meeting of Dublin. We give most of it below.—EDS.]

I HAVE been looking over the statistical returns of Dublin Yearly Meeting for the past 20 years, believing that the narratives of two decades should give a pretty correct statement of our actual condition, and I am sorry to find these figures reveal a continued tendency towards extinction, and they suggest that the above heading should be 20 years of *death* instead of *life*.

During the period under review our numbers have been reduced by "Removals out" exceeding "Removals into" 230, and by "deaths" exceeding "births" 153, making a loss from these two sources of 383 members. This, however, is reduced by "Admissions" exceeding "Disownments, Resignations, and Practically Withdrawn" 95, which results in a net annual loss of 14 members.

Removals are perhaps less under our control than any of the other items which affect our numbers, and I fear the adverse balance of 230, equal to 11½ annually, cannot be much reduced so long as Ireland is a poor country. I shall, therefore, pass on to births and deaths.

Our death-rate compares favorably with that of the general population of our island, yet it is in excess of our birth-rate 7½ annually. Our marriages, "according to rule" and "not according to rule," bear a higher proportion to our members and non-members than the marriages of Ireland do to the entire population, but the number of births to each marriage is barely one-half what it is for the whole country.

Admissions, also disownments, etc., are the next items claiming our attention—the former exceed the latter by 5 annually. It is, however, some satisfaction that the balance is on the right side. Probably these items are more amenable to the arrangements we make from time to time than are any of those already referred to, and they offer a wider field for the exercise of our Christian efforts. Admissions, also disownments, etc., are largely dependent upon the teaching we supply to those who come within our reach. The aim of that teaching should be retention of our present members, and enrolment as members of our non-members.

Our average annual official teaching power consists of 35 ministers, 81 elders, and 119 overseers, making a total of 235. Our average numbers are 2,883, less the 235 teachers, say 2,648 members and 754 non-members. Total 3,402 for the 235 teachers; or 14½ to each. This enumeration does not take into account that portion of the 80 "who speak in meetings," but not in any official position, nor those engaged in any approved Christian work, and not included in the above; nor the humble efforts of parents. Under this arrangement there are annually 35 non-members fitted for and admitted into membership, while there are 30 members lost (including

those practically withdrawn), giving the Yearly Meeting a net increase of five members each year as the result of the labor of all these teachers. And in connection with this, it is well for us to remember how often it is said of our older and younger members that many of them know so little of our distinguishing views. This cannot be considered a success, and should lead us to examine closely our various organizations with the view of finding out the cause of the defect, and boldly applying the remedy which appears needful.

In our honest searching we must not hastily say our teachers are the cause of such a failure; they did not apply for their present appointments, but after a time of probation we considered them to be qualified by the Great Teacher, and in open meetings we installed them. We must look beyond the teachers to the conditions under which they have to perform their duties if we are to discover the weak links. Ministers, numbering 35, are rightly regarded as our principal teachers; they were brought up amongst us; took part in the ordinary work of the Society, and, while under these circumstances, received their "gift" in the ministry. In due time they were "recorded," and then assigned particular seats in meetings, and now our written and oral advices tell them they are not expected to take so general a part in the working of our Church as they were accustomed to in the past. The meetings of ministers and elders embrace about one-half our appointed teachers; their duties are the care of the ministry and the shepherding of the flock. This work is of vital importance to our well-being, yet we tell the members that they need not report to the Church till the Yearly Meeting takes place, although they are to report to themselves in Monthly, Quarterly, and Yearly Meeting capacities. Overseers, who compose the other half of our official teachers, are not requested, nor even encouraged, to report on the trust we have committed to them, so that neither at our Monthly, Quarterly, nor Yearly Meetings do we know what they as a body have done. Is it any wonder that the result of the working of such an organization should be the annual increase of only five members to our Yearly Meeting? and need I apologize if I offer suggestions differing somewhat from the course of things which has prevailed so long amongst us?

Instead of the present arrangement developing the active Christian life of our teachers, and bringing them into closer sympathy with the Church at large, it produces an opposite effect, and reacts upon the unofficial portion, so that, wrongly or rightly, the latter have not in the former the confiding spirit that ought to prevail. In addition to this, the Church is burdened by the number of official meetings that ought to be held. There should be meetings of "Ministers and Elders" in Monthly, Quarterly, and Yearly capacities; of "Oversight," Quarterly; while overseers are recommended to have frequent meetings. Surely the time has come to reduce the number materially, and concentrate our energies on a few and work them thoroughly.

It has been long felt, both inside and outside the Meeting of Ministers and Elders, that it is not in

touch with the Church at large, and efforts have been made at various times to remedy this. We have encouraged that body to invite to some of its meetings overseers—"those who speak in meetings," and "those who take part in approved Christian work"—but we know there is reluctance in some places to give the invitation and in others to respond to it, so that it is unwise to look in that direction any longer for a solution of our difficulty. I would, therefore, venture to make the following few suggestions, which should, I think, in a great measure meet the necessities of the case.

We still need a body to have oversight of the ministry and of the conduct of our members and non-members, but instead of this being attended to by meetings of "ministers and elders, oversight, and overseers" as at present, I propose these three bodies cease, and that the duties be performed by a thoroughly representative body approved by the quarterly meeting, reports to be made to Monthly, Quarterly, and Yearly Meetings. Some members of this oversight body should sit in front of each meeting, as far as possible.

I also propose that we discontinue the present mode of "recording" ministers, but consider every member who is engaged in any approved Christian work as a minister or teacher; that a special meeting be held quarterly to consider approved Christian work; that all connected with such work be members in common of such meetings, and that reports be sent to Monthly, Quarterly, and Yearly Meetings.

Teachers who believe they are called by their Heavenly Master to work for a time outside their own Monthly Meeting, whether to preach the Gospel in general or some points of it in particular—such as peace and temperance—would lay the matter before the Monthly Meeting as ministers do now, and if they receive the approval of the meeting, would be liberated and their needful expenses paid.

MEETING AT THE COLORED HOME.

EDITORS INTELLIGENCER AND JOURNAL.

At the meeting at the Home for Aged and Destitute Colored People, on the 30th ult., a number of Friends and others were present. Arthur Middleton made some appropriate remarks, reminding his hearers of the nearness of the close of the year, and the necessity of making new resolves, at the beginning of the new year, which is so near at hand. After some other remarks which did not meet the witness for truth in the minds of many, Samuel S. Ash, in a very clear manner, showed the love and unity which should reign in the hearts of all, thus doing away with all intolerance. I think persons in addressing a promiscuous company, possibly of all denominations, should avoid any thing like controversy. But the Christ-like words of one brother, S. S. A., were like oil upon the troubled waters; and the feeling seemed to subside, as though Jesus had indeed been among us with his "Peace, be still." C. A. K.

With regard to meeting, be careful to speak in a soft, tender, kind, and loving way. Even when you have occasion to rebuke, be ready to manifest kindness. The effect will be incalculably better.—Ballou.

DECEASED AT 102.

THE Baltimore *Sun* of 12th mo. 24 has the following: Miss Rebecca Russell died on the 21st inst. at the home of Mrs. Henry Stabler, at Brighton, Montgomery county, aged 102 years. She had displayed no signs of illness, but was found dying in her room by one of the household, and breathed her last a few minutes afterward. Miss Russell was a relative of the well-known Levering family of Philadelphia, and came to Maryland fifty years ago with the late Mrs. Thomas Lee, who was her intimate friend and companion. After the death of Mrs. Lee at her home in Sandy Spring, Md., Miss Russell made her home with the daughter of Mrs. Lee, Mrs. Henry Stabler, where she lived until her death. Miss Russell was a member of the Society of Friends and attended the Meeting-House in Sandy Spring whenever the opportunity offered. She was known throughout Montgomery county. Not a wrinkle lined her brow, and she did not appear to be over 65 years old. She was a woman of fine intelligence, and possessed her activity of mind and retentive memory until her death. About a year ago her sight failed, which prevented her from indulging in her taste for reading. She was able, though, to go about the house without any assistance. She lived a quiet, unobtrusive, estimable life at the home of Mrs. Stabler, and was beloved by the young people for her bright disposition. On her hundredth birthday she received numerous callers, who congratulated her on her remarkable health.

SOMETIME, SOMEWHERE.

UNANSWERED yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted—
Perhaps your part is not yet wholly done;
The work began when your first prayer was uttered,
And God will finish what he has begun;
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted;
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

"DAY BY DAY."

DAY by day for every sorrow,
Day by day for every need;
Take no thought for each to-morrow,
God doth e'en the sparrows feed.

Day by day our bread He giveth,
Day by day our strength supplies,
And the same He ever liveth,
Watching o'er us from the skies.

Day by day for every pleasure,
Look not for the coming rain;
Love it was that gave the treasure,
Love that takes it back again.

Day by day for every duty,
Think not of to-morrow's task;
He will crown each work with beauty
If His aid we only ask.

Child of God, be this the token
Of thy love, that day by day
Thou wilt trust His faith unbroken,
For the promise still is yea.

Child of God be this thy glory,
Thus to trust him all the way,
And when ends thine earthly story
He himself will be thy day.

—Selected.

WILLIAM PENN'S PREACHING IN THE
HOTEL YARD AT WELLS.

[Elizabeth Robins Pennell, of Philadelphia, (now resident in England), sends to *Harper's Bazar* an article relating to the old Crown Inn, at Wells, and William Penn preaching there.]

In the guide-book of Wells one of the most prominent names is that of Bishop Beckington. Like many other Churchmen of his day, he was even greater as a builder than as a bishop. It was he who built the market-place, pretty still, though the turreted, statued gateways leading into Palace and Cathedral are defaced with large plate-glass windows, and only one of the houses has kept its gables and projecting stories, its diamond panes and carvings. Fortunately this is the very house to which associations as well as picturesqueness give a particular interest. From one of its wide bow-windows William Penn preached the grace of God to the people of Wells as it never before had, and indeed, it may safely be said, as it never since has been preached to them by the Lord Bishop or his canons. And now, when Americans—Pennsylvanians above all—who know anything of their country's history look at the old house, with its crooked gables and bulging windows, and its court, where the carving is so sadly weather-worn, it is of the man who here delivered one sermon they must think, rather than of Bishop Beckington, who made the place beautiful, but whose name is probably forgotten once the guide-book is closed.

The story of Penn's visit to Wells is worth remembering. The incident, insignificant as it is, compared to the greater events with which his life was crowded, is very characteristic of the man. It happened not long after the death of the wife he loved so dearly. His mind, however, for the first time in many years, was at peace, and his sorrow was easier to bear because of the two great consolations that had just come to him. Friends who had looked doubtfully upon the favor in which he was held at court had once more taken him back into their con-

fidence; the beloved province for which he had toiled so incessantly, and of which for a while he had been deprived, was now restored to him by the King.

Once more he went about the country, as he had gone in earlier years, preaching and exhorting, in hopes that his words might perhaps do for others that which Thomas Loe's had once done for him. He had been traveling between the hedgerows of Gloucestershire and along the deep-sunken lanes of Devon and Somerset, holding meetings on the way, now in open fields, now in town-halls, when he came to Wells, the little low-lying town of two long straggling streets separated by the Cathedral, with its Bishop's Palace to one side, its Vicar's Close to the other. The old house in the market-place hung out then, as it does still, the sign of the Crown; but in those times it probably had not come down in the world, but occupied the position the Swan does now, and was the inn of the town. The first thing the travelers had to do was to see the Bishop, for without a license there could be no preaching in peace. For all the modern restoration and destruction, the main features of Wells have changed so little that you can follow Penn from the market-place through the gateway called the Bishop's Eye, where the wall-flowers now make such bright bits of color on the crumbling stone-work, under the trees beyond, across the draw-bridge, where a great horse-chestnut drops its low-spreading branches into the water of the moat, and so to the Palace.

It was like Penn, who was not afraid to speak out his mind to kings and princes, to determine to hold a meeting in Wells, which has always been essentially a cathedral town, and nothing more. To-day you feel that if it were not for the Cathedral, upon which its interests centre, it would cease to exist altogether, or else quietly settle down into village life. It is a little hot-bed of Conservatism, where the Church, so necessary to fill the tradesmen's pockets, is as deeply respected as the State, and where not only are few Liberals to be found, but hardly a Dissenting chapel. The people explain the presence of the Carmelite Convent by telling you that the nuns came over from France when so many religious orders were banished from that country. The Salvation Army, though its officers make a great noise and daily besiege the town, has but a small following. It is easy, then, to imagine what the place was in the latter half of the seventeenth century, when Non-conformists were still being persecuted and imprisoned. To go there to preach the new gospel was to beard the Church lion in his den.

It was equally in keeping with Penn's love of peace and order that when he thought it his duty to preach in Wells he should first ask the Bishop's permission. No one could defend his own rights better than he, and perhaps for that very reason no one was more unwilling to put himself in the wrong.

But why should he hold a meeting in Wells where there were no Quakers? asked the Bishop; what truth had he to reveal to the people that they had not learned already from ministers of the Established Church?

"The grace of God," Penn answered.

"We preach the grace of God," said Penn.
 "But not as the Quakers," Penn answered.

He did not leave the Palace, however, until the permission had been granted. It was because the Town-hall was not to be had for his purpose, those in charge sharing the prejudice against Quakers so general among people in authority, that Penn decided to address the meeting from a window of the inn. It is not difficult to picture him standing there, the wide casements thrown open, a man fair to look upon in middle age, as he had been in youth, the beauty of his face and the sweetness of his words winning to him many hearts in the multitude below, just as they had out in the far West when he smoked the pipe of peace with his Indian friends, or in Holland and on the Rhine, whither he went to help those who were still seeking the light. It is by a curious chance that the window in which the man of peace stood now overlooks a cannon from Sevastopol! Two or three thousand men and women, it is said, crowded the market-place. One wonders how space was made for so many, for a few tents and vans and stalls in fair week will fill it to overflowing. And one cannot help contrasting those eager thousands with the insignificant handful of worshippers who barely fill the choir of the Cathedral during daily or Sunday service; for the people of Wells, if they do not join the ranks of the Salvation Army, or set up unorthodox chapels for themselves, do not, on the other hand, give very active support to their own Church. But, wherever he went, the eloquence of Penn always held his listeners, even if they had come together out of curiosity, and here in Wells from his window he looked down on a mass of upturned faces, the high gabled houses opposite making a pretty background, while above and beyond them he could see the tower of the Cathedral where the Bishop preached his sermons, which were so little like those of the Quakers. And as he spoke that which was in his heart, his earnestness went from him to the people, so that when constables came and arrested him there was much disturbance among them, and the magistrates were frightened. For Penn had secured his license from the Bishop, and there was no just charge against him. They were forced to let him go but they had done "just enough to manifest the keenness of their stomachs for the old work of devouring, in that they could not refrain from whetting their teeth again after the Act of Toleration had blunted them."

In reading about Penn one cannot but feel that it was the power of keeping his enthusiasm within bounds that added so much to the strong influence he exercised over his fellow-men. In Wells there were many people who must have remembered how different had been the coming of James Naylor, the fanatic whose conversion struck George Fox with a great fear. He had let himself be proclaimed the Everlasting Son, the Prince of Peace, the Fairest among Ten Thousand, and people had strewn their garments on the ground before him as the Jews had before Christ in Jerusalem. But Penn came as a man among men, no better or no worse than I am. His faith was too strong, his knowledge of the world

too great, for him to fall into the folly of fanaticism. When I used to see the small detachment of the Salvation Army making its nightly rounds, the woman in front with flushed face turning to keep time, the man behind pounding his big drum, and all with wide-open mouths shouting their loudest, it seemed to me there could be no question that the man who, from the house by which these noisy Christians marched, once spoke with quiet sweetness, but with a love that made men listen, had chosen the better part.

LOVE AND WORK.

Love and work are often far apart in our thoughts, but it is only when they are united that the highest results are achieved. Duty and necessity will make men faithful, but never inspire them. Love, on the other hand, adds to absolute fidelity a glow and inspiration which are creative. Those who have studied Corot's morning skies, deep and tender with an unfathomable light, have often wondered why this artist alone of all his contemporaries has mastered the secret of the morning sky. But they have ceased to wonder when they read of the passion for the sky of dawn which possessed the great painter, and led him, morning after morning, year after year, into the open fields, to sit there absorbed and enchanted while the night slowly changed to day about him. Corot loved the dawn, and the dawn inspired him as it has inspired no other artist. It is the absence of love which makes most work drudgery. A good deal of that which is put by necessity into men's hands to do cannot of itself evoke this feeling; there is nothing in it which touches the imagination or appeals to the emotions. When the work itself does not possess these qualities, it can still be done in the spirit which inspires them. A man may love life and all that it brings him in the way of opportunity with such intensity and whole-heartedness that the meanest detail of it comes to have meaning and beauty in his eyes. All great workers, men who have achieved the very highest results and have stamped their performances with individuality and distinction, have been men of a mighty passion; they have been enchanted by the thing they were doing; and their devotion to it, their absorption in it, have betrayed the marks of a great affection.

There is a great deal of work, however, given to men to do which is capable of calling out the deepest sentiment of love, which has in it suggestions for the intellect, appeals to the imagination, outlooks for usefulness, sufficient to lay a spell on the greatest nature that ever handled tools. So, no one can doubt who looks at his canvases, did the work of painting appeal to Raphael; so, unquestionably, did the work of writing throw its spell over the great soul who passed through three worlds in order that he might see man in all the conditions of his estate. The same mighty passion is found in the achievement of every great worker, and every great man must of necessity be a great worker. The aged statesman who spoke a few weeks ago at Birmingham unquestionably loves the work into which he has put such tremendous and tireless energy. No mere sense of

duty, no whip of necessity, could ever have drawn out such a magnificent and unbroken activity as that which has made the history of Gladstone. We all needed to come into closer contact with our work. It is not enough to make a sense of duty wait upon it, it is not enough to brood over it in thought, penetrating it with ideas and giving it the order of a new and fresher method; we must press it to our hearts if for ourselves and for others we would transform what might be its drudgery into the discipline that makes character, and transmute its hard materialism into something spiritual and satisfying.—*Christian Union.*

From the West Chester, Pa., Local News.

FORGIVENESS.

"My heart was heavy, for its trust had been Abused, its kindness answered with foul wrong; So, turning gloomily from my fellow man One summer Sabbath-day I strolled among The green mounds of the village burial place, Where, pondering how all human love and hate Find one sad level; and how soon or late, Wronged and wrong-doer, each with meekened face And cold hands folded over a still heart, Pass the green threshold of our common grave, Whither all footsteps tend, whence none depart; Awed for myself and pitying my race, Our common sorrow like a mighty wave Swept all my pride away and trembling I forgave."

—John G. Whittier.

The venerable and beloved author of the above truthful lines this day completed his 81st year. In a letter dated Seventh month 13th, of the present year, he uses this expressive language: "I have reached a period in life when new fame and notoriety are burdensome; and love, the love of God and our neighbor, is the one thing which makes life really worth living." This is the experience of one full of years and full of honors, and we may also add, full of "faith, hope, and charity." How beautiful it is that, as life here draws to a close and the shades of night come perceptibly on, to see these Christian traits shine forth like the rays of the setting sun gilding with radiance all surrounding objects!

The publication of the article on "Forgiveness" in the *Daily News* of the 22d ultimo has elicited the following: "I have the *Daily News* of the 22d containing thy contribution on 'Forgiveness.' It is one of the rarest and most difficult to exercise of human virtues. The incident in the lives of Webster and Benton was quite familiar to me, as I have read with much interest Harvey's book. We had, near home, a conspicuous instance of a similar kind. After a personal intimacy of many years between the late Eli K. Price and Henry C. Carey, of Philadelphia, an estrangement arose growing out of a misunderstanding of a business matter, in which Carey erroneously imagined he was injured. Strictly, it was an honest difference of opinion in regard to the value of a security. Carey took offence and was quite indignant, broke off all personal intercourse, and they met frequently without speaking for some years. At a social gathering one evening where Frederick Fraley, General Patterson, Morton Mc-

Michael, and other venerable men were present in a group by themselves with Henry C. Carey in the centre of the conspicuous circle, Eli K. Price approached. All except Carey welcomed him warmly with cordial hand-graspings, and, for a moment, there was an awkward, embarrassing silence, when, prompted by a sudden better impulse, Carey held out his and exclaimed, with much feeling: 'Price, my good friend, how are you? We are both getting old, too old to be anything but friends. Here is my hand, take it, and let us forget our differences.' Of course, the response was friendly, their old friendship was renewed, and in less than a year Carey was dead."

The late Samuel Bettie, Jr., of Philadelphia, a minister in the Society of Friends, related to the writer the following occurrence in his own life, and, as he has for some years been deceased, there seems to be no impropriety in making it public. One First-day morning he felt his mind strongly impressed with the belief that it was his duty to go to a certain house, the occupants of which were strangers to him, and slip under the front door a tract on "Charity and Forgiveness," published by the Tract Association of Friends. It was a humiliating act, being at the time of day when many persons were on the streets, returning from their places of worship, etc., but he did what he felt to be his religious duty. Samuel Bettie was afterwards informed that on that day a female member of the family on entering the door picked up the tract, carried it to her room, and read it. It appeared there had been estrangement toward some one, arising, perhaps, in the settlement of an estate, in which hard feelings had taken possession of her mind. On returning to the family she said she had read the tract on "Charity and Forgiveness," and had forgiven those who had injured her. Within twenty-four hours she was suddenly summoned into the presence of Him who said: "If ye forgive not men their trespasses neither will your Father forgive your trespasses." As the year is now drawing to its close, how desirable it is that all should realize the truth of the expression: "The noblest remedy for injuries is oblivion." W. P. T.

J. G. WHITTIER'S BIRTHDAY.

AN exchange paper has called from various press reports some account of what our friend J. G. Whittier did and said on his 81st birthday, and we take from it what follows below:

Mr. Whittier says he is not engaged in any new literary work, but has just done what he thought no other person had ever done or would do,—read carefully everything he had ever written for publication, in revising his poems for the new edition which Houghton, Mifflin & Co. have published. The correspondent of the *Record* quotes him as saying:

"I have not written much this year. The right words don't come to me easily now. When a man is getting old the range of his vocabulary narrows down to fewer and fewer words. I sometimes think it is because the dictionary of my youth was such a poor one that all I could do to correct the bad beginning was useless; and now my vocabulary has got back

where it started. I have quite a pile of letters every day, and yesterday I thought I would try and get some of them answered. But I find that it makes my head ache, even thinking of the words to write a letter. So I have thought that I couldn't write much. I did write the poem for the unveiling of Josiah Bartlett's statue at Amesbury last Fourth. He was one of the signers of the Declaration of Independence, you know. Then I wrote some lines on the death of my old neighbor, Mr. Spofford."

The etched portrait of the poet, which appears at the front of his new edition, is by Schoff from a painting made of him in his youth by Bass Otis. He heard a year ago that the portrait was in the hands of a relation in Philadelphia; it was sent for, and came in two sadly defaced pieces, but was restored and etched, as aforesaid. He confessed that he "got very tired of a good many" of his poems before he finished revising them, and could not be induced to answer the invariable question which he liked the best.

As to his health, it is quite as good as could be expected, although it requires that he should be careful of himself. The *Record* writer notes that "a tall, straight old gentleman came toward me with a decidedly brisk and firm tread. I remembered the portrait in F. H. Underwood's biography and thought it a good likeness; the long, black eyebrows scarcely touched with gray, the eye itself but little more dim, the lips though more sunken, not altered in expression. The dark-tinted skin revealed in the cheek some color." He told another visitor: "Oh, I am able to go about these grounds and split wood pretty well. I have never attempted to imitate Gladstone and chop down trees; but I like to split wood."

The most entertaining part of the *Tribune* letter is the following: "Mr. Whittier's attention was called to the lines from his 'Snow Bound':"

"Our father rode again his ride
On Memphremagog's wooded side;
Sat down again to moose and sump
In trapper's hut and Indian camp."

We asked him if he had ever visited that beautiful lake, and he said he had not, for he was not much of a traveler. He had never been farther south than Maryland, farther West than Pennsylvania, and not so far North as Canada. His allusion to Lake Memphremagog, which lies one-third in Vermont and two-thirds in Canada, Mr. Whittier explained in this way:

"When my father was a young man, he joined a party of horsemen and they rode through the wilds up to Lake Memphremagog. There they met a tribe of friendly Indians. The country was wild. No settlement had been made there by the whites. On the day of my father's arrival there these Indians had gone on a big spree, and every man in camp was tipsy, with but one exception, and he was kept busy looking after his companions to prevent them from rolling into the lake, and getting into mischief. My father asked the sober Indian if he never got drunk. He replied, 'Oh, yes; me get drunk some time; but now; me keep watch this time; next time me get drunk.'"

The women of Mr. Whittier's household, who take the fondest care of the good old poet, are thus described in the *Record*. The three sisters, the Misses Johnson and Mrs. Woodman, are wholesome-looking women with strong faces, strong natures, strong wills. They dress plainly in black gowns, and crimp their gray-sprinkled brown hair and part it in the middle. Miss Phoebe Woodman, the daughter of Mrs. Woodman, is a fine, tall, dark-eyed girl of 18 or 19, with a pleasant smile and quiet, housewifely ways. The mocking-bird in his cage on the table beside the porch-window kept silence. One of the cats had paid her respects to it of late and got away with its wing feathers. New ones were fast growing, but the bird, not forgetting yet the mishap, was too downhearted to sing. "You can't keep it long. It is a bird very difficult to rear," said a friend to Whittier recently. "No, I don't expect I can," was the reply. "We have only had it ten years!" "We could show you a side of Mr. Whittier with which the world is not familiar," said one of the Misses Johnson. "He has a great deal of humor to him—far more than anyone outside ourselves knows. Phoebe, has he had some tea yet?"

THE TYPE OF THE TRUE MAN.

We are in hearty accord with the following extract from a new book entitled "Jesus and the Men About Him," by C. F. Dole, a New England writer who "has ceased to be very deeply interested in questions of mere historical criticism. Larger and more important subjects demand the thought of the world. Men need to know that a beneficent God manifests himself in human life now no less than when Jesus walked in Galilee. Men need to have preached to them what Paul used to say,—that 'as many as are led by the Spirit of God are sons of God.' Men's faithlessness is not concerning the past, or about matters which may never be proved. Their most fatal want of faith touches the present. It is whether this world is so truly God's world that it is safe and only safe to do business, to treat neighbors, and to manage the state by the golden rule. Men wait to see the real and ever new miracles of faith, hope, and love. Show men these perfectly practicable miracles, already worked in certain divine lives, worked afresh in myriads of lives, and doubt and fear shall flee from the earth. . . .

"The steel needle, so far as it is only of steel, will not point true to the north. It will point wherever you lay it down. Magnetize the steel if you want it to point to the north. So men's lives, so far only as they are of good material, will not necessarily hold true to the life of God. But Jesus's life was magnetized and possessed. The life and forces of God played through it. It gave itself utterly to their motion. Whither the spirit pointed there it went. It is not merely the goodness of the excellent material that the world wants. It wants vitalized goodness. It wants men like Jesus alive and awake in every city, village, and household. It wants not merely kindly-intentioned people, but people magnetized to a purpose, vitalized with love, committed to the Christ's kind of life. . . . The magnetized mate-

rial points the same way. *What does the voice of God bid us to do for the love of man?* Christ's way is the way that every soul asking this question instinctively takes. In the hour that I ask this question, I join hands with the true and noble of all lands and ages. . . . Finally, what gives our ordinary lives inspiration and comfort? Jesus's vitalized goodness, we answer, goes by contagion, as the flame kindles in the dry fuel. Like the old story of the beacon-fires that blazed from burning Troy, from headland to headland about the Ægean sea, carrying good tidings to ten thousand homes, so the fire of the Christ's light plays and kindles from century to century through history till it bursts out in a million homes. . . . For the type of Jesus is the coming type of the true man everywhere—a living man, a just, friendly, brotherly man, of wide, quick sympathies, of incandescent faith and hope."

WHEN I think of the friends by whose kindness and love my life has been enriched and blessed through all these years, I often feel that, if I have done no other good than to call out the kindness which I have experienced from them, I have not lived in vain. May we all lay up treasures of this kind, looking back upon the past, not with sorrowful regrets for what is gone, but with thankfulness for the richer gifts into which it has ever been transmuted by time, change, and death, our friends losing their lives only to find them transformed and glorified, laying down their dying members in the dust, and rising from them spiritual and immortal beings. As such, may we cherish always the remembrance of them from each new experience when it passes away, carrying with us the better thought and life to which it has helped us. So with every friend who passes from this to a more perfect form of being. May we cherish in our heart of hearts a new and dearer companionship as we advance in years, compassed about more and more by a cloud of heavenly witnesses. So may we live in them and they in us, our lives more and more hid with them in God. And, when this life of faith and hope is resolved into sight, and that which is in part is done away, then shall the shadows be removed from our eyes, and we shall know even as we are known.—*Dr. J. H. Morison.*

WHEN trouble is brewing, *keep still*. When slinder is getting on its legs, *keep still*. When your feelings are hurt, *keep still*, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. *Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur.*—*Dr. Burton.*

"NOTHING can be very ill with us when all is well within."

A PET HUMMING-BIRD.

His name was "Dot," and he was the tiniest mite, not larger than a good sized bumble-bee.

I found him one morning last summer after a severe windstorm, lying helpless, with one of his gauzy wings injured in such a way that he could not use it for flying. He was not at all frightened when I approached and picked him up, but looked appealingly at me out of his very small, black eyes. I could not but admire the elegance of his dress, showing green and gold with a glowing patch of red on his breast, while his feathers were perfumed with the scent of many flowers.

Naturally, so small a bird did not require a mansion to live in. Indeed, "Dot" tried to tell me, in the way birds have of talking, that a cozy abode would meet with his approval. I found that a paste-board box would answer the purpose, and when I had strewn the bottom with sweet-smelling leaves, and put a twig across it, in the way of furniture, "Dot" was installed in his new home.

He would rest quietly on his perch, dreaming, as I imagined, of the days that were gone, of the blue sky, the sweet June breeze, until, recollection proving too strong, he would try to use his wings. Then, alas! instead of bearing him up as they were wont to do, they could give him no support, but left him to fall to the floor of his house, there to lie patiently waiting for some one to replace him in an upright position. Every morning "Dot" and I made a tour of the garden, his specks of feet resting confidently on my enormous finger. We visited every blossom in turn, and he took a little honey from each. Many a time I thought I had lost him, he went so deep down into the huge morning-glories. When the season of flowers was over, I made a mixture of sugar and water to take the place of his natural food. He did not appear to distinguish any lack in the flavor of this make-believe honey; and when I let a drop of it form on the end of my finger, he was always ready to run out his long tongue (which looked like a thread of silver) and sip it off. He seemed to thrive on this artificial diet, and there no doubt be living now had I not one fatal day placed the dish contain- ing too near him. I left him musing in his quiet way over past delights, but returned to find his body floating on this sticky sea, with his dear little feathers in sad disarray.

Poor "Dot!" His trials were over, and I consoled myself by fancying that he was away in the humming-birds' heaven, happy in a garden of flowers of which we have never seen the like.—*St. Nicholas*.

SACRIFICE is the only possible bond of union between one heart and another. That our relations with one another do not grow more and more intimate every day is simply because our pride or disinclination to sacrifice ourselves continues unaltered. Parallel lines, ever so produced, never meet. Proud hearts never meet. Humility must blend them, or union is impossible.—*Selected*.

"ONE only can discern between infirmity and sin."

JOHN BRIGHT'S FAMILY.

ACCORDING to a London correspondent, of Mr. John Bright's sons, John Albert was always the favorite boy; Leatham, now an M. P., was the mischievous one, and Philip was the hard-working one. Not long ago Philip was employed in the fitting shop, showing an aptitude for the making and mending of machinery. When he had gone through the grades in that shop he put in a year or two at Petrie's iron foundry in the town. He carried his breakfast "can," and shared the company and work of all the other men, every one of whom he seemed to think as good as himself. His brother Leatham was put through the drills at the mills, and so was John Albert. John Bright himself learned how to work before he began to speak for and represent workmen. His father, old Jacob, was a poor man with nearly as many children as he had shillings a week for his work as a weaver. At the present day the Bright Mills are scarcely to be surpassed in the country. Over 2,000 hands are employed in them.—*Exchange*.

"WHILE we repudiate emphatically the idea that Mohammedanism can be a substitute for Christianity in civilizing Africa," says the Rev. M. E. Strieby, D.D., in the *American Missionary*, "yet it is only just that we should admit that Islam brings with it some influences for good into that benighted land—influences that strongly appeal to the higher instincts and aspirations of the people, and are, therefore, an elevating power. First of all, the One True God of Islam tends to lift the African above his idols, his fetich, his witchcraft, and his cannibalism. Then, the prohibition of wine and strong drink snatches the people from what threatens to be the vortex of their ruin—intemperance; while Christian nations are now, to their shame and infamy, swelling the floods and increasing the velocity of that vortex by larger importations of intoxicating liquors. Then, too, the followers of Mohammed are using the school of the prophets in the preparation of their missionaries. The great training school, the Old University of Cairo, is said to number at times as many as ten thousand students of the Koran, a number which may well challenge a comparison with the Protestant theological seminaries of Europe and America, not only by their numbers, but by the astonishing success of their pupils as missionaries. They run where we halt, they win where we fail."

SAYS Lew Wallace, (author of "Ben-Hur") in his preface to the new book on the "Boyhood of Christ":—"Should one ask of another to write to himself why I, who am neither minister of the Gospel, nor theologian, nor churchman, have presumed to write this book, it pleases me to answer him respectfully—I wrote it to fix an impression distinctly in my mind. Asks he for the impression thus sought to be fixed in my mind, then I would be twice happy did he content himself with this other answer—The Jesus Christ in whom I believed from the stages of his life, a human being. His divinity was the Spirit within him, and the Spirit was God."

THE INDWELLING GOD.

"The man who finds not God in his own heart will find him nowhere, and he who finds him there will find him everywhere.

The reason why men are so often disappointed in their search for God is that they do not look for him first of all where he should chiefly be sought—in the manifestations he makes of himself in their own minds and hearts. They suffer the noises of the world to drown the "still small voice" that never ceases to plead with them to keep in the path of righteousness and peace.—*David Swing.*

NEWS AND OTHER GLEANINGS.

—The wood used in the manufacture of spools is an item of no small importance already in the forest-crop of some of the Northern States; and the demand for it is increasing rapidly. The wood of the Canoe Birch is used almost exclusively for this purpose, although the Gray Birch is used also in small quantities. Maine, and especially Piscataquis county, is now the headquarters of the spool-wood industry; and a large number of vessels loaded with spool-wood have sailed direct, during the summer, from Bangor to foreign parts. The wood for this purpose must be clear and entirely free of knots and other imperfections; it is sawed into squares, of different dimensions, four feet long, which are delivered to the spool-makers tied into bundles. Several million feet of Birch timber—probably twelve or fifteen—are cut annually in the Maine forests alone for this purpose. The amount of Canoe Birch lumber standing in our northern forests is still large, and as the trees grow rapidly up to a certain age, the supply will not be exhausted soon, although the consumption is now increasing much more rapidly than it ever has before.—*Garden and Forest.*

—Thread, from the fibre of the nettle, is now spun so fine that 60 miles of it only weigh about two and a half pounds.

—In the trial of a new steam street-car in Sweden, the cost of fuel is said to have been only about two cents per mile. The car will seat twenty-four passengers, the engine being in one end of the car.

—In some of the larger European botanical gardens—as, for example, the University garden in Berlin and the one in Heidelberg—the labels used for the trees are of zinc, with the name stamped in intaglio and then defined with oil paint. These labels are much cheaper than the porcelain ones, more commonly seen, and are equally durable, needing no care but the renewal, at long intervals, of the paint; and an additional advantage is found in the fact that they can be made on the spot by unskilled workmen.

—The assurance comes from the office of the Commissioner-General of the United States Exhibit at the World's Exposition to be held at Paris next year, that no bar or restaurant for the sale of liquor will be allowed in the United States section.

—The London correspondent of the *New York Tribune*, in a dispatch on the 29th ult., says: "Mr. Bright's prospects or possibilities of recovery are well described by one of his family as marvellous. Real recovery, unhappily, there can be none. His malady is incurable. But his condition has wonderfully improved. He even sits up, though a week ago he had no desire to rise from his bed. There is hope that his life may be prolonged for some months."

—Among the distinguished persons who died during

the year 1888 were Henry Bergh, Chief Justice Waite, the two German Emperors, Roscoe Conkling, James Freeman Clarke, Sydney Howard Gay, General P. H. Sheridan, and Prof. Richard A. Proctor.

CURRENT EVENTS.

A FIRE at Marblehead, Mass., on the night of the 25th ult., destroyed a considerable part of the business section of the town, including a number of manufactories. The loss is stated at about \$500,000, on which there may be insurance of \$300,000.

A NEWSPAPER statement that the Trustees of the proposed Williamson Industrial School had chosen a site for it is officially denied. The selection will be made, probably, in a few weeks. Numerous tracts have been offered, at from \$100 to \$250 per acre. The choice is restricted to Philadelphia, Bucks, Montgomery, and Delaware counties. The size desired is 300 to 500 acres.

A ST. PAUL telegram says that a vote has been taken by a newspaper in Deadwood, Dakota, on the question of single or double Statehood, and it is shown that a little more than five-sixths of those answering are in favor of division and admission as two States. The answers received are from various parts of Southern Dakota, and those voting are of all occupations and political faiths.

The first engine and cars passed over the Poughkeepsie bridge, over the Hudson river, on the 29th ult. Connection with the New York and Massachusetts Railroad was made in the morning, and the train passed over in the afternoon.

THE steamer *Bristol*, of the Old Colony Line, was burned at her wharf at Newport, Rhode Island, on the 30th ult. The fire started near the kitchen. No person was injured, but several passengers had a narrow escape. There is an insurance of \$300,000, which will cover the loss.

THERE are conflicting opinions between the Senate and House upon some of the details of the bill to create a new Department of Agriculture, which may not be reconciled before the adjournment of Congress.

THE local steamboat inspectors at Memphis have nearly completed their investigation of the *Kate Adams* disaster. They find, from statements of the first clerk of the boat, that the *Adams* had 197 persons on board when she took fire. Of these 183 are known to have escaped, leaving 14 as lost.

The number of deaths reported in this city last week was 340, being 18 less than in the previous week and 60 less than in the corresponding period of last year. The total number of deaths for 1888 was 20,372, of whom 2,795 were from consumption.

THE Pennsylvania Legislature met and organized on the 1st instant. The message of the Governor was read. The gross debt of the State is \$14,738,921, with assets in the sinking fund of \$10,062,607, leaving a nett debt of \$4,676,313.

NOTICES.

* * * Friends' Charity Fuel Association meets this (Seventh-day) evening at 8 o'clock, in Friends' Parlor, 1520 Race street.

WM. HEACOCK, Clerk.

* * * John J. Cornell will address a meeting under the care of Philadelphia Quarterly Meeting's Committee on Temperance, on Third-day evening, First month 8th, 1889, at 8 o'clock, at Friends' meeting-house, 15th and Race streets. All are cordially invited.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 2. }

PHILADELPHIA, FIRST MONTH 12, 1889.

BEHOLD what manner of love the Father hath bestowed upon us,
That we should be called children of God!
Beloved, now are we children of God,
And it doth not yet appear what we shall be.
For eye hath not seen nor ear heard,
Neither hath the heart of man conceived,
The things that God hath prepared
For them that love him.

Set your mind therefore on the things above,
Striving to be followers of that which is good,
And rejoice in the Lord always;
For all things work together for good to them
that love him.

—Paraphrase.

For Friends' Intelligencer and Journal.

THE BOYHOOD OF JESUS.

VERY little is known of the boyhood of Jesus; all that can be gathered up is comprised in a few words. Mark, whose gospel is the subject of the Scripture lessons for this Quarter, gives no account whatever of him previous to his baptism, which was immediately followed by his appearance as a public teacher. John, who from all we know of his intimacy with Jesus, must have been fully informed of his early life, has nothing to say of the human child, but he starts out with the history of the Divine Word from the beginning, and shows that the power,—the light as he terms it,—which made the man Jesus what he was came from the same eternal source of light and life that created the universe. Matthew relates a few incidents of the infancy of Jesus, of no value except as they were used to establish the claim of Messiahship and the fulfillment of prophecy. It is to Luke we are indebted for the little that is known concerning the life of Jesus until he had reached manhood; but a whole volume is outlined in the brief summary he gives. "And the child grew and waxed strong, filled with wisdom and the grace of God was upon him," is the first testimony we find. Then follows the incident in the temple, when Jesus, at twelve years old, was taken as the Law required, to Jerusalem at the feast of the Passover. Here he astonished all who heard him with the wisdom of his answers, and the questions that he put to the learned doctors of the law.

Then the beautiful record follows fresh as an inspiration "He went down with them, [his parents], and came to Nazareth, and he was subject unto them," "and he advanced in wisdom and stature and in favor with God and men."

This should be the model and pattern of life for every boy reared under the sanctities of a Christian home. To have such a record leaves nothing to be desired for the child that is not comprehended in its significant words. A boy's environment has much to do with the formation of his character. The fields in which he walks; the woods where he finds himself at home with the singing birds and the little creatures that climb and burrow in its quiet solitudes are educators of thought and feeling; and the brooks and ponds where his image is reflected,—where in the gay sunshine the rippling waters sparkle and dance to the melody of his own happy heart, give a zest to the young life that is at once pure and ennobling.

We can think of the boyhood of Jesus as associated with the quiet rural scenes of his Galilean home. The people of Galilee were less scholarly and refined than those living in more southern parts of Palestine; they were mostly farmers and fishermen. Nazareth, where he was brought up, was in one of the most beautiful and suggestive neighborhoods of all that region of country, and is said to have had a population variously estimated at between twenty and thirty thousand. A recent writer says of its surroundings; "One who has seen cannot soon forget." The city is built on the brow of a hill. As the summit is gained there suddenly unrolls a panorama equally beautiful and historic. On the west stretches the long line of Mount Carmel, crowned with a forest over whose depressions here and there gleam the shining waters of the Mediterranean sea; northward lies the valley of Kishon, beyond are the mountains of Safed, rising one behind another, until they end at the foot of Hermon, which looks down in lofty majesty on the whole from under his crown of snow. To the eastward are seen long level floors of green, broken by lovely valleys which dissolve among the hills,—that is the plain of Esdraelon. Out of it rises Mount Tabor, rounded like a hemisphere, and little Hermon and Gilboa; south, towards Jerusalem are Ebal and Gerizim. All are points of great interest as associated with the striking events of Hebrew history. Nearer by is a vast stretch of intervalle land at once the granary and the battle-ground of Palestine.

Such was the charming picture Nazareth presented when the boy Jesus played with his companions in its irregular streets, or watched with them the sun as it crimsoned the snows of Hermon, or gathered "the lilies of the field" to adorn the simple home where the happy hours of his childhood were

passing. And as he walked and watched and doubtless wondered with the curiosity of inquiring boyhood, we may well suppose there was aroused in his pure, joyous heart a yearning tenderness towards the Jehovah of his people, whose worship he was permitted to participate in once a year, with his parents, in the distant city of Jerusalem, and as he grew and "waxed strong in spirit" how this love and tenderness overflowed to all about him, fitting and equipping him for the work that he came into the world to accomplish,—and let no boy say this is not true of his own coming into the world. Every boy worthy of being born has a feeling that some sphere in life awaits him, and as his thoughts are turned in one or another direction towards the pursuits of business, of labor, or of enterprise, there is a shaping of the mind in the direction that leads to his ideal, whatever it may be.

In this formative period of the boy Jesus' character there was very much to widen out his horizon and enlarge his views of life and its duties. Nazareth was on the great thoroughfare from Damascus to Jerusalem and southward; long caravans, carrying the rich products of Assyria and Phœnicia, and bearing the wealth of the Indias back to the famous cities of the old civilizations, passed and repassed before his wondering eyes. And then there were the husbandmen in the fields, the fishermen on the lake, the traffickers in the market-places, the mourners in some sorrow-darkened home. These, too, were a part of the lad's surroundings, and from each one of them he was getting something of that wisdom which girded him for his work. In through the gateways of the senses, day by day, his youthful soul was drawing truth that germinated there and bore immortal fruit.

The unrest of the religious thought of the time was everywhere felt and acknowledged. The promised Messiah for whose coming the Jewish people had been waiting in expectancy, was the theme uppermost in the mind of every believer. There was much, too, that belonged to the great world outside. The intermingling of Jew and Greek, and of all the idolatrous people who came and went upon the great highway of commerce, all then as now, had an influence in the development of character, not to the extent that we now see, but as far as it was possible among a people whose social life had crystallized centuries before.

We can scarcely suppose that all these influences were without their effect on the mind of this boy, who at twelve years of age had astonished the learned rabbis of his nation by the wisdom which he displayed in his intercourse with them. Nor was that insight wanting in his home-life at Nazareth that in his manhood gave him such power among men. Quoting from the same writer, "Sometimes, into our own lives, long after the years of childhood and infancy have gone from us, there breaks a note of that highest truth, which thrills and startles us by its tones. Some child in our house, with its eyes of awe and wonder, seems to have penetrated for the moment the curtain that hides the invisible, and in the question that it asks, in the few words

that it drops, reveals to us a spiritual vision, a heavenly insight, which at first seems wholly inexplicable. Do you suppose that that insight was wanting in the Child who grew up in that home of Joseph and Mary in Nazareth? How poor and mean and commonplace it must all have seemed to the casual passer-by; and yet, as the boy stood at his mother's knee, or wrought with his father, after the custom of his nation, at the carpenter's bench, how that far-off gaze which we sometimes see in children, must have come into those childish eyes, while he saw for the moment the things which "eye hath not seen," and caught for the moment the melody of those upper airs which "ear hath never heard."

Our First-day schools will not have fulfilled their mission among the children and youth of the Society, if in their work especial effort is not given to the formation of character,—to the cultivation of every pure and upright principle of thought and action; taking Jesus for the pattern and example, giving him the preëminence in all things that relate to life and duty. Let the youth of our time be made familiar with all that is known of Jesus and his times. Impress upon them the fact that the life he lived was a real life,—that his boyhood differed little from all other boyhood, except in the purity and gentleness of his demeanor. These are points that we have need constantly to keep before the children, that as a child Jesus may be to them what he has been, and is, as a man, to multitudes all over the world, who in his faithfulness to the work laid upon him by his and our Father, is a pattern in all righteousness, from whom our highest and noblest lessons of trust and confidence in God, and in the efficacy of his Holy Spirit to redeem from all evil, must be drawn.

L. J. R.

From Friends' Quarterly Examiner (London).

MISSION OF THE SOCIETY OF FRIENDS.

BY EDWARD GRUBB.

THE great saying of Mazzini's that "*Life is a Mission*," is no less true of churches than it is of individuals. No church or religious society can truly live, except as it realizes that its existence is not arbitrary or accidental, but has, in the providence of God, a definite aim and purpose. It is essential for true life that there should be in such a society a settled conviction as to the reason for its existence, a clear understanding of the work it has to do, of the fragment or aspect of the great truth of God which it is commissioned to uphold before the world.

What then, we have to ask ourselves, is the mission of our own Society? why are we here? what is the central truth which it is laid upon us to enforce? what is the device that should float upon our banner as we move onward in the great procession?

It is hardly too much to say that for a long time past we have not had a banner to uphold. The spectators along the line of march have seen, indeed, that in spite of certain eccentricities of dress and language, in spite of our feebleness in point of numbers, we are eminently quiet and respectable; they have discerned a certain dignity and weight about us which has caused them to cease flinging jeers or more

substantial missiles, and to treat us with all respect; but at the same time scarcely one of them, unless he has taken special pains to enquire, has any notion why we are there, or on what principle we hold together. And this is hardly surprising, since the greater part of us would probably be puzzled to say ourselves. It is significant that some of us even object to speak of having any "distinctive principles."

But if we fail to give a rational account of ourselves, it is not likely that we shall long survive. This is not an age that greatly reveres what is old, if it has not other qualities than mere age for inspiring reverence. Now, as in the days of John the Baptist, the axe is laid to the root of the trees; if we are simply cumbering the ground we must expect to be cut down, that the fitter may survive. Particularly among the rising generation the spirit of inquiry is awakened, and whether for good or ill they will not long adhere to any institution that can only inspire an antiquarian interest, and has ceased to be adapted to the needs of the day. Nor is our position worth maintaining, if the truths we have to utter are mere *negations*,—denials of the doctrines or practices of others. The world has far too much already of denial and division; it wants reanimating and uniting by constructive truth and the fervor of positive conviction. Probably the dislike of some to speaking of "our principles" arises in part from this feeling.

Have we then a banner? Is there any great positive principle which we, as a Society, have been commissioned to uphold, and which needs upholding now as much as it needed it two centuries ago? I believe there is; I believe that it is one exactly suited to the wants of this day, and that it is capable of calling forth our enthusiasm and loyal affection, if only we truly understand it. It is, indeed, no new principle; it is as old as that which prophets and apostles, which Christ himself proclaimed, and in the over-mastering power of which they went forth to war, often single-handed, against the traditions of men.

The central truth that lay at the root of George Fox's teaching, was that of the *Real Presence of God in Man*. Fox saw God in all men; man made in the image of God; retaining still, in spite of hideous growths of evil, an imperishable Seed of the Divine nature. Like one of his best successors,

"He in the vilest saw

Some sacred crypt, or altar of a temple

Still vocal with God's law."¹

In the strength of this conviction, Fox and his friends went forth proclaiming what was indeed a gospel for the times. They said, in opposition to the theology of that day, that Revelation was not of the past only but of the present; that "God was not dead that he should speak no more;" that it was only as any had heard and obeyed his voice that they could be endued with power for teaching others; that this power was not confined to any order of priests or clergy, and could not be valued in money. They said that the Divine Father had not abandoned as hopelessly corrupt the children whom his hands

had made, but had implanted in each one of them a Seed of goodness, a part of his own Divine nature, a Light which they were to take heed to, and which would lead them to the truth. And this Divine gift they maintained was not confined to any select few, but extended as widely as the human race itself, to black as well as white, to heathen as well as Christian—

"Through ways unlooked for, And through times long lands,

Far from the rich folds built with human hands,
The gracious footprints of His love they traced."

They said that God was indeed our Father, and all men brothers in him. They said that access to God did not depend upon the intervention of any human priest, or the performance of any outward ceremony, but was the privilege of all who would come to him in spirit and in truth. They recognized, with other Christians, that Christ had died for our sins, but denied that admission to heaven was to be gained by any process that did not involve real and practical righteousness of heart and life. And these things they showed were just what the prophets, what Christ and his apostles had ever taught. They based it all on the teaching of "the Spirit of God within" them, but showed its agreement with "the Scriptures of truth without," and that in a way that silenced all their adversaries.

"The importance," says Canon Westcott, "of this affirmation of the actual affinity of man as man to God, by the Divine charter of his constitution, is evident when we recall the character of the current theology of the middle of the seventeenth century. The doctrine of reprobation was then commonly preached with a crude violence which shook the very foundations of morality. In the face of this the message of Fox, given again and again with vigorous simplicity was the indignant answer of a soul touched by the love of God to human systems, whether of Pelagius or Calvin. And if it was met by the fierce denunciations of technical theologians, it was welcomed as indeed a gospel by many who 'had not heard the like before.' It opened once again the prospect of that universal kingdom to which Isaiah looked. It gave back to the world the idea of a Divine Fatherhood commensurate with the Divine Love. It offered to the preacher of the good tidings of the Kingdom an assurance sufficient to support his largest hope; for he knew that he could not approach any hearer without having God as his fellow-worker, and the secret voice of the Soul for his witness."

And the effect on the lives of those who embraced the idea was a witness to its truth. In another place the writer just quoted says of Fox that "he was able to shape a character in those who followed him, which for independence, for truthfulness, for vigor, for courage, for purity, is unsurpassed in the records of Christian endeavor."

"The Quaker of the olden time!

How earnest and sincere of heart,

Unspotted by its wrong and crime,

He walked the dark earth through.

The lust of power, the love of gain,

The thousand tricks of men,

¹ Whittier, "In Remembrance of Joseph Sturge."

Around him, had no power to stain
The purity within."

Nor was it only in the sphere of *being* that Quakerism proved a great moral force. In the sphere of *action*, too, the principle of the Real Presence of God in men became a mighty power, and sent forth its adherents to support effectually their claim for religious liberty, to battle successfully with negro slavery, with the cruelties of English prisons and the barbarity of the criminal law, and to raise a lasting protest in the name of Christ against the iniquities of War. For how could they who felt the Spirit of Christ within them rest contented under laws that trampled on his teaching? How could they, who believed that the same Spirit moved in the hearts of the most degraded, consent to see them bought, sold, and tortured by other men, even by some who professed themselves to be followers of Christ? How could those who felt that all men were brothers as sons of one common Father raise no voice against the system by which international jealousy and hatred is fostered, the treasure and life-blood of nations squandered in destroying one another, and every evil passion roused until the very semblance of the Divine image is almost obliterated?¹

These are some of the things that in the course of its mission our Society has achieved, and we must not judge of its success or failure simply by its present numbers. For it cannot be said that the great principles of George Fox have failed; they have in truth spread far and wide beyond the limits of our little body; and there is probably not one of the more spiritual teachers of to-day who has not been largely, even if unconsciously, influenced by them. And yet, in a sense, the Society may be said to have almost failed. After its first brilliant rush of success a period of rapid decline set in. We are now a mere handful, and in proportion to the population are still declining.

The causes of this decline have been much debated; they are probably numerous, and form too large a subject for us to consider now. Apart from the question whether there was any vital defect in the teaching of George Fox, one chief cause of our failure has clearly been the same as that of the partial failure of Christianity itself,—the "loss of the first love." After any great spiritual wave has swept by, it seems inevitable that of those who have been raised by it into a new life a large portion should be left stranded,—the glow of enthusiasm cooled, the intuition of reality faded,—fancying they are carrying out the intentions of their leaders by a wooden and mechanical imitation of their methods, or a cut-and-dried repetition of their doctrines. The letter remains without the spirit, the form without the substance, the shadow without the reality. The new faith remains only as a tradition, devoid of living power.

This was strikingly the case with our own Society.

¹ It is not, perhaps, correct to imply that this energy for social regeneration marked the official action of the Society. I am told that it was long before even the anti-slavery movement was recognized with any favor by the higher powers in our Yearly Meeting. Nevertheless, it was, I believe, the Quaker view of life that stirred the individual reformers to the noble efforts alluded to.

Within a hundred years of the time when they had rejected all traditional forms, they were bound hand and foot in forms once more; and to be a "Friend" meant chiefly to practice certain peculiarities of dress and language. This "loss of the first love" is probably all there is of truth in the statement sometimes made both about Quakerism and also about Christianity itself,—that its doctrines are "too good to work,"—"all very well in theory but not adapted to practice,"—"the ideal too high for mortal men,"—and so forth. The ideal cannot be too high, if only there is the spirit to live up to it. It was the loss of this spirit, and not the height of the ideal, that was one chief cause in the decline of Quakerism.

In the face of such decline it was inevitable that a reaction should come. Fifty years ago a body of earnest reformers,—the so-called "Beaconite" party,—strove to recall some aspects of the truth that were thought to have been too much neglected; to awaken the minds of Friends to the supreme importance of the Scriptures, as the only safe bulwark against such exaggerations of the central principle of the Inward Light as had led to sad disruption among their American brethren. Like all reformers, they were opposed by the ruling powers, and, to the great loss of the Society, were driven out of its borders. But their work remained, and the Society of Friends in this country came over almost in a body to their views.¹ Those views have characterized the official utterances of our body for the last thirty years, and have produced a profound and almost universal change in the character of our public ministry, and in the habits of thought of our most earnest members.

It is hardly to be denied that these views have done good service in breaking up the hide-bound formalism of "the dead ages." It is hard to see how the great development of spiritual life and energy manifested in our Adult School and Mission movements could have come about had it not been for the Beaconite revival. While gladly admitting this, I must at the same time say that it appears to me to be in accordance with the maxim that "A living dog is better than a dead lion." A lower principle, embraced with heart and soul, is better than a higher principle embraced only in name. And I can hardly think that any impartial person would deny that the prevailing Quakerism of to-day,—the sort of Quakerism taught by our earnest mission-preachers and expressed with more care in our Yearly Meeting Epistles,—is *lower*, in the sense of being less profound and

[We think it best to note, at this point, our measurable dissent from the form of the statement made a few sentences earlier as to the cause of the "sad disruption" of 1827, while we remark that the extreme doctrine of the "Beaconites" opened the way along which the English body of Friends has gone back from George Fox Quakerism to the ordinary church views. Edward Grubb, though his language seems to extol the "Beacon" movement, himself shows this historical fact, a little further on, where he points out that the Light Within is little dwelt upon among English Friends, and "the letter of Scripture" is exalted. That was precisely what the "Beacon" movement tended toward, and the comparison of London Yearly Meeting's epistles of 1787 and 1887 (printed in this journal, two years ago), showed what a transition had been made from the Spirit to the Letter,—from a dependence on Light to a reliance upon texts! What follows in E. G.'s paper states these facts very clearly.—EDS. INTELLIGENCER AND JOURNAL.]

spiritual than that of early times. It shows too often an imperfect grasp of the great principle of the Presence of God in man; it speaks but little of the Light of Christ within him, and hesitates to tell us, even if it does not deny, that this is the gift of all men. The Revelation of which it speaks is a thing rather of the past than of the present; it exalts the letter of Scripture and the importance of a correct apprehension of certain doctrines, more than it does the possession of a wise and understanding spirit by which alone the Scriptures can be judged and rightly interpreted.

In fact, Quakerism during the last half-century has reverted in no small measure to the popular theology. We have almost lost our *raison d'être*. There is but little, besides our mode of worship and our disuse of sacraments, to distinguish us now from the ordinary Evangelical dissenter; and even these points of distinction are being rapidly abandoned by some who are yet kept in countenance by our own Yearly Meeting. We have taken many steps backwards towards that theology against which the early Friends revolted. Those who speak of "Liberalism" and "Progress" in our body would do well to consider whether what they thus speak of is not really Reaction—reversion to a lower type.

[Conclusion to Follow.]

For Friends' Intelligencer and Journal.

THE NEW READING.

A LITERAL reading of the prophetic writings of Ezekiel had often taxed belief to the outer bonds of doubt, and had it not been for inward impressions of Truth that I could not define, the inclination to repudiation would have been lost. But recently, taking it up again, I was led to look at all foresight as a vision, not of necessity belonging to time or duration. Foresight of a long series of years and events may appear in a moment. The trials prophesied of were to be made and endured in the order of time by the people to whom the message was sent. It is not naturally possible for one to lie three hundred and ninety-four days on one side: the vision of a moment sufficed. The prophet must be a seer, not of natural scenes really before him, but of times and events,—to occur it may be in ages to come. His field of view is not ocular nor tangible; hence his utterance is not the result of trial or experience. This tax on credence removed, we find others to which we cannot apply the tests of literal truth in the writings of the prophets. Venerable and inimitable men, they demand without consent or volition the homage of ages. The seal of Omnipotence is affixed to their writings. Relations to people and events not possible in our human sense appear on every page, and yet we feel that there must be a sense in which these rare writings are all wonderfully true. To pure desire there comes light. To one consciously blind to sights and scenes of beauty there must be a prayer for sight. The Power that endowed the vision of the prophet may endow ours. We may read in the same light that he had, and then we shall cease to doubt or undervalue his record.

We find it said as to the temptations of Jesus that the Evil One took him up unto an exceeding high mountain and showed him all the kingdoms of the world, and the glory of them with the promise of them all if Jesus would fall down and worship him. In a natural sense the Evil One could make no such promise, for he had no such kingdoms, yet in an ideal and imaginary sense he had. The "Get thee hence, Satan," of Jesus, "for as it is written thou shalt worship the Lord thy God and him only shalt thou serve," with the temptations, involve the problem of our human destiny. As he was tempted so are we. Satan or self, whom we are to deny, lures us with false promises. He, the Immanuel, teaches us denial, and aids us in it. Thus in the great duties of life two kingdoms are brought into view: one the kingdom of God, the other the dominion of Satan. So far as our happiness or misery is involved these inner states of mind or soul affect our lives more than the external world. More real to our thought and perception is the unseen than the seen. And the impressions of the unseen are more vivid and real in the mind's eye than the objects of sense.

The prophetic sense of all Scripture cannot then be had in a natural, literal sense. It comes through the soul sight. Through this medium inspired writings are read with blessedness never known in the literal perusal. The exodus of the Israelites out of Egypt to the Promised Land through the Red Sea and the wilderness are made real to our inner sight and experience and form the most instructive lessons of life. So all the prophetic writings may be read with reference to the states of the soul; then the sudden changes from awful malediction to deep, pure, tender love may be felt and seen as states incident to dark sin and holy purity. In this light the Bible puts on its hallowed guise. The Jerusalem on its mountain promontory is seen in a soul sense to be more really the city of the great King. Jordan, the river of judgment, becomes a baptismal font in a spiritual sense. Babylon ceases to be mysterious, since they who obey the voice of the Lord leave it and flee to Bethel. Thus taught and thus seeing, we hallow the sacred page and honor its inspired authors. Chastened we feel that God's way is higher than ours, and that in his thought is hid the key to infinity.

Wyand, Ill.

SEYMOUR A. VANCE.

SCRIPTURE LESSON, No. 3.

FIRST MONTH 20, 1889.

HEALING OF THE LEPER.

GOLDEN TEXT.—I will be as a father to the fatherless, and as a merciful Father to the widow and the orphan.
Lord, pity the weak and the needy and the afflicted.
Read, Mark I. 40-45.

WHILE the subject of our lesson is the healing of the leper, the main thought that concerns us is found in the fact that Jesus was dependent upon his Heavenly Father for the strength and power through which he was enabled to heal the sick and cast out demons. Again and again he declared that of himself he could do nothing.

In the morning and before day were sitting with him it was yet dawn. He descended into a sunny stream and there prayed. This gives us the secret of his power.

he prevailed with God through prayer and communion in the solitude,—away from the hurry and bustle of the haunts of men. Let us think of the strain of the day in Capernaum. First in the synagogue, then with his disciples in the home of Simon, who is better known as Peter; here he finds weeping and sorrow, his compassionate heart is touched, and through the wonderful gift which he possessed, the sick mother is restored to health. Then as the evening hour came on the multitudes, with all their pains and diseases, thronged around him, and one after another felt the restoring power of his sympathy. It was, doubtless, far into the night, when, with his chosen followers, he retired to the guest chamber for rest. When they awake he is gone, but they are not alarmed, they have been with him long enough to know that he has sought out a quiet place where he may meet and commune with his Father, and gain strength for the work that the opening day would bring him.

They follow after and found him. The concern of these men was that he should still further labor in the city of Capernaum,—they tell him “all are seeking thee.” But his purpose is not to settle down to one place, that the people may come to him; that was not the end of his coming forth, he must preach in the next towns. It is while he is going through the other parts of Galilee that the leper is healed.

Being moved with compassion, here again we learn that it was not to show the people what great works of healing he was enabled to do, but because of the pity he felt for the poor afflicted creatures left to suffer and to die, and in the case of this leper, cut off from the society of his own family, for the disease was so dreadful, so loathsome, and so contagious that even to touch his person was contamination,—Jesus knew all this, yet his love and tenderness reached out to the poor victim.

In the life of Jesus, everywhere, is very plainly shown his sympathy with human suffering, and his pity for the afflicted. When Martha and Mary told of the loss of their brother, the Scripture, in eloquent brevity, says: “Jesus wept.” He wept as we weep when our loved ones go from us, and when he went to the grave of Lazarus he went “groaning in himself.” Thus he made firmer the relation between himself and God’s children everywhere. We all have sorrows, we all must weep, and it is a comforting thought that our elder Brother was like ourselves. But when we so comfort ourselves in our afflictions we must strive in the afflictions of others, to be like him also, showing compassion, and “going about doing good.” Every act of kindness, every feeling of sympathy, every thought of love in us, makes us more like him. This is the way in which we should strive to be like him, in our every day duties to those around us.

An intellectual belief in the mission of Jesus, according to any particular theological creed, will profit us little, if we do not strive to make our lives like his.

“Not long prayers, but earnest zeal

That is what is wanted more.

Put thy shoulder to the wheel;

Bread unto the famished deal
From thy store.”

It is related of Stephen Girard that when standing amid a group of people, who were expressing sympathy with a man who had fallen and broken his leg, he exclaimed in his broken English, “I pity him five dollars, how much you pity him?” That was his method of showing his compassion for him, and it was a very effective method.

TO-DAY IN NAZARETH.

FROM an illustrated article by Wilson, the photographer, in the *January Century*, entitled “Round about Galilee,” we quote: “One of the best views of the city is to be had from the campanile of the Church of the Annunciation. In the distance is the brow of the hill to which Jesus was led by the enraged multitude who attempted to throw him from it. A modern house in the foreground brings to mind the time when they uncovered a roof and let down the bed whereon the sick of the palsy lay. This must be very much the same kind of house as that historical one at Capernaum. There is the peculiar roof, and there are the outside stairs leading to the roof. The Eastern householder makes his roof serve for more than a protection from the weather. It is the piazza, the quiet place of the dweller, and sometimes it becomes his summer residence. As a rule it is not very heavy or very strong. Rafters are thrown across from wall to wall, say a yard apart; then the whole space is covered with twigs such as we saw the women selling in the market-place. On these the slender limbs of trees are thrown and thickly coated with mortar. Lastly, a thick spread of earth is thrown on, rolled to a level, and oftentimes sown with grass-seed. Thus by care many of the roofs become as smooth and soft as a machine-mown lawn. They may be easily broken up and anything lowered inside from above. By some such process the four bearers of the poor palsied man managed to enlist the attention of the Great Physician in behalf of their friend. It is not hard to understand it all when viewing such a house as this one at Nazareth. It would not be difficult for four men to carry a lame friend in a hammock by the outer stairway up to the roof, and breaking through, let him down into the apartment or court below. Not far from this same house, in a narrow street, is a little chapel erected upon the site of Joseph’s carpenter-shop. Over the altar is a picture representing Mary and Joseph instructing Jesus, and finding that he knew more than they. Another painting represents the lad Jesus assisting his father at work. It contains no accessories of the carpenter’s shop, but there are enough of them in the shops close by. The web-saw, the glue-pot, the plane, and the hammer are the principal tools used in such shops, all without the modern improvements. Yet whatever the Palestine carpenter produces is from the fragrant cedars of Lebanon or from the eccentrically knotted and gnarled olive-wood. The operation of bargaining and waiting for any article of wood to come from a Palestine carpenter’s shop is a lengthy one. Articles of wood are a luxury there, and when the carpenter receives an order for one he usually employs the next

AGNOSTICISM.

It is quite true that our knowledge of God and of the future life, while in this world, is limited and partial, and hence far from being absolute and complete, even with all the aid afforded by the Bible. But it does not by any means follow that this knowledge is not sufficient for all the practical purposes of obligation and duty, or that we are in the state of *total* ignorance in respect to God and the life to come. Agnosticism is not a just conclusion from limited and partial knowledge. Some things we know, not the less really because we do not know everything, or indeed, anything, perfectly. There is no inconsistency between limited knowledge and the reality of knowledge. One may know by consciousness that he feels a pain in his body, and may locate that pain in reference to his body; and yet he may not know what caused the pain, or by what method it can be removed. So one may know that he sees an object, but not know what is the process of such vision. Ignorance in one respect does not discredit or disprove knowledge in another and different respect. The fact that God cannot, in this world, and perhaps not in any other world, be perfectly known, is certainly no proof that he cannot be known at all. There is a wide difference between the full *comprehension* of God and the positive and real *apprehension* of him, and that, too, sufficiently to make him an object of our worship and love. The doctrine of Paul and of right reason is that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The agnostic may refuse to accept this doctrine on the plea of necessary ignorance; but this will not make the doctrine the less true, or release him from the obligation to know and worship God. The human faculties, taken in connection with the evidence addressed to them, are competent to their task. The doctrine of a personal

THE CONDITION OF JORDANS GRAVE-
YARD.

"In conclusion I may say that the Trustees have never entertained the idea of selling or abandoning the property. They feel a deep interest in it, and cherish the memory of the illustrious dead who are there interred."

SISTER, a hymn, with music
 From the *Scott's* hymns;
 PRIDE, a hymn, with music
 From the *Scott's* hymns;
 OFFICE, a hymn, with music
 To the Father's love;
 I have composed a hymn, with music
 For the *Scott's* hymns.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, FIRST MONTH 12, 1889.

SECTARIAN DIVISIONS.

THE last half century has brought about a most encouraging change in respect to sectarianism. The walls that separate Christian bodies from one another, are crumbling away under the influence of the humanities, that, beginning with a fervent desire to extend the benefits of the Gospel to heathen lands; to fulfill the Master's parting injunction "Go ye into all the world and preach the Gospel," awakened the thought of the Church to the need of the Gospel of Christ in Christian lands as well.

And all that has grown out of this re-awakening has been brought about within the recollection of many whose hearts and hands are still active in the furtherance of so great a work in the world.

Believers in the gospel of love and good-will, when brought together in efforts for bettering the condition of the down-trodden and degraded, abroad and at home, were slow, indeed, to pass over denominational barriers; but the work came about we scarcely know how until only one separating line is left, that which divides the believers in the deity of Jesus from those who hold to his divinity,—the Evangelical and the Non-Evangelical. Yet even these, on lines of benevolence are found working together in the true spirit of Christian charity.

That there will always be differences respecting the interpretation of Gospel truth is clear, since our minds are so varied, and our acceptance of what has been written, is largely dependent upon our early training.

It is *sectarian prejudice* that divides the Church. Where the true spirit of Christ pervades and permeates the hearts of men, there is no room for aught but love and fellowship, and this is becoming more and more the animating spirit of those who are the leaders in all the movements that are drawing the various branches of the Church into a closer brotherhood.

THE article by Edward Grubb in the *Friends' Quarterly Examiner*, of London, part of which we print in this week's issue, discusses with ability the situation of Friends in Great Britain, and must be read with interest, we think, by all concerned in relation to that subject. We have inserted a foot-note, at one point, lest it might be thought we fully agree

with the manner in which he alludes to the causes of the Separation of 1827 in this country, but what he says of the change in the attitude of English Friends toward the fundamental principle of Quakerism is so candidly and philosophically presented that this needs no expression of dissent. He speaks with truth of the changes which have taken place, by which the ruling element in the English body has reverted "to the popular theology," until "there is little besides mode of worship and disuse of sacraments," to distinguish its members "from the ordinary Evangelical dissenter." "We have taken many steps backward," says E. G., "towards that theology against which the early Friends revolted."

DEATHS.

COMLY.—At his residence, in Bristol, Pa., on Fourth-day, First month 2d, 1889, after a short illness, Emmor Comly, in his 78th year, an elder of Bristol Monthly Meeting, and formerly publishing agent of FRIENDS' INTELLIGENCER.

DEACON.—In Camden, N. J., Twelfth month 31st, 1888, at the residence of her son-in-law, Caroline, widow of William R. Deacon, of Burlington county, in her 66th year.

FAWCETT.—In Philadelphia, First month 1st, 1889, Isabella Fawcett, aged 77 years.

KAIGHN.—At the residence of her brother-in-law, Hamilton Haines, near Mt. Ephraim, N. J., First month 3d, 1889, Elizabeth Kaighn, aged 43 years.

MIDDLETON.—At Allentown, N. J., Twelfth month 31st, 1888, George Middleton, in the 80th year of his age.

SATTERTHWAIT.—At his residence, near Crosswicks, N. J., First month 2d, 1889, Nathan Satterthwait, in his 100th year.

SMITH.—Twelfth month 20th, 1888, Ella G., wife of J. Walter Smith, and daughter of Thomas and Elizabeth T. Brown, (member of Goose Creek Monthly Meeting), in the 27th year of her age.

SWAIN.—At her residence, Jacksonville, N. J., on Third-day, Twelfth month 18th, 1888, Meriba D. Swain, widow of Gilbert L. Swain, in the 83d year of her age; an elder of Burlington Monthly Meeting of Friends, and Old Springfield Preparative Meeting.

WATSON.—Twelfth month 28th, 1888, at his residence, 34 West Walnut Lane, Germantown, Philadelphia, Rudolph Justice Watson, in the 48th year of his age; a member of the Monthly Meeting of Friends held at Green street.

CALEB MARSHALL.

Among the obituaries of recent date was noticed the decease of Caleb Marshall, an old and well-known citizen of Philadelphia; and while we know that to his near friends this is all sufficient, it seems well, in view of the imperative need of this day throughout all communities of a higher standard of business integrity, if one may so distinguish between virtues, a more full and fearless living out of Christian principles, to make note of a few leading characteristics in the life of this Friend who was for many years essentially a man of business. In this connection his unblemished reputation for sterling integrity, straightforward honesty of expression, and a scrupulous observance of the Golden Rule as applied to the many-sided duties of

his busy life, have left a proud record to those who survive him, and a bright example for all traveling in the same road to success.

Disliking useless ostentation, he abounded in quiet, substantial comfort for his friends and without the knowledge of his left hand his right gave that which brightened many a home.

Although few business men perhaps could have been more diligent or attentive while engaged therein, he realized that the accumulation of wealth was not the true riches, and as one by one the home ties were broken, and wife and daughter with a blessing of love left him to return no more, he withdrew, not his interest, but that absorbing thought and attention from the busy cares about him, and centred his best affection where his treasure was, in the life to come. His free hospitality and cordial friendship made his home the scene of many a happy reunion, and while the genial presence will be sadly missed by a wide circle of friends, he gave such evidence of a clear title to the heavenly home, that we can but rejoice as he rejoiced, in the thought of the glad reunion there, saying to a friend, "I can scarcely wait the time." R.

For Friends' Intelligencer and Journal.

THE UNIVERSITY OF HALLE.

THE German Universities are all State institutions and resemble one another closely in government, purpose, and customs. Consequently what I have to say of Halle is true in general of all the rest. They are supported mainly at the public expense, and the government believes in spending the money for professors' salaries rather than on costly buildings.

The University of Halle, like the other Prussian universities is under the immediate authority of the Minister of Ecclesiastical, Educational, and Medicinal affairs at Berlin, to whom the Rector and Senate must report. The Rector, or President, is the representative of the university in all outside relations, and is elected every year by the whole body of ordinary professors out of their midst. The Senate is composed of a committee of ordinary professors under the presidency of the rector, and has the management of the general affairs of the university. The professors themselves are appointed by the Minister of Education and together with the Privat docenten compose the several faculties.

The extensive buildings of the Medical Department and the Agricultural Institute, the Royal Library, and the Botanical Garden are scattered in different parts of Halle. But the plain, rectangular building on School Hill, opposite the fine new City Theatre, is the main university building, where the lectures are held. When we enter the vestibule at nine in the morning, we find students loitering in the hall and on the stairway, reading the notices posted on the blackboard, the regulations governing the use of the different libraries, the applications for free board, stating meetings of missionary and scientific and other societies to which the students belong, various advertisements of booksellers, restaurants, etc. Every day the notice of the performance to be given at the theatre is posted up here, with the information that students can procure tickets from the Castellan (House Inspector) for less than half price. The four cases on the walls contain the an-

nouncements of the professors, stating the subjects and hours for their lectures.

But before we have reached the lecture hall, we had time to observe the red tile walls, the green caps and ribbons which some of the students wear, the clock on the stairs strikes the quarter hour and the students seek their respective rooms ready for the lectures. We will enter Room I. where Prof. Droysen reads lectures on early German history.

The room is very plainly furnished. There are no pictures or maps on the walls, and only one very small blackboard. The benches are hard pine boards, with no backs, and the desks are as simple in construction. The students hang their coats and hats on the hooks on the wall, get out their notebooks, their pocket ink-bottles, and prepare for writing. Many find the Latin script easier than the German and so employ it in their ordinary writing; others again mix the two kinds, writing some letters in Latin and others in German characters. Note-taking plays an important part with the students. The professors divide their material into parts, chapters, and paragraphs, and announce the beginning of a new division; thus enabling the students, who have followed with their notes, to secure a well organized treatise on the subject.

At twenty minutes past nine, the Professor comes in with a good-natured smile on his face and without ceremony mounts the *Kathedr* and begins. "Gentlemen: With the death of Charlemagne's only son Louis, surnamed the Pious, this vast empire fell to pieces. Various attempts were made to divide it among his three sons. And it is especially profitable, as well as interesting, in these divisions to trace the growth of the national idea which finally separated the once united realm into three entirely distinct peoples, etc." The first words are spoken in a low tone, scarcely audible on the back benches; but as the lecturer proceeds, his voice gets stronger and louder. He does not spend time on battles and descriptions of wars, but rather in tracing the growth of ideas. He teaches the Past as the explanation of the Present.

Late students keep coming in, and disturb the lecture. The Professor takes no notice of it, however: he does not stop a minute in his discourse. He has nothing to do with the order, even in his own room. When he entered, a hush settled over the room; and any interruption from latecomers is reproved by an indignant hiss from the other students, which is more effectual than a reprimand from the Professor.

When the clock on the stairs strike ten, the Professor finishes and at once leaves the room. The students remain seated till he is gone.

The next fifteen minutes is the Academical Quarter again, and the students saunter through the rooms and passages and up and down the Grand Staircase in the center of the building, talking and getting rested ready for the next hour. It is really a lively scene that presents itself, when one is in the third story at intermission, and sees the hundreds of students promenading in groups through

the arcades, and on the stairway. For the whole interior of the building is visible at once. Around the four walls, just above us, is a newly completed painting, representing the four faculties of Theology, Law, Medicine, and Philosophy. The German universities are really great professional schools for the Minister, the Lawyer, the Physician, and the Teacher. They have therefore a very definite aim, and they are excellent for the directness with which they pursue that purpose. They do not accept our idea of a university as a place where everything is taught; but on the contrary, refer to the origin of the term in the Middle Ages, when it meant merely a corporation or union. So the old designation, *Universitas magistrorum et scholarum* (corporation [composed] of master and scholars).

But the intermission is already over, and the staircase is deserted. We entered Room XI. on the third floor, and in a few minutes Prof. Ewald comes in and begins his lecture on the "History of Prussia since the Great Elector." This Professor believes in battles; for the whole course is nothing but a story of the wars in which Prussia has been engaged and how she has managed thus far to come out of the conflict so well.

There are never any questions asked during a lecture. If a student wishes to consult a professor further, he visits him at his home. I find this likewise the case in the Gymnasium, although of course it is not so strictly carried out there. Seminars, however, offer opportunities for discussion and original work under the oversight of the professors. If you inquire for the earnest students, you will find them nearly all in the Seminars.

No time is wasted by the professors in trying to make those work who will not. Any one who chooses can be absent from his lectures half the time and never open a book to read; he may speak to his professors only to ask them to enter their names in his "Anmeldebuch," and yet such a man could pass for a student. On the other hand, any one who endeavors to make the best of his opportunities, can hear the most learned lecturers on all subjects, have access to the stores of books in the great libraries, make the acquaintance of the foremost professors in all the different departments of human study; and if he shows any talent at all, is sure of being well received and cordially helped everywhere. Besides, he is pretty sure to find co-workers in almost every branch he may undertake.

HERMAN T. LUKENS.

Halle, a S., 12mo 22, 1888.

SWARTHMORE NOTES.

THE College is now fully reorganized after the brief holiday season, and several new students are added to the lists. The second semester begins on the 4th of next month.

—Swarthmore is now taking an honorable place among the colleges of our country. The following, clipped from the *New York Mail and Express* of the past week will be read with interest and satisfaction:

Institutions fitted to do well as intermediate colleges,

whether now called universities, colleges, and high schools, number already several hundred, and of these, the colleges carried on by the Society of Friends at Swarthmore, Haverford, and Bryn Mawr, are, of all within my knowledge, the best and most truly flourishing, because conducted with the most thoroughness, cleanliness, and intellectual honesty, and our other small colleges, even many so-called universities, would do well to profit by their example. A little "Quaker honesty" in calling things by their right names at several such institutions, would greatly increase the number of students and would raise them enormously in capacity for good work in the estimation of the country and in their own self-respect.—Andrew D. White, in the *Forum*.

—Prof. Cunningham is now fairly established in her new home, connected with the observatory. Her friends greatly enjoyed their social reunion there on New Year's day.

THE PAID PASTORATE AMONG WESTERN ORTHODOX FRIENDS.

THE definite and systematic paid pastorate system adopted by the Yearly Meeting of Iowa has occasioned considerable discussion in the several Orthodox journals. It appeared when the Yearly Meeting met this year (in 9th month), that there were 16 regularly supported "pastors," (as against 4 such the year before), and that there were about 20 others who spent "quite a portion of their time in pastoral work,"—though whether receiving a definite support in money or not, was not stated.

The *Friend*, (Philadelphia), disapproves of this very decidedly, as also does the *Western Friend* (Wilbur) of Varck, Kansas; and the *British Friend*, (Glasgow), approves the views of the *Philadelphia Friend*. The *London Friend* is disposed to regard the pastoral system as something very far removed from the English body, and probably justifiable, if not necessary, under the different circumstances prevailing in Iowa. We do not observe that it expresses a strong attachment to the principle of a free ministry. We give below some of the comments upon the subject, made by the different journals mentioned, and also by the *Christian Worker*, of Chicago, which represents the revival and paid pastorate methods.

The *Friend*, (Philadelphia), says:

"The whole statement discloses on the part of that Yearly Meeting a most sorrowful and rapid departure from the principles and practices of Friends—a departure which, if not arrested, must evidently deprive that body of any just claim to be regarded as a true representative of the doctrines and testimonies of our Society. There is perhaps no more characteristic feature in the system of Quakerism than that true worship consists in drawing near unto God in spirit, and endeavoring to feel the extension of his Divine life and power, which alone can qualify us to worship Him in spirit and in truth; that in meetings for worship it is the duty of every individual thus to feel after God, if haply they may find Him; and that this is a work which no one can perform for another.

"Vocal ministry holds but a second place in this system; and unless it flows from the fresh feeling of

Divine life, impressing on the mind of the speaker a sense of present duty to speak, it will be a hindrance instead of a help in the performance of spiritual worship. When it is stately exercised in a meeting, there is a strong tendency for the hearers to depend upon it instead of laboring for themselves to draw near to the Fountain of Life in their own hearts. The employment of persons to preach in our meetings, no matter under what plausible excuses the practice may be defended, is a radical departure from our principles.

"Scarcely less objectionable is the system of hiring a man to spend his time in looking after the spiritual interests of the individual members of a meeting,—which we suppose to be one of the objects contemplated in the appointment of a "pastor." It is the duty of *all* the living members of the Church to watch over one another in love, to caution a brother who seems in danger of going astray, to encourage those who are depressed, and to sympathize with those in distress. To those who are alive in spirit, services of this kind will be assigned by the Head of the Church, as He sees meet, and as their degree of spiritual experience may qualify. These individual duties cannot rightly be deputed to one another. We cannot hire a man to do them for us, and hope to receive the blessing which attends the faithful performance of duty. The extension of such a system of doing duty by proxy, when fully developed, ends in priestcraft—where a man is employed to attend to the spiritual interests of others, who in the meantime may give their time and thoughts to merely worldly pursuits, and yet vainly hope to secure the favor of Him who looketh upon the heart."

The *British Friend* remarks:

"It is not surprising that an announcement in such terms should give rise to widespread concern throughout London Yearly Meeting. We are frequently told by those who do not so seriously view this and other manifest departures from the cherished principles and practice of Friends, that we in this country, are not in a position to judge our American brethren; that we are not sufficiently aware of their circumstances and surroundings to entitle us to condemn or criticise such of their actions or methods as may not commend themselves to our ideas of what is right. Our information may, to some extent, be imperfect, but for ourselves we can say that having paid rather close attention to the reports of several of the yearly meetings recently held in America, and while appreciating the earnestness of spirit which is so strikingly manifested, yet there are sayings and doings which we cannot regard without grave and serious misgivings."

The *Christian Worker* is disinclined to accept the plea of the London *Friend* that a paid pastorate may be justified in Iowa because of different circumstances. It says (Eleventh month 29): "But we think it is a delusion to suppose that the meetings of Iowa need pastors any more than they do in any other yearly meeting. Why should a meeting isolated a thousand miles away from the body of the

church need a pastor any more than a similar one ten or twenty miles away? We do not think of providing a pastor for a meeting in California or Dakota or Wisconsin, or any other place as well to a similar meeting in Indiana or New York or Maine or North Carolina?"

"Within short distances from Friends' meetings all over our country there are places where the door is wide open for Friends. When evangelists hold revivals and start the work, pastors are needed to go and stay by it, and money is needed to sustain them in doing so, as much as if these meetings were in the far West. Hundreds of churches might be established yearly, within the limits of the yearly meetings east of Iowa, if provision were made for sustaining them. Some of the readers of this remember the appeal from southern Illinois made by Stephen Breed last summer; to a greater or less extent the same needs and opportunities exist in nearly every quarterly meeting in America, if there was the spirit of aggression to press out and take possession of the land.

"Iowa's cities need Quaker evangelists and pastors, and in some of them pastors are already established and doing a blessed work; but Des Moines and Pasadena need them no worse than Chicago, and Indianapolis, and Cincinnati and New York. The fact is, it is folly to talk about church extension without pastors; as well talk about revivals without evangelists, or schools without teachers."

These views of the *Christian Worker* awaken the *Friends' Review* (Philadelphia), the representative of the Gurney Friends in the East, to a protest. It says (Twelfth month 13):

"Without pastoral labor, no one thinks of church extension, or even of church preservation. Such labor, the function of pastors, in the apostolic meaning of the word, has been carried on since Christianity began. Where 'two and two' cannot go out, after the primitive manner, one may sometimes be called to go into a new field alone, and perhaps to sojourn there awhile in service. But to fulfill the *Worker's* scheme, what shall we have? A pastor, the pastor, suppose, of 'the Friends' church' in New York city, with a good salary, and a parsonage adjoining; three pastors and parsonages for Philadelphia, &c. How such an anticipated possibility would, if then conceivable, have appeared to George Fox, or William Penn, or John Woolman, or Stephen Grellet (eminently an evangelist), may be easily imagined. . . .

"It seems to be implied [by the *Worker*] that those who are not convinced that a one man pastorate, away from missionary fields, and in settled meetings, is the best order of things amongst Friends, are not 'full of the evangelistic spirit,' and are opposed to pastoral work in the church. This is not so. We cling, instead, to the principle of churches established under the ministry of Peter, Paul, and the other Apostles, and under the later evangelistic and pastoral work of those who followed the leading of Friends, in holding that 'a single' or 'one man' members of the church 'is given the manifestation of the Spirit to profit withal'; 'dividing to each one

severally even as he will.' Thus only can all 'grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.'"

The *Western Friend* says that it has "repeatedly denounced, as utterly without foundation in truth, the excuse that the difference in circumstances made necessary the changes in our Society in America, with which many English Friends do not agree. By this excuse English sympathizers with modern innovations have for years successfully—in too many instances—reconciled many sound Friends in England to the flagrant departures from Friends' principles and practices in America."

For Friends' Intelligencer and Journal.

LINES.

THERE is a power, all other powers above,
Whose name is Goodness, and whose nature Love,
In whom my soul relies in perfect trust,
Because I know His every law is just.

From mountain heights, to ocean depths serene
O'er hill, o'er vale, through every changing scene,
His spirit moves to-day, the same as when
His glorious works were first revealed to men.

From time's first dawn, until the same shall end,
Toward one wise purpose do His movements tend,
And though while here this is from us concealed
In all due season it shall be revealed.

Until that time, whate'er may be our creed,
Our thirsting soul must call on Him in need:
In perfect faith, that He who made will see
His children safe to immortality,

BENJ. HALLOWELL, JR.

Philadelphia, Twelfth month 11, 1888.

MY FRIEND.

AT set of sun,
Through musings dun,
A knock broke on my startled ear,
A voice said, sweet and silvern clear,—
"Open, a Friend is at thy door."

I answered slow,—
"No friends I know,
Nor trust in friendship any more,—
Friends sting and flay,
Friends go their way,
And leave one lonelier than before.
Better to dwell apart,
Keeping an empty heart,
Than see love's smile become hate's frown,—
Better a stralless gloom,
Shut in a silent room,
Than ghosts slow-gliding up and down."

Again the sweet voice came,—
"Yet open all the same,
For I have need of thee.
Though thou hast none of me,—

I hunger, thirst, am naked, sick, and poor;
The weary sun is set,
My locks with dews are wet,
My face with tears,—I pray thee, open thy door."

Such ples I could not choose
Unpitying to refuse,
Yet half-reluctant still the bars I drew,
Gave food and wine,
Garments of mine
Mended and cleansed to look like new,—
Nay, more, as love with labor grew,
And patient use brought skill,
Turned nurse with right good-will;—
Lastly, my scanty purse did part
With him who so had won my heart.

Oh, wondrous change and rare!
In royal garments drest,
Not suppliant, but King, stood there,
And clasped me to His breast,—
Not guest, but Host,
Who, in his turn, fed me at dearest cost—
Not pensioner, but Friend,—
A Friend at sorest need,
Of kindest word and deed,—
And best of all, a Friend,
Whose love flows on and on, and knows no end.

—W. M. L. Jay.

THE POPULAR POPLAR TREE.

WHEN the great wind sets things whirling
And rattles the window-panes,
And blows the dust in giants
And dragons tossing their manes;
When the willows have waves like water,
And children are shouting with glee;
When the pines are alive and the larches,—
Then hurrah for you and me,
In the tip o' the top o' the top o' the tip o'
the popular poplar tree!

Don't talk about Jack and the Beanstalk—
He did not climb half so high!
And Alice in all her travels
Was never so near the sky!
Only the swallow, a-skimming
The storm-cloud over the sea,
Knows how it feels to be flying—
When the gusts come strong and free—
In the tip o' the top o' the top o' the tip o'
the popular poplar tree!

—Blanche Willis Howard, in *St. Nicholas*.

It is said that photography has recently been employed in some cases in this city with telling effect in a new sphere of usefulness. An agent of the Society for the Prevention of Vice, baffled by police intervention and otherwise in obtaining conclusive evidence of the bad character and illegal practices of certain doubtful places, has managed to take "instantaneous views" at several concert-halls and other disreputable places, and it is said that even the officials who, from some consideration have been disposed to shield the proprietors, find it hard work to contradict these pictures and the story they tell. All hail the photographer in the new character of philanthropist and reform.—*National Temperance Advocate*.

OBSERVATIONS OF THE SOLAR ECLIPSE.

SAN FRANCISCO, Jan. 2.—Professor Pickering, of the Harvard University party, telegraphs from Willows regarding yesterday's eclipse that the sun was perfectly clear during totality. Over fifty photographs were secured. The party consisted of four observers from Harvard and twenty-nine local assistants. Fourteen telescopes and cameras were employed and eight spectroscopes, besides miscellaneous apparatus. The first contact was lost through clouds. The three were observed at a duration of 11.8 seconds. Eight were secured with a thirteen-inch telescope, giving images two inches in diameter before enlargement; nine were taken with an eight-inch camera, one being crythresina plate through stained gelatine.

Twenty-five negatives were taken to measure the brightness of the corona and surroundings; five negatives to search for inter-mercurial planets; twenty to study the spectrum of the corona to determine its composition. These will reach from yellow rays to extreme ultra violet. For the latter purpose a spectroscope was employed with lenses and prisms composed exclusively of quartz. Seven observations were made with photometro measure. General illumination during totality was found lighter than the eclipses of 1878 and 1886. The corona was similar to those of 1868 and 1878, but showed much more detail than the latter. It was an exceptionally fine corona extending usually on one side to two solar diameters. A striking characteristic was two forked wings of light Polar ray well defined and considerably shorter. The meteorological observations were under the direction of Winslow Upton, of Providence, R. I., and A. L. Blotch, of Blue Hill Observatory. The photography and spectroscopy were under the direction of Professor W. H. Pickering, chief of the Harvard College party, assisted by S. Bayley, E. S. King, and Robert Black, of Harvard.

At Cloverdale the eclipse was observed with great accuracy by the Pacific Coast Amateur Photographic Association. The weather was favorable, no apparent wind and a cloudless sky, excepting a few floating cirrus clouds. The eclipse was first noticeable at 12.23; the totality began at 1.46 and lasted one minute, 44 seconds, time, Pacific standard. Shortly before totality the cirrus clouds were all tinged with the most brilliant colors of the rainbow. Venus appeared early in the eclipse and Mercury and other planets were plainly in view.

A party of observers from Carleton College, Northfield, Minn., consisting of Professors Payne, Pearson, and Wilson, were located on an open plot on the famous ranch of General John Bidwell. The party used a six-inch photograph telescope and other photographic apparatus and a two-inch zenith telescope. Professors Wilson and Pearson exposed nine plates during the period of totality and six between the first and last contact observation.

Sketches of the corona were made by Professors Wilson and Payne and Surveyor Brown. The sky was not perfectly clear. Four long streamers were seen from prominences and the chromosphere was strong for a full quadrant distance of the west side of the sun. The northern and southern limbs of the

sun showed a great number of fine streamers and prominences. At Anaheim the eclipse was observed by No. No photographs were taken, but it is reported that the terrestrial planet was seen during the period of the sun's greatest obscuration.

At San Jose observations were taken by the Normal School observing party, which consisted of Profs. Kleeberger, Holway, and Randall, with a four-inch refractory telescope and camera. At the time of the greatest obscuration "Bailey's beads," the corona, and prominences were carefully looked for but were rendered invisible by floating clouds and the unobscured portion of the sun. Venus was plainly seen with the naked eye. Among the incidents of the phenomena observed was the effect of the eclipse upon the images of the sun formed where its light shone through apertures. A beam of light showing through a crack in a shutter formed innumerable interlaced and overtopping crescent-shaped images of the sun.

The University of the Pacific has a fine transit instrument and a six-inch refractory telescope in its observatory. Observations were made by Professor Wilbur W. Thoburn, assisted by Professor A. H. Briggs. During the first quarter of the eclipse the sky was obscured by clouds but from that time on was comparatively clear. At the moment of greatest obscurity the sun was almost hidden except a very thin crescent on the southern edge. The mountains of the moon were clearly outlined against the sun. The sharpness of the moon's edge on the disc of the sun was especially marked. During the last half of the eclipse the obscurity seemed to be that of twilight. Three of the planets were visible. Venus and Mars in conjunction were easily distinguished with the naked eye.

At the observatory of Professor George Davidson in San Francisco, under the charge of Professor R. A. Marr, of the United States Coast and Geodetic Survey, the path of the eclipse was closely noticed. During the early stages of the transit complementary colors were visible. The first contact was marked at 12.23 and the last at 3.09. The sun's edge, owing to atmospheric conditions, seemed to be throwing off numerous columns of vapor.

WOMEN'S CAPACITY FOR GOVERNMENT.

THE layman who labors under a feeling of essential inferiority to scientific men because their work is beyond his comprehension, may take comfort on seeing how little the work of scientists differs from that of ordinary men when they address themselves to general questions. The latest illustration of this is furnished by Prof. E. D. Cope's article on "The Relation of the Sexes to Government," in the *January* *Scientific Monthly*. The article opens with some observations on the antiquity of the difference between the sexes, and on the great advance which was made in the possibilities of progress when sexual reproduction first made its appearance among living things; but the unwary reader who is led to expect that this exceedingly ancient history is going to throw any light on the question, will find himself completely disappointed. In point of fact, the author himself

soon leaves this "scientific" point of view, and rambles in a very inconsecutive manner over the familiar ground of woman's disabilities, as disclosed by what he calls "ordinary observation." The arguments of the article depend essentially on the unquestioning acceptance of the results of such observation, which are embodied, in the main, in the following passage:

"We find in men a greater capacity for rational processes, a capacity which is not always exercised to its full. We find in men a greater capacity for endurance of the activity of the rational faculty. We find in men a greater capacity for work in the higher departments of intelligence which require mechanical skill of a high order."

Prof. Cope not only accepts, without so much as the insinuation of a doubt, these results of a kind of observation which if a scientific man were to accept in his specialty, he would be supposed to have lost his senses; he does not for a moment consider how great may be the degree of this incapacity, but takes it for granted that it must be sufficient to be fatal to the claims of women. He says elsewhere that most men have had to steel their minds against the aimlessness and pettiness of women, and have observed in them "a pronounced frailty of the rational faculty in thought or action." It is to be hoped that a very respectable minority among men have been more fortunate; but in any case, does Prof. Cope think it scientific to assume, as he does throughout his article, that if women should take part in government, all the beautiful qualities for which he gives them credit will take flight, while the aimlessness and pettiness and irrationality will remain unaffected? Whichever side one may take on the question of women's political aspirations, one may regret that scientists should not set an example of clear and consecutive thinking when discussing a subject upon which plenty of loose writing has been done. And the sooner scientific writers learn that the catchwords of evolution and of physical science are not sufficient to give authority to their utterances on subjects which require chiefly sound judgment and knowledge of human affairs, the better it will be for their influence in the world.—*N. Y. Nation*.

EDUCATION BY ANNEX.

It seems to be a wonderfully difficult matter to settle in what sort of a school a woman should be educated. The two extremes have their strong advocates, the one, education in the seclusion of a convent, the other in the same college with young men. Between the two extremes there are two means, the one of which is separate colleges for women, and the other an annex to the existing masculine university. Convent : women's college : annex : : coeducating university.

We have many times expressed our opinion that the coeducating university has on its side reason and what brief experience there is, and we do not doubt that the example of Oberlin, followed by Michigan, Cornell, and many other universities and colleges, especially in the West, will finally be followed by all. But the East moves slowly and must

be patiently wooed by this reform. Meanwhile the East sees well enough that women's education must not suffer; perhaps we had better say that the young women will not allow themselves to be left behind. Hence such admirable institutions as Bryn Mawr, Smith, Vassar, and Wellesley colleges, in which, as far as possible in young institutions, the appliances and privileges of colleges for men have been duplicated. They have won their own place, and women flock to them, earnest for all the learning the best teachers can supply. They have different plans, but whether they approach now the fitting school and now the system of university research, or not, they certainly provide for obtaining an admirable education.

The Annex system is now receiving great and admirable development. Here Harvard led the way, and has provided a curriculum as complete and thorough and with as many elective courses as the young men themselves have. . . . Of the 103 students, 88 come from Massachusetts, showing the importance of providing school privileges within easy reach. To these students, on their graduation, there are not given diplomas certifying to degrees, but only certificates that they have honorably pursued the full course which would have given them the degree of A. B. if they had not unfortunately been born of the less-privileged sex.

What Harvard has thus been doing so admirably for eight years, Columbia College, with her magnificent equipment, now offers to do, and an excellent scheme of study has been announced. The women were already besieging the doors of the college, and asking for equal admission. Not ready to grant this, the trustees and faculty have lent their aid to this compromise between coeducation and conventualism.

Princeton has a similar scheme, and only Yale, in a State which has no college for women, still confines to the less numerous sex the opportunities for higher education which she is so well able to offer to all. Believing as we do that coeducation is to be the ultimate achievement, we heartily welcome these halting, imperfect and discriminating, but, so far as they go, admirable steps, in the direction of the desired result.—*N. Y. Independent*.

FROM the earliest glow-worm glimmer of life on this planet, man has been growing upward, angelled. Religion was at first fear and depression, the worship with the downward look. Then it became introspection, then self-castigation. Finally, it became union,—union on the basis of love. John rested on Jesus' breast. Jesus said, "I dwell evermore in the bosom of the Father." Then inspiration became possible. Inspiration is simply breathing in. We must stand erect, morally and believably. We must open all the avenues of our souls, every street, way, and cell of thought and feeling, and the Infinite will greet us. Every occurrence which makes a man more straightforward, more simple and direct in his manner, more conscious of moral responsibility, fits him for inspiration.—*Selected*.

"JAMAICA GINGER" AS AN INTOXICANT.

THE *Boston Traveller* in a recent issue says: A somewhat peculiar case was tried before Judge Sherman in the Superior Civil Court at Dedham during the past week. William H. Doble, a grocer, was arraigned on the complaint of Henry H. Faxon for violating the liquor law, the offense specially charged being the sale of Jamaica ginger as an intoxicant. It appeared from the evidence that the defendant had been doing a rushing business in this article, his sale at retail at times reaching two cases a week. One customer, a woman, was cited in particular as consuming inordinate quantities of this article, it being stated that she had in one instance been known to purchase two bottles during a day.

It was alleged by the prosecution that this demand for Jamaica ginger was not of a medicinal origin, and that many of the grocer's patrons were Jamaica ginger drunkards, a species of inebriates by no means uncommon. State Assayer Sharples was put upon the stand and testified that the Jamaica ginger sold by Doble was pretty good Jamaica ginger as Jamaica ginger goes, but he created something of a sensation when he furthermore added that it contained 69 and a fraction per cent. alcohol, but 3 per cent. being purely Jamaica ginger extract and the balance water. Ordinary grades of whiskey, he said, did not contain over 50 per cent. of alcohol, so, according to expert testimony, Jamaica ginger was 20 per cent. more of an intoxicant than the common run of tangle-foot.

The Jamaica ginger, moreover, not only served to increase the strength of the alcohol, but when the whole was used as an habitual beverage had an effect upon the stomach that was pernicious to a superlative degree. Lawyer John E. Eldridge, counsel for the defendant, was not abashed by this expert evidence, and asked that the court instruct the jury that his client could not be convicted, as he had sold simply Jamaica ginger, which was not a beverage, but a medicine, whereas he was charged with selling intoxicating liquor. The court refused to rule as requested, but told the jury that it was a question of fact that they were called upon to consider and not of law, and they were to decide whether or not it was intoxicating liquor.

That portion of the statute defining intoxicating liquors was read, as follows: "All porter, strong beer, lager beer, cider, all wines, and any beverage containing more than three per cent. of alcohol by volume, at 60° Fahrenheit, as well as distilled spirits, shall be deemed to be intoxicating liquors within the meaning of this chapter." After being out some hours the jury disagreed, and were discharged, and the much-mooted question in Dedham of whether or not Jamaica ginger is an intoxicating liquor remains undecided. But this case will doubtless serve to draw attention to the large number of people who have become addicted to its habitual use other than as a medicine.

It is said by medical authorities that those who have once contracted the habit of using it as a beverage find themselves afflicted with a craving of whose intensity none but a sufferer can form the

slightest conception. The deleterious effect of the ginger when consumed in large quantities is sufficient to render the habit fatal in a very short time. In fact, it is one of the most dangerous forms of inebriety known. It has found but few victims in large cities where stimulants are easily obtained, but in the rural districts where Prohibition is in force it is said to have filled many graves.

ADVERTISING FOOLISH WOMEN.

THE press is always turning up the whites of its hundred eyes in sorrow and amazement at the frailty of women, the littleness of their thoughts and aims, the uselessness of what they read and write and do. Yet what sort of pattern does the press hold up for women's emulation? The woman who is pretty and vain, or notorious and vicious in an interesting way, may quickly rise to some kind of celebrity, for journalists build newspaper columns beneath her, and raise her on a shaky pedestal of glory. But the good women who win fame, win it more slowly, and without assistance from the fourth estate. The women who inaugurate, manage, and support a hundred schemes of charity and good, even in this city, win the reward of their own consciences merely. The voice of the world says nothing to them in commendation or encouragement. The noble deeds that are done by women, are done in silence and obscurity. How many works which need publicity to secure success can get gratuitously so much as a cold notice in small type in any Sydney daily? Think of the wasted time of the reporters, correspondents, and compositors, the expense of cablegrams and "special wires" to register the latest freak of vanity, the skillful accomplishment of something evil, or to procure the minutest evidence of some indecency or murder! Would they but spend the same time and money, and give the same publicity to the worthy deeds of good women, the world, in face of so much recorded nobleness, might in time see fit to raise somewhat its standard of thought and action.—*The Sidney (Australia) Dawn*.

TOWN-LIFE AS A CAUSE OF DEGENERACY.

THE general unfitness and incapability of the dwellers in our large hives of industry to undergo continued violent exertion, or to sustain long endurance of fatigue, is a fact requiring little evidence to establish; nor can they tolerate the withdrawal of food under sustained physical effort for any prolonged period as compared with the dwellers in rural districts. It may be affirmed also that through the various factors at work night and day upon the constitution of the poorer class of town-dwellers, various forms of disease are developed, of which pulmonary consumption is the most familiar, and which is doing its fatal work in a lavish and unerring fashion. Thus it may be conceded as an established fact that the townsman is, on the whole, constitutionally dwarfed in tone, and his life, man for man, shorter, weaker, and more uncertain than the countryman's. I hold the opinion that the deterioration is more in physique, as implied in the term *consumption*, than in the muscular power of the body, the attenuation of muscular

fiber, the loss of integrity of cell-structure, and consequent liability to the invasion of disease, rather than in actual stature of inch-measurement. The true causes of this deterioration are neither very obscure nor far to seek. They are *bad air and bad habits*. To these may be added a prolific factor operating largely to produce degeneration of race, and that is, *frequent intermarriage*, often necessitated by religious affinities.—G. B. Barron, M. D., in *Popular Science Monthly*.

ANNOUNCING OF THE EMANCIPATION PROCLAMATION.

THE meeting to commemorate the issue of the Proclamation of Emancipation by President Lincoln, held at Association Hall on the 2nd instant, was largely attended. It was held under the charge of "The Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the Condition of the African Race." At the afternoon session, at 2.30, William Still presided. Among those on the platform were Frederick Douglass, Gen. S. C. Armstrong, principal of Hampton Institute; Frances E. W. Harper, Passmore Williamson, Bishop B. T. Tanner, Charles Wise, Ex-Mayor King, Henry M. Laing, Dr. H. Wayland, Dr. R. J. Allen and Robert Purvis.

In his opening address, Wm. Still mentioned the institutions that have been aided by the Pennsylvania Society. Among them are Lincoln University, Pennsylvania; Howard University, Washington, D. C.; Wilberforce University, Ohio; New Orleans University, Louisiana; Stover College, Maryland; Berea College, Kentucky; Hampton Normal Institute, Virginia; Schofield Normal Institute, South Carolina; Councils Normal Institute, Alabama; Institute for Colored Youth, Philadelphia; Home of St. Michael, Philadelphia; Home for Destitute Colored Children, Philadelphia; St. Mary Street Kindergarten, Philadelphia; Schools at Christianburg, Virginia; Beaufort, S. C.; Eagles, N. C.; Orangeburg, N. C.; Austin, Tenn.; Mt. Pleasant, S. C.; Brooks, Va.; Park, Ga., and Franklin, S. C.

The speakers in the afternoon were B. F. Lee, editor of the *Christian Recorder*, and ex-President of Wilberforce University, Ohio. He spoke on "The Moral Progress of the Negro Race in Twenty-five Years of Freedom." The address dwelt mainly on the influence of Christianity in the development of the negro character. He thought the development of the moral character of the American negro was largely due to the negro himself.

The second speaker was Dr. R. J. Allen, secretary of the General Assembly of the Southern Presbyterian. He is the son of an ex-slave owner and comes from the "black belt." He thought the only way to solve the negro problem was to put in the hands of the race the Bible and spelling-book, and teach them the responsibility of American citizenship. He said: "You can't find dynamite, or an Anarchist or a secret society among these people."

General S. C. Armstrong, president of the Hampton Normal Institute, followed in an interesting talk

on the moral and intellectual advancement of the race. His speech was largely historical, and at the end the orator declared that at the close of the war the colored man was in a better condition to take care of himself than the man that owned him.

At the evening session, after Bishop Foss, of the M. E. Church, had spoken, Frederick Douglass was the principal speaker. He addressed the large audience with much of his old-time spirit and eloquence. He said among other things: "I listened this afternoon with much interest to the words of the speakers—a most encouraging picture of the vast change in the condition of the colored race. There are two sides to the question. The truth is so large that it requires a great many people to tell it: white men are required to tell it; black men are required to tell it. . . . I object to anyone calling our relation to the white race the negro problem. It is not true—it is misleading. I object to it because it exceptionally tends to obstruct the path of duty—the growth of truth. I object to it because it shifts the burden from the shoulders of the whites to the negroes; it puts the dealing with this problem not with the native white but with the native black. It proceeds with the idea of the negro's inferiority; his lack of intelligence, his lack of education. . . . The question is not so much the negro, but the nation. The solemn question is this: Whether the American people, under the influence of their civilization, their Christianity, extending over hundreds of years, have virtue enough to adjust the Constitution of the country to what it pledges to all men alike, a free exercise of citizenship. I only ask that the black man be treated as you treat the people who fought against us. We love our country, and only ask to be treated as those who hated it.

"Slavery continues to exist in the South, where the highest wages paid the negro in his fluttering rags, is \$8 per month, with which he must clothe and support his family, and which he must take in store orders from his employers. He never sees a dollar of it. The motto down there is, 'Work for me or starve.'"

After Frederick Douglass concluded his address a daughter of F. E. W. Harper read a poem, which was well received. Fanny W. Coppin and Mrs. Harper also made addresses.

THE man who sides with God against the world and himself feels the power of the future in him. He only is alive who is inspired. Unless born of the Spirit, you cannot be saved. Wordsworth knew what it was to be thus enlivened. He said,

"Such animation do I often find,

Power in my breast, wings growing in my mind."

Believe that inspiration is ahead of you and within. It is a messenger of God. It is the crown of effort and of purity. It does not descend with family heirlooms, mental or moral. It is the gift of God to the individual.—*Exchange*.

As God is in the universe, and the universe in God, it is clear that the divinity in us is the universal mover of man's mind.—*Aristotle*.

SCHOOL EXAMINATIONS.

It can not be too often insisted on that examination is a good educational servant, but a bad master. It is a useful instrument in the hand of a teacher to test his own work, and to know how far his pupils have followed and profited by his teaching. But it necessarily exerts a fatal influence whenever it is made of such importance that teachers simply conform to an external standard, lose faith in themselves, sink into the position of their own text-books, and give but little of their own personality to their work. It is true that it is necessary to test the work of teachers; but it is not necessary, for the purpose of doing so, to take the whole soul out of teaching. If examinations are to be defended on the ground that they test the efficiency of teachers, then we reply that other and better ways of doing this are to be found. We admit quite frankly that they can only be found and pursued at the price of some trouble and experiment on the part both of parents and those responsible for the conduct of teaching; but if trouble and thought and experiment are to be spared in this great matter, we had better at once resign the hope of attaining any moral and intellectual results of real value from what we are doing.—*Popular Science Monthly*.

NEWS AND OTHER GLEANINGS.

—“Some years ago,” writes John G. Whittier to a friend, “I destroyed a large collection of letters I had received, not from any regard for my own reputation, but from the fear that to leave them liable to publicity might be injurious or unpleasant to the writers or their friends. They covered much of the anti-slavery period and the war of the rebellion, and many of them I know were strictly private and confidential. I was not able at the time to look over the manuscript, and thought it safest to make a bonfire of it all. I have always regarded a private and confidential letter as sacred and its publicity in any shape a shameful breach of trust, unless authorized by the writer. I only wish my own letters to thousands of correspondents may be as carefully disposed of.”

—A late number of the *Pall Mall Gazette* (London), remarks: “Lord Salisbury gave the deputation yesterday but sad comfort which asked him to use his influence to prevent the wholesale poisoning of the natives of Africa with trade rum. He would do what he could, he said, but that was not very much. Considering the extent to which we are poisoning the natives of India for the good of the Excise, and also bearing in mind the millions reaped from the opium trade with China, it can hardly be said that John Bull can go a crusading with much hope of success against selling strong drink in Africa. If Germany were to say, We will give up poisoning the Africans with potato spirit from Hamburg if you will give up poisoning the Chinese with opium from India, what could we say?”

—Corn is one of the most important articles of our export trade. In 1887 we sent out over 40,000,000 bushels, the total value of which was \$19,374,361. In other years we have nearly doubled this amount. It would surprise one unfamiliar with the facts to know that practically all of this export is used abroad to feed cattle. Of the use of corn in the preparation of table food the foreigner knows nothing. At the present moment the German peasant is paying nearly double the usual price for wheat loaves, or

elsestarving himself on a diet of coarse rye bread. While his reach is this cheap food one of the most accurate and nourishing known to the American appetite. He does not use it because he has never been taught to do so. No doubt the obstinate dislike to accepting new ideas, so strange to an American but familiar to every observer of European habits, is largely responsible for this curious fact.—*New York Commercial Advertiser*.

—Harriet Hosmer says that Elizabeth Barrett Browning and Lord Brownlow (the son of Lady Marion Alford) are the two persons she has known in her life, who had that peculiar elevation of nature which seemed to prohibit an unworthy thought when in their presence.

—Helen Gladstone, vice-president of Newnham College, (England), after eleven years' experience at Cambridge, says she is convinced that the “full-outwitted woman's intellectual powers has no tendency to prevent them from properly discharging domestic duties.”

—The *New York Tribune* says: “Women are studying medicine in England in thorough earnest. At the recent examinations at London University, ten of the nineteen passes for honors were taken by women. In anatomy they took three of the six honors. In physiology they secured four out of six. In materia medica only did they fall behind, and even there they got three of the seven honors.”

—Nearly 19,000 women voted at the recent school election in Boston, (Twelfth month 11). All the members elected to the school board this time are Protestants. Eight Roman Catholic members hold over from last year. There are twenty-four members in all.

—An attempt to have the anti-saloon and beer section of the Knights of Labor constitution abrogated in the general assembly at Indianapolis failed. This is one of the good fruits of the Powderly régime.—*Woman's Journal*.

—Two women have recently been regularly licensed as captains of vessels, one in New York Harbor, the other on the Mississippi.

—Several hundred Indians on the Chippewa Reservation in Minnesota were this year allowed to vote for the first time under the provisions of the Dawes bill.—*Pipe of Peace*.

—Owing to the springlike nature of last week in England, birds are in full song, green peas have been gathered in an open garden at Ventnor, and ripe wild strawberries, violets, cowslips, and primroses are plentiful in Dorset.

—The deepest ocean soundings were recently made by the British surveying ship *Egeria*, the one depth being 4,295, the other 4,430 fathoms (about equal to five English miles). The first sounding was made in latitude 24° 37' south, longitude 175° 8' west, the last sounding some twelve miles to the south.

—This year's Florida orange crop is described as “unprecedented.” De Land alone, it is said, will ship over 75,000 boxes. The other day a Mr. Houston brought into Sanford an orange (“Washington Naval”) which measured 14 x 14½ inches in circumference and weighed 12 pounds. He has shipped a great many boxes of this variety from Belair at \$6 per box, running mostly ninety-six to the box.

—The question of opening museums, art galleries, etc., on Sundays has been brought very prominently into notice in England lately by the discussion over it at the Art Congress in Liverpool. An effective point was made by Alderman Samuelson, who said that the chief opponents of the scheme in the Liverpool Common Council were the publicans, who employed 1,000 porters to carry out on Sundays and employed 600 porters to look after their drunkards. The advocates of Sunday opening won a very decided victory.—*Exchange*.

—One family of about five persons to a dwelling is the usual Philadelphia rule. Taking that as the average, Philadelphia built dwelling houses in 1888 for 7673 families or 38,365 people. It would be considered something very remarkable if a city of nearly 40,000 inhabitants should grow up in a year in some heretofore unsettled place, but this thing is going on every year in Philadelphia and scarcely attracts attention. That the love of home—a separate dwelling for each family, holds its own in Philadelphia is shown by the increasing proportion of two-story dwellings erected in 1888—nearly six thousand of these little houses, provided with “modern conveniences,” having been erected during the year.—*Phila. Ledger*.

CURRENT EVENTS.

A SERIOUS controversy has arisen, involving the English and German diplomatists and newspapers, over the accusation in a German journal that Sir R. D. Morier, now the English Minister to Russia, but who, during the Franco-German War, was Consul at Darmstadt, used his official position at that time to convey information of the German military movements to Marshal Bazaine, the French commander. Sir R. D. Morier wrote to Count Herbert Bismarck, asking him to use his authority with the German “official press” to have the charge withdrawn, which the latter refused to do. The peculiarity of the whole proceeding is that it is regarded as really an attack by Prince Bismarck, (Count Herbert's father), on the late Emperor Frederick, and his English Friends.

W. E. GLADSTONE the English statesman and Liberal leader, is in Italy for his health, and has spent some time at Rome. It is said that he has been suggesting an arbitration of the controversy existing between the Pope and King Humbert of Italy. The report caused some feeling in England, as it is believed the claims of the Pope, (for temporal authority), are such as cannot be conceded in any form.

PROFESSOR GEFFCKEN, who has been held in custody on the charge of being responsible for the publication in the

Deutsche Rundschau of the diary of the late Emperor Frederick, has been released, the prosecution by the German Government having been abandoned.

AN important election is to be held in Paris on the 27th inst. for Member of the National Chamber of Deputies. General Boulanger, who has been active in leading the elements of opposition to the present form of government, is a candidate, and his election is feared. If he gets this endorsement from the capital city his power for mischief will be much increased.

THE President-elect, General Harrison, remains at his home at Indianapolis, where many persons have been calling upon him, in reference to the composition of his Cabinet, and other matters. Great interest is felt in the Cabinet, but no announcement whatever has been made by Gen. Harrison in regard to it.

LAST week's death rate in New York City was 31 above the average for the past five years. More than half of this increase was in scarlet fever, which continues prevalent and fatal.

ADVICES from Russia say that 175 persons were frozen to death at Ekaterinburg, in the district of Perm, on the 27th of last month. The Black, Azof, and Caspian seas are frozen. Railway disasters are reported at Baku and other places in the Caucasus. Heavy snows in the south of Russia have engulfed several trains and stopped all kinds of traffic.

NOTICES.

. The Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will meet at Race Street Meeting-house, Philadelphia, on Seventh-day, First month 19th, 1889, at 11 a. m.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

. A Conference on the subject of Temperance, under the care of the Committee of Concord Quarterly Meeting, will be held at Darby on First-day, 20th inst., at 2.30 o'clock p. m. Friends and others interested are cordially invited to attend.

MARY McALLISTER, Clerk.

TEA AND COFFEE.

If \$3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

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WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 2 1/2 inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
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Strawberries, Grapes,
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CATALOGUE WITH COLORED PLATES FREE.

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER,
Vol. XLVI. No. 3. }

PHILADELPHIA, FIRST MONTH 19, 1889.

DO THOU THY WILL.

Do Thou thy will with me!

I am convinced that thy mysterious ways
Lead ever up to goals of peace. I see

In looking back o'er discontented days
When I rebelled at paths Thou led'st me in—
I see how for my good it all has been.

Do Thou thy will.

Do Thou thy will. I find

That when I wept because some barrier stood
Between me and my longings, I was blind;

For Thou hadst placed it there for my own good;
And when in chosen paths I could not go,
It was to guard me from some needless woe.

Do Thou thy will.

Do Thou thy will. I feel

The calm of realms toward which my feet are led
Across my fevered, restless spirit steal.

The blind rebellion of my heart is dead.

Or in the valley or on the heights above

The hand that leads me is the hand of Love.

Do Thou thy will.

—Ella Wheeler Wilcox, in the Independent.

THE ORIGIN OF WOMEN'S MEETINGS.¹

WOMEN in the Society of Friends, as we know, occupy a different position from women in other religious denominations; for in the administration of the affairs of the Society they have an equal place with men, conducting the business of their meetings, notably in their yearly meeting, with such dignity and decorum as to elicit the admiration of those not Friends. Women, at times, have also been sent upon important missions to legislative and executive assemblies. Few of us can forget the impression made in Washington by the noble women, distinguished for their simplicity and weight of character, who formed a part of the delegation bearing credentials from our yearly meeting, to convey to those in authority the sense of loss and sorrow which we shared in common with the nation, when it was overwhelmed with grief by the assassination of our honored and beloved President, Abraham Lincoln; and afterward the visit made by some of the same women to the wife of President Hayes to offer encouragement to her for the independent stand she had taken in the cause of temperance during her husband's administration.

Friends have also recognized that a gift in the ministry may be committed alike to men and wo-

¹ Read this Conference at Women's Yearly Meeting, Philadelphia, First month 6, 1889, by Anna Cooper.

men, and many of our best and noblest ministers have been women.

It is true that a large part of the service which sects devolves upon women, such as ministrations of charity, instruction in their Sabbath-schools, and work in various moral reforms, but none of these have any place in the church organization. Within the last decade or two a few women have been ordained as regular pastors of congregations, these, however, are very exceptional cases. When, in 1654, Edward Burrough, that "son of thunder" as he was called, with his eloquent friend and co-laborer in the ministry, Francis Howgill, and George Fox, who joined them a little later, went up to London from the midland counties of England, full of zeal to proclaim the gospel as they had received it, they found among women their most sympathetic listeners. Many of these women opened their dwelling houses as places of worship before regular meetings were established.

In the large and promiscuous, and often boastful companies, attracted to the meetings held in the early days, there was little opportunity for women to use their gifts, and we find from the minutes of the meeting of men who had care of the ministry, women were discouraged from public speaking. Not until quieter times came, was any provision made in the galleries of their meeting-houses for women to take part as ministers. A few old pictures of Friends' meetings are still in existence, and in these women are represented as addressing the assembly from a stool, tub, or bench. A few women, however, from the first had a recognized place in this important service in the Church, and were regarded as accept-
able ministers. One of these was Anna D.

afterwards becoming the wife of Thomas Widdow, one of the most distinguished men at the time of the rise of the Society, and one who found full exercise for his varied talents in its affairs, as he was the chief adviser of Friends in all matters relating to the development and maintenance of their liberties, and such was his courtesy of manner and address, he was well liked by all the kind of his faithful fellow members before his king. He stood forth as the chief and faithful minister of the Society, and his presence in the meetings was a great blessing to the cause.

Edward Burroughs, another of our early Friends, also was well known as a minister, and his gifts and labors in the ministry were well known and appreciated in the early meetings held in London, and in the meetings held in the various parts of the world. His ministry was well known and appreciated in the early meetings held in London, and in the meetings held in the various parts of the world.

an offense worthy of punishment, they were both committed to Bridewell,—the first instance of Friends suffering for conscience' sake in London.

More social and practical duties early opened a field of usefulness for women, and they were actively engaged in looking after the welfare of the poor and those suffering from persecution and imprisonment in Bridewell and Newgate.

In order that their charitable work might be more systematically done, and their funds judiciously distributed, at a very early date two meetings, the "Box Meeting" and the "Two Weeks Meeting of Women Friends" were organized.

As no minutes were kept at the start of these it has been difficult to ascertain which was first organized, and some controversy has arisen on the subject. Probably the Two Weeks Meeting of Women Friends has the prior claim. Here women were accustomed to assemble for conference at least once a fortnight. Gilbert Latey, in his old age, gave this account of its origin: "On one occasion, some fifteen men Friends were met in their usual fortnightly gathering in an upper room at the Bull and Mouth, there providing for things concerning the Church, when, 'our hearts were opened and we enlightened so as to see we wanted helpmeets for carrying on the service,' and they saw clearly 'that the women being added to us as helpmeets would answer' . . . 'for we could no longer do without their help and assistance.' So it was agreed two of their number should go off to the house of Gerrard Roberts, where they knew some ministering Friends were assembled, and open up to them this new idea; there they found George Fox, with Edward Burrough, Francis Howgill, and Richard Hubberthorne, who on hearing the proposal, 'very well approved and fatherly consented.' Forthwith names were taken down of all women Friends thought suitable, embracing 'some from every quarter,' and thus, as *supposed*, the Women's Two Weeks Meeting was formed, the special business being to look after and visit the *sick* poor, also the general poor of their own sex; to which was *subsequently* added a care over marriages, so far as for the parties intending to live together as man and wife to come and declare their intentions before them; but no record was made, that being left to the men's meeting."

Meanwhile as persecution increased, the list of those needing assistance grew larger, and added means of relief became necessary. To quote from the authors¹ from whom these interesting facts are gleaned: "Distress and want existed so greatly as to move Sarah Blackberry to see whether something more could not be done. George Fox realized the needs, and himself meets alone sixty women called together within five hours of Sarah Blackberry's visit, and then and there, at Samuel Vasses' house in Basinghall street, a meeting exclusively of women, and unallied in any manner, like the former meeting with men Friends, was established, their object being to meet special cases of distress rather than those on the list for a regular allowance. As to funds, they were to get contributions where and how they could,

from Friends, at meetings, or otherwise, to put all thus received into a common box, and distribute out of it according to the needs of the cases brought before them, when they met *once* a week. Such will, it is suggested, be the explanation that most readily meets the difficulties of the case in accounting for the origin of that Women's Meeting commonly known as the Box Meeting—entirely independent of any other—accounting to no superior body—making no statement of its income or expenditure, and jealously guarding its traditions of complete independence to the present day."

An account of the Box Meeting which exists as an institution among Friends in London, and is still managed exclusively by women, who own the valuable funds and freehold property belonging to the meeting, may have some interest. "There are those mingling in the general society of the London Friends who may often hear a meeting familiarly spoken of as the Box Meeting, a name that sounds peculiar at first, but becomes associated with a pleasant sense of help, if the party may happen to be at all interested in some case of affliction or distress. To such it is not an unrequent answer, on mentioning the circumstances, to say, 'Oh! I will get so and so a gift from our Box Meeting.' Gratiified in thus obtaining some £2 or £3 for the object of his care, it is possible there may remain a curiosity to know more of this source of relief coming under so peculiar a name. If so, it will be found that it is regulated both as to time and mode of dispensing and class of objects; that once a month on Second-day morning, the meeting is in session; that the object to which its care is especially directed are those members of any one of the six London Monthly Meetings, who not being in the receipt of monthly meeting allowances, may have become through sickness, or other trial subject to temporary difficulty; the sums given are confined to £2 or £3 each, and must not be had by the same party oftener than once in the twelve months. Should inquiry be pushed further, it will be found that women Friends alone are members of the meeting which conducts the affairs of this charity, and that they possess considerable funded property and freehold estate, from which the income is derived that enables them to make such acceptable disbursements, and neither as to income or expenditure have they to give an account to any other meeting as their superior. Any woman Friend, if a member of one of the London meetings, may attend. It used to be a custom for each to drop a shilling into the box before taking her seat, but this practice has now fallen into disuse, owing to the invested funds furnishing sufficient income without this contribution. These funds, arising from legacies and bequests, have accumulated during a long course of years."

The Two Weeks' Meeting had the recognized right to gather collections from Friends at any of the meetings, and it seems to have been the custom for women to be appointed to stand at the doors to receive contributions at the close of all the meetings, even yearly meetings. The sums thus received were allotted among the different monthly meet-

¹London Friends' Meetings, by William Beck and F. Frederick Ball.

ings. "In 1796, it was thought by placing the box in the large passage, for Friends to drop their collection as the meeting gathers, it might tend to separating more quietly and satisfactorily than on the former method. But the men would hardly seem to have taken kindly to the alteration, for four years after men Friends are asked by minute to drop contributions previous to coming out of meeting, so as to let the amount be ready for distribution."

At a joint meeting of the Women's Two Weeks Meeting and the Box Meeting, held in Fourth month, 1790, it was agreed to unite the two meetings and "to try for a more general and regular attendance."

About twelve years after the organization of the Society of Friends in London, by the advice of George Fox, monthly meetings were established and it was the practice for the women to sit with the men in these, taking part in the administration of the discipline in joint session with men. They had no separate meetings.

A report from London Quarterly Meeting to the Yearly Meeting, dated 1755, says: "In these meetings the men and women met together, so that all present making one monthly meeting, might take his or her proper share of the discipline and necessary business of the Church . . . but there being of late years pretty great declension in the attendance of the women Friends, it became our concern, in the year 1749, to recommend to the several monthly meetings to stir up the women Friends to the continuance and support of such of their ancient and commendable practice, which had some good effect for a time, but is since dwindled and in some monthly meetings is not in practice." The report then gives the condition of the six monthly meetings, in two of which "the women sat with the men in their meetings, and were jointly concerned in carrying on the business thereof." Three meetings had established women's meetings for discipline in response to the recommendation of the yearly meeting. One meeting says, "that with respect to women's meetings for discipline they are not in the practice of it."

When women's meetings were established as distinct meetings, the custom which still prevails was adopted by holding a joint meeting for worship before the meetings separated for the transaction of the business of each. About a century ago, after repeated requests for a period of eight or nine years from Women's Quarterly Meetings in England, the men's meetings finally gave their consent for women to have their own yearly meeting.

We have not been able to ascertain from any data accessible, at what time yearly meetings for women were established in this country. In the records of Women's Meetings of Merion, Haverford, and Radnor, the oldest meetings in Pennsylvania, bearing date from 1684 to 1746, we find an address from women Friends in Lancashire, England, "to be dispersed abroad among women's meetings everywhere." After giving advice upon various points in regard to the business which should claim the attention of women in their meetings, there is this quaint para-

graph: "Let some faithful, honest & sober women Friends that can read and write keep the book, and receive the collections, and give a just and true account of the disbursement of them in the book, according as the meeting shall order, which must be read every monthly meeting day; and to give notice what is in stock, when it is so near out, to give notice that it may be supplied." For a series of years the minutes of the meetings are only a record of the collection of funds or more frequently of the contributions of corn or wheat and their distribution to those Friends who were in need of assistance.

Within the last twenty-five years, by the decision of our different yearly meetings, women may be appointed as members of their Representative Committees, the conservative body, which represents the interests of Friends during the recess of their respective yearly meetings; and, therefore, to-day women stand side by side with men, sharing alike the privileges and responsibilities of our religious Society.

From Friends' Quarterly Examiner (London).

MISSION OF THE SOCIETY OF FRIENDS.

BY EDWARD GEORGE.

[Continued.]

THE effect of the change upon the character of our Ministry,—in increasing its quantity far more rapidly than its quality,—I have spoken of in a previous article. I will only here call attention again to one of the most striking evidences of the feebleness of our present position,—the fact that, in spite of increased vitality, we appear to have no attraction whatever for the educated world around us. There are, indeed, enough new members added to rather more than make up for those who leave us, and for the balance of deaths over births; but these are enrolled almost exclusively from the least instructed classes of society. It was not so in early times; among the first Quakers were some of the finest minds of the day. Nor would it be so now if we were worthily following in their footsteps, and faithfully working out our true mission.

The character of that mission, as I conceive it, is now, I hope, tolerably clear. It is to uphold once more before the world the banner of the Real Presence of God in man, with all that this implies. The implications are two-sided,—spiritual and social. It is the spiritual side alone practical with men; the social I hope, if the Editor will allow it, to deal with on a future occasion.

On the spiritual side our mission is, in other words, to deepen in the world the conception of the Spirituality of religion. By Spirituality I mean the view of the nearness of the human spirit and the Divine; the conviction that man has that in him whereby he can be brought into personal communion with the Spirit of God; that true and vital religion consists in this direct and individual communion, which does not involve the intervention of any church, or priest, or book; and that it manifests itself not in the recitation of dogmatic creeds, nor in outward forms of ritual.

inward sincerity, and faithfulness in following the convictions of duty. There is further involved in our conception of Spirituality the view that no one order of men has the exclusive call to the exercise of public ministry, but that this is the privilege of all, of women as well as men; that a true and living ministry cannot be professional, to be had to order on payment of a salary, but must be such as comes forth under the power and direction of the Spirit of Christ; and that for free scope to be given to this Divine directing, our meetings for worship must be held on a basis of silence.¹

For such teaching as this there is, indeed, an open field among the better-educated classes of our country; and it is here chiefly, I believe, that as a Society our true calling lies. Far be it from me to find any fault with those who believe themselves called, and with zeal and self-devotion obey the call, to "preach the Gospel to the poor;" yet it is not the only or necessarily the highest form of service, nor is it, I am absolutely convinced, the special and distinctive work for which, as a Society, we are set apart. Our small success in this field, as compared with that of the Methodists and the Salvation Army, might teach us this; as also the extent to which it is thought needful to modify our mode of worship to make success possible. Important as the work undoubtedly is, little good can come of mistaking our mission, and leaving our own work to do that of someone else; still less of giving up all that properly distinguishes us, for the sake of succeeding in a sphere that is not ours.

Experience appears to show that the Quaker view of life is more adapted to those who possess some degree of education and some power of abstract thought, than it is to those who have had but little mental training. There are, of course, some few among the poor, as among other classes, who can thoroughly appreciate and profit by our mode of worship; but I believe their numbers are and must be small. The undeveloped mind craves something more external and tangible,—something that is more easily grasped and that makes less demands on the individual,—than Quakerism; and it is at our peril that we lower our standard to meet this craving. Far better to leave it to find satisfaction elsewhere. We do not doubt that in the training of mankind the Divine Spirit has worked in past times through lower forms; why, then, should we doubt that he can also work through what appears to us as lower forms in the present? Our duty is to be faithful in discharging our own mission, and not to hinder others in the discharge of theirs.

Those who know anything of the thoughts pass-

¹ I must ask particular attention to the fact that in this summary and throughout, I am not attempting to define our mission as *Christians*, but only as *Friends*. It must not, therefore, be supposed that because I do not deal at length with all the aspects of religious belief that are considered to be most distinctively Christian, I think them unimportant. We are, of course, Christians first and Friends afterwards; and, though it is impossible to enquire into the true nature of Quakerism without going somewhat deeply into the essential character not only of Christianity, but also of religion itself, it would yet needlessly encumber my argument were I to attempt a detailed answer to the broader questions as to what constitutes a Christian.

ing in the minds of educated people generally, know that there is, particularly among men, a profound and widespread dissatisfaction with the theology of church and chapel, and with the whole system of professional ministry. The extremely small attendance of men at many of our leading places of worship is a proof of this.¹ It is often supposed that this arises entirely from religious indifference; but this is by no means the case. It is not an age (so far as England is concerned) of general indifference, but of increasing interest in religion. Never was there a time when books treating of religious questions in a broad and thoughtful manner had such a sale as they have at present. Many of those who have ceased to attend at public worship, and who are in danger of losing (if they have not already lost) their spiritual life, have been disgusted with the hollowness and want of reality in much of the prevailing religion; with the shocking inconsistency in the lives of some who are zealous in the observance of outward rites; with the fossil creeds that can find no room for new additions to the stock of human knowledge; with the presentation of an absent God who is reported on testimony (into the actual value of which they are warned not to enquire) to have revealed himself to men in the past, but who cannot be expected so to reveal himself any longer. Multitudes of such there are,—earnest, upright, seeking souls,—who would not now be "in the cold" had there been presented to them such a Gospel as that of the early Friends,—a living and spiritual religion, the power of which was manifested in the lives of those who professed it.

To such we should go, with the Gospel of a present God, who speaks to us still by his Spirit as he spoke to men in days that are past, and gives us a living Witness of his presence and power in our lives; who does not require of us the acceptance of elaborate creeds, or the observance of outward rites; who demands only that we should yield ourselves a living sacrifice to him, uniting ourselves with Christ his Son, who sacrificed himself for us, and dedicating ourselves to the service of our brothers here on earth.

For years I have seen, with increasing clearness, that if we are to be a living and growing church,—if, indeed, we are not to sink into rapid extinction,—it must be by realizing once more our true mission, and carrying on the work of the founders of our Society. The Quakerism of to-day is but a pale reflection of that of early times, just as the theology of the churches is but a pale and cold reflection of the radiant thoughts of Christ. Just in so far as there has been of late a growing disposition to crave an infallible outward standard of truth and morals, has there been a loss of the power that comes from a vivid realization of that *inwardness* which is the great secret of genuine Christianity. Like other Protestant churches, we have been trying to find that in-

¹ A Friend told me recently that he had just been in intimate conversation with a number of thoughtful men at a seaside boarding-house, not one of whom was in the habit of attending a place of worship. All gave practically the same reason—the want of depth and reality in a professional ministry; the feeling that the performance was simply gone through as a matter of business.

fallible standard in the Scriptures,—but in vain. In the light of the new investigations of science and historical criticism, infallible standards, as such, are everywhere breaking down; and can only be upheld by a wilful closing of the eyes to the supremely important light which such investigations, when reverently conducted, throw upon their real meaning and value. These investigations may and must change our point of view; but their effect is to render Scripture not less but more "profitable for teaching, for reproof, for correction, for instruction in righteousness."

Amid the change in our conceptions as to the nature of the outward witness, the great need of the times is that men should be called once more to that Inward Witness to which they were so powerfully summoned by Christ and his Apostles, and by the founders of our own Society. What the world wants to-day is the *genuine article*.—Christianity (as nearly as, in the inevitable imperfections of the records, we can reach it) as it was taught by Christ himself. It wants an apprehension such as the best of the early Christians possessed of the spiritual nature of his teaching, which, from his own day till now, has been continually clogged and fettered by a gross materialism that can never understand the Spirit. It needs to be set free from the theological subtleties and ecclesiastical traditions, bred in an age that had lost the Spirit, which have usurped the name of Christianity. It needs, in the powerful language of the Apostle, to "put on the Lord Jesus Christ."

Is there not here sufficient work for us to do? Is it not here that we must find our mission? Is there not room here for a new development, on the lines of old-fashioned rather than of new-fashioned Quakerism? They who know the world and the modern phases of thought know that indeed the harvest is plentiful, but alas! the laborers are few. Those of our number who are most zealous and devoted too often know little or nothing of the real wants of the day, or the thoughts that are passing in the minds of the rising generation both within and without our borders. Those, on the other hand, who know, too often seem but little inclined to act. Who are they who, seeing and knowing these things, will arise in the spirit of the prophets, and filled not with self-sufficiency or "pride of intellect," but with the Spirit of God, will seek once more in the power of that Spirit to lift up the Quaker banner,—to prove by their lives and by their words the Real Presence of God in man,—the Spirituality of true religion?

For Friends' Intelligencer and Journal.

THE SPIRITUAL SUN.

THE following extract is from the *Inter-Ocean* of First month 7, 1889:

"Mr. Monroe, the author of *Mansill's Almanac*, having made a long study of all kinds of atmospheric disturbances, believes he has evolved a new science. In his science he recognizes only two elements, matter and electricity, and ascribes to electricity the motive and productive force of all things. It is electricity that binds the universe together and keeps the planets in motion and in place.

"The sun is the great electric battery, which, while moving to and fro, discharges the electric fluid, and charged they reverse their course and recede, throwing off electrically earthy matter in the way, and the attractions again control their motion toward the sun. The entire planetary system being governed by the one law, peculiar interfering positions of certain planets cause variations in the electric influence, and disturbances more or less severe occur."

Reading the above just after the article in the *Inter-Ocean* and *Journal* on "The Human Body," "The Type of the True Man," extracted from C. F. Dole's new book, I was impressed with the likeness between the two ideas, the material and spiritual. I have often thought that the "Sun worshippers" had great foundation for their religion. The more we dwell upon, and the more we discover of the nature of the sun and its relation to the universe of matter, the more typical it seems of God, the Spiritual Sun. The theory of the sun being the source of electricity and that this is the vital force which animates and propels all the heavenly bodies, corresponds with Dole's idea of the spiritual force which magnetizes and possesses the hearts of men, and impels them to do God's will. He says, "the life and forces of God played through Jesus. He gave himself utterly to their motion. It is only as the steel is magnetized that it points to the pole." He implies that man may be negatively good, but he is only positively good and useful when magnetized and possessed by the spiritual forces; vitalized, made alive, energized. Even then men may be affected as the planets by disturbing forces, but return true to the pole when unhindered.

"A million torches, lighted by Thy hand."

Wander unwearied through the long day."

They own Thy power, accomplish Thy command."

So may we all seek and receive this Divine energy this vitalizing force which alone makes life worth living. So let us waste no time in looking back, or in unprofitable speculation about the future, but go on our way as the stars in their courses,

"With a present mind, intent on present Time."

or doing the *present* will of our Father, for this hour, and this day, giving it all into his hands at the close of the day, and then whether "our waking finds us here or there," it does not concern us. If here we rise unburdened by the impediments of the day before, "Look upon each day as a clean sheet of paper given us to fill up," see that it contains nothing that at night we may wish erased. I would not be understood as urging constant action, but that we may be in that active spirit that approaches the sun until we are charged with vital force and sent on our way, to accomplish his command. There must be this going and returning of the heart for supplies of light and heat and power, this receiving and giving out. It may be and ought to be a continuous process. Madame Guyon calls it "continuous action," not always visible or apparent, but always true. As Dole says, "a contagious goodness."

How much we miss by a growing or ready to wander idly, aimlessly over the world and its trivial

affairs, not keeping the "loins of the mind girded" and ready for action when our stroke comes! We may be allowed to "rest on our oars," but we must be attentive and alert, fulfilling the injunction, "Abide in me."

Lew Wallace's faith as expressed in the preface of his book, "The Boyhood of Christ," seems to me worth emphasizing. "The Jesus Christ in whom I believe was, in all the stages of his life, a human being. His divinity was the Spirit within him, and the Spirit was God." H. A. P.

Chicago, First month 8.

THE IOWA PAID-PASTORATE: LETTER OF WILLIAM POLLARD.

[The following letter by William Pollard, (one of the three authors of "A Reasonable Faith"), is printed in *The Friend*, London, for Twelfth month. Our readers will recall the statement made in last week's *INTELLIGENCER AND JOURNAL* (First mo. 12) as to the attitude of *The Friend* on the paid pastorate system.

We also give with the letter, the remarks of *The Friend* upon it, both as a matter of fairness, and because their tenor is of interest as disclosing the attitude of that journal and of the London Friends who largely control the English body's action.—EDS. *INTELLIGENCER AND JOURNAL*.]

IOWA YEARLY MEETING.

THE Editor's attempt in the last *Friend* to reduce the differences between the polity of London Yearly Meeting and that of Iowa to a minimum, is interesting, but not altogether successful. There will be a general agreement in this country in his denial of all claim on our part to any authority as the "Mother Yearly Meeting." One is curious to know when such a claim has ever been made. Our counsel, as a Yearly Meeting—often given very timidly—has been that of an elder sister to younger sisters, rather than that of a mother to her children, and if we have erred at all it has surely been in not being clear and definite enough in speaking the truth in love. Faithfulness of this kind, wisely carried out, might bring some compensation for the many disadvantages that attach to our Yearly Meeting correspondence.

If it were true, as the Editor tells us, that these yearly meetings, whilst coördinate bodies, are not only "bound together by love and union with our common Lord," but that this union is strengthened by "close fellowship in religious principle and practice," the real difficulties of the case which he is seeking to abate would never have arisen. But is this the case? Is there not too much evidence of grave differences, not only in methods and practice, but also in religious principle? Is not the following striking description of modern Quakerism, by a recent writer, specially applicable to the prevalent teaching in Iowa Yearly Meeting: "It shows too often an imperfect grasp of the great principle of the presence of God in man; it speaks but little of the light of Christ within him, and hesitates to say, even if it does not deny, that this is the gift to all men. The Revelation of which it speaks is a thing rather of the past than of the present; it exalts the letter of Scripture, and the importance of a correct apprehension of certain doctrines, more than it does the possession of a wise and understanding spirit by which alone the Scriptures can be judged and rightly interpreted."

But this is by no means the full statement of the difference. Not only is "the light of Christ within us, as God's gift for man's salvation" (to use William Penn's description of "the fundamental of our religion") undervalued, if not ignored, but the secret and progressive teaching of Christ by the Spirit—granted to individuals and to the Church—would seem to be greatly mistrusted. The principle that has always led Friends to hold their meetings for worship on a basis of silence, is in many cases practically abandoned and disbelieved. Faith in Christ is habitually confounded with faith in certain theological phrases and definitions, in a way totally opposed to the spirit of early Quakerism. Underlying all this there is a growing literalness in dealing with Scripture, which is steadily and naturally leading back to an unspiritual view of truth, and to types and ceremonies and words.

Quakerism, it is true, is broad and adaptable, and has many sides; but it is not contradictory. Its true developments run in harmony with its great fundamental principles. There are, no doubt, modern revelations of truth and duty which the early Friends did not see, but it is remarkable to note how naturally these fit in with the old type of Quaker teaching. Can this at all be said of the methods and teachings set up in Iowa and elsewhere? Do we not find there is a recurrence to a lower and less spiritual type; something more akin to the theology and methods of the so-called "Evangelical" Churches than to the sturdy common-sense teachings of George Fox?

In dealing with these divergent tendencies, we do not help matters by assuming that there is no radical difference between the old and the new. To put aside the duty of consistency for the sake of peace, is as unwise as it is wrong. This is not a question of charity. In a church that professes so fully to recognize the right of private judgment, we are bound to have great charity for one another. Further than that, we can hardly help admiring the zeal and dedication of these earnest Christian people in Iowa and elsewhere. They have a right to their opinion as to the best course of Church action. If they are convinced—as their actions seem to imply—that the principles and methods hitherto adopted by the Society of Friends, and which form its sole reason for existence as a separate Church, are impracticable and unsound, they are justified in abandoning them and adopting another system. But are they justified in still calling themselves Friends, or are we doing wisely in trying to keep up this delusion?

The teachings and methods adopted by many Friends in this country, in their home and foreign efforts, can hardly be brought forward as evidence in considering the polity of London Yearly Meeting. It is very natural for earnest people to say, "If we can't do our work in the best way, we will do it in the second-best way," but it is still true that the best way is the best. Nor can it be said, in face of

the intense activities of Friends in the early days of the Society, that old-fashioned Quakerism is not capable of earnest and consistent mission work both at home and abroad.

It cannot be doubted that there are methods and openings for doing all our Church work—the building up, the gathering in, and the testimony-bearing—on lines altogether in harmony with our great principles. If patience were but combined with zeal and unswerving fidelity to the truth as we are permitted to see it, we might yet be enabled to develop and to unfold consistent and far more effectual methods of operation and service, that might prove to be rich in blessing to the Churches and the world.

WILLIAM POLLARD.

Eccles, near Manchester.

COMMENTS BY THE LONDON FRIEND.

[Our readers will not suppose that by the insertion of this article we express agreement with the author. We much regret that our friend William Pollard has believed it his duty thus to write; but we have not felt at liberty to refuse him a hearing, though decidedly differing from the views here expressed on many points. The fact is, we evidently look at things from different standpoints, and, it might appear, do not measure by the same rule, and therefore must agree to differ. W. P. seems to regard Quakerism as Christianity itself, in its simplicity and spirituality; a sort of essence of Christianity, by which it is always safe to measure. We, on the other hand, prefer to go back to first principles, and to make the teaching of Christ and His apostles our measure though very conscious of the need of enlightenment by the Spirit of Christ, in order that we may rightly understand Him.

This is to us infinitely more simple than making Quakerism our rule. Where shall we find it?—in the writings of George Fox, William Penn, and Robert Barclay? in yearly meeting documents? or in tradition? We don't know how to grasp it, neither can we ask for Divine illumination that we may understand it. No! Whatever may be our regard for Quakerism, or our belief in its general accordance with the teaching of Christ, it would be something like treason to His Kingship to take it as a rule, and in this we think we are only walking in the steps of George Fox and William Penn.—*Ed. of The Friend.*]

SCRIPTURE LESSON, No. 4.

FIRST MONTH 27, 1889.

FORGIVENESS.

GOLDEN TEXT.—“Who forgiveth all thine iniquities; who healeth all thy diseases.”—Psalm 103: 3.

READ Mark 2: 1-12.

AFTER going through the cities and towns of Galilee, one of which he was not permitted on his return to re-enter, (Mark 1: 45.) Jesus and his companions came again to Capernaum, which for a time appears to have been his home. It was soon noised abroad that he had returned, and the people gathered to give him welcome and to crave the benefit of the healing power which he possessed.

There was no longer room for them. The crowd in

the house and around the door was very great, so that no more could find entrance or even standing room within hearing of him.

He speaks the word and says, Peace be to thee, and expounded the word of God, as it had been given him by his Heavenly Father, so that all heard it in the people, just as do the messengers of the same Holy word, whom the Heavenly Father sends forth now to call the people to be obedient to his inspeaking voice.

Bringing one sick of the palsy. This was an incurable affliction; we see many cases of it in our own time. The patient becomes quite helpless at the last in severe cases.

They uncovered the roof. This is a perplexing statement to those unacquainted with the construction of the houses in far Eastern lands, but is easily understood when we are told that they were built square with one door opening from the street into a small room where the master of the house transacted his business, and received his visitors; this opened into a large central hall, surrounded by a gallery or covered walk, from which doors opened into the other apartments of the house. The central hall, or court, was not roofed in, but covered with an awning that could be rolled up or removed. Jesus must have been preaching in this hall, and when the four men who bore the palsied man on his couch found there was no entering in by the door, they turned to the staircase that led to the roof and, removing the awning, found ready access to Jesus.

And Jesus seeing their faith. “Faith is a vitalized affection which starts all our faculties into action, and sets us to work to accomplish something.” This work is of such a nature that “it requires and brings about fellowship and joint action. We are not only workers together with God, but with each other.” These friends of the sick man believed if he could but feel the touch of Jesus he would be healed, and they allowed no impediment to hinder them. Such faith is greatly needed in the church to-day.

Son, thy sins be forgiven thee. Here again it is evident that it was the common belief that disease was the punishment inflicted on man for sin, hence the forgiveness of sin meant cure of the disease. And do not modern investigations show that errors of living are the main cause of the physical suffering that afflicts the body?

Certain Scribes. These had come with the multitude, not alone to hear the “word,” but to criticise the new teacher, who was drawing the people to him in all the regions round about. They were amazed, and with the rest glorified God for what was done.

One of the religious principles of the Society of Friends is that no human being is born sinful; but that the condition of the little child, until it does some act which it knows is wrong, is pure and good. Jesus so represented it when he said of little children, “of such is the Kingdom of God.” Another fundamental principle of Friends is, that the Divine will is made manifest unto every rational human being, so that no person can be brought into bondage against the law of God or committed an evil deed of his own volition. That this is true, is proved not only

by our individual experience, but by the testimony of the wise and good in all ages. "This is the condemnation, that the light is come into the world, and men love the darkness rather than the light." The sin is that men depart from the light, act contrary to the intimations of the Divine Spirit, and fall short of the fulfillment of duties that they know they ought to perform. "All have sinned and fallen short of the glory of God." It may be safe to say there is no man so good, as never to have consciously done wrong, there is none so evil as to have never done some good act. In this respect human experiences differ only in the degrees of faithfulness.

But, "if we confess our sins, God is faithful and just to forgive us our sins." This, too, we know in the lives of our own experience. If we can judge by the feeling of inward peace and satisfaction, that follows when we repent of a wrong act, and make confession of our faults, and strive to correct them, then are we fully assured that Divine forgiveness follows such method of atonement. When we "cease to do evil," and "learn to do well," then do we fully realize the declaration of the prophet: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Thus in all human experience when the heart is kept open to the influence of Divine love, and a reliant trust is placed upon the impressions that are felt within,—forgiveness of sin is not a blessing to be looked for in the life beyond the grave, but is realized, and should be sought for now, and in this world. The Apostle says, "Dwell in love and so dwell in God," and as Friends—"friends of God"—let all who reflect upon the lesson, seek so to dwell, that there shall in every life be realized the declaration of the Psalmist: "As far as the east is from the west, so far hath he removed our transgressions from us."

SELF-FORGETFULNESS in love for others has a foremost place in our ideal of character, and our deep homage, as representing the true end of our humanity. We exact it from ourselves, and the poor answer we make to the demand costs us many a sigh; and, till we can break the bonds that hold us to the centre, and lose our self-care in constant sacrifice, a shadow of silent reproach lies upon our hearts. Who is so faultless or so obtuse as to be ignorant what shame there is, not only in snatched advantages and ease retained to others' loss, but in ungentle words, in wronging judgment within our private thoughts alone,—nay, in simple blindness to what is passing in another's mind? Who does not upbraid himself for his slowness in those sympathies which are as a multiplying mirror to joys of life, reflecting them in endless play?—*Andrew Peabody.*

TO-DAY is not a dead, land-locked pool, but a live, ocean inlet, which has its continuity, balance, and complement in an outlying glorious infinitude. Hallelujah to the morrow, when ideals of truth and righteousness will not go mourning about the streets for the realities because they are not!—*W. M. Bicknell.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, FIRST MONTH 19, 1889.

A RESTRAINING HAND.

IN the constantly increasing demands made upon the purse by the rapid advance in all that pertains to outward comforts and conveniences in living, together with the improvement in taste and growth in culture in every way, there is need for great watchfulness lest the indulgence in all of these things leads to an infringement upon one of the most important testimonies held by Friends, that of living "within the bounds of our circumstances." It is so easy for the luxuries of life to assert themselves as necessities, and so difficult to bring within wholesome limitations the variety of things that constitute a modern outfit for a home, that it is needful for both young and old to be strongly entrenched in a fortress of right principle in order to withstand the temptation to unwise expenditures.

The foundation of a just self-denial cannot be too early, or too carefully laid, for herein lies the great safeguard in after life against financial disaster and consequent trouble and unhappiness. Parents themselves well grounded as to character, and accustomed to a self-denying life, too often under-estimate its great importance when training their children, and upon feeling the pressure of necessity lifting by their efforts, give way to over indulgence in things not essential, and which lead to effeminacy, thus easily paving the way for extravagances that may be followed with bitter results. With the departure of the Puritanic or early Quaker severity as to the enjoyments of life, there has slipped from our grasp some of the wholesome restraints that are effective in keeping a proper balance; and it behooves us to cling close to the safeguards of moderation and simplicity, laying a restraining hand upon indulgences, even if amply able to supply them, for the sake of the struggling ones just about to enter upon life's journey with its numerous besetments tempting to lavish display. Many and various are the ways in which we can be each other's helpers, and in none perhaps more effectively than by being examples of true simplicity in living.

The fertility and activity of brain that creates and extends business facilities, the perseverance and persistence of tradesmen, all qualities excellent in their proper field, are sometimes to be resisted in self-de-

fense when they present themselves as tempters into the forbidden paths of unnecessary care and burdens in the shape of debts that rob the mind of its peace and the body of its necessary rest.

A helpful addition to the modern school curriculum would be a study that would teach how to reap the most natural enjoyment and lasting benefit from life, with the least expenditure of strength in the direction of money getting and money spending. In the meantime we can all perform good service by applying the admirable testimony above mentioned to ourselves putting aside superfluities, and becoming good examples unto others, that we shall not be counted amongst those that are "sinning against the brethren and wounding their conscience when it is weak," but "that others may be eased. . . . your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality."

THE PAPER FOR 1889.

At this season of the year, when a large part of our subscribers are renewing their subscriptions, we receive, often, some intimation as to the success or otherwise of our efforts to furnish a useful and interesting journal. Among the remarks upon the subject lately received is a note from a valued Friend, formerly connected with the conduct of the paper, in which she says: "Deprived of our paper for to-day, [by accident] we have been re-reading some of the former issues, and we have been so interested and edified we felt we wanted our dear friends who labor so persistently for our benefit and gratification to know how much we appreciate their efforts. . . . This is to convey to you the pleasure we derive from the weekly perusal, and to express a word of encouragement and a wish for the continuance in interest, and the increased success of FRIENDS' INTELLIGENCER AND JOURNAL."

In response to these kind words, we may say that there are, this year, some encouraging indications concerning the circulation of the paper. One of these is the apparently sustained interest of those who have been subscribers, and a second is the considerable addition of new names. These, we now think, will more than replace all losses, and make a definite, though not large, increase in circulation over last year, even considering the sad drain which we steadily endure by the removal of old subscribers by death. At the time of the union of the two papers in 1885, the subscription list of both, but especially that of the INTELLIGENCER, contained a large number of names of Friends advanced in life, many of whom had taken it for a long period of years. These, in the course of nature, are steadily passing

away—the list of those in less than ten years would make a disappointing one, in itself and in character. Of course the same would hold true among the younger people, or must experience a decline. And, as we have said, it does seem that many are coming forward, a good part of them among our younger membership. Interest in the contents of the paper seems to have reached them, a hopeful sign, we think, not merely of the future, but of the present. It is to be hoped that the paper will continue to be a source of help and comfort to many.

MARRIAGES.

BIRD WALKER. At 2 o'clock, on the 1st day of January, at the residence of the bride's father, George B. Bird, near Hamblenton, N. J. First day, 1st month, 1889. By Philip B. Bird, of Los Angeles, Cal., and Sarah M. Walker, daughter of Charles and Sarah C. Walker, all formerly of Germantown, Penna.

DEATHS.

BARNETT. First month, 11th, 1889, at the residence of her brother, Daniel Barnett, West Philadelphia, Hannah F. Barnett, aged 67 years, a member of the Monthly Meeting of Friends of Philadelphia, died of cancer.

GILLAM. At his residence, near Independence, Pa. First month, 12th, 1889. Samuel Gillam, aged 88 years, a well-known minister of Middletown, (Bucks Co.), Monthly Meeting.

HOPKINS.—At his residence, Cincinnati, Second-day, First month 7th, 1889, Benjamin L. Hopkins.

Of a kind and generous nature, and of a temperance and possessing many qualifications fitting him for much usefulness, he was wrecked by becoming entangled in the speculations of the day. Many times when alone and esteemed him look with a charitable eye on his failings. "Let him that thinketh he standeth take heed lest he fall."

J. M. T., Jr.

KALER.—On Fourth-day afternoon, First month 9th, 1889, killed in the great explosion on Railroad at Reading, Pa., which was destroyed by the cyclone, John U. Kaler; an esteemed member of the first Monthly Meeting held at Reading, Pa.

MATHER.—On Seventh-day, First month 12th, 1889, John Mather, in his 47th year. Funeral from Abington meeting-house, Pa.

STYER.—On First-day, First month 6th, 1889, at Concordville, Delaware county, Pa., John F. Styer, in his 76th year.

TATE.—On the 22d of Twelfth month, 1888, Elizabeth Tate, in her 78th year; a member of Goose Creek Monthly Meeting, Loudoun county, Va.

Her last days were full of suffering which she bore with marked patience; evincing by the warm pressure of her hand and sweet words of love that fell from her lips, her nearness to "Our Father."

M. A. T.

WRIGHT.—Near Trenton, N. J., Tenth month 20th, 1888, Sallie, daughter of the late Robert S. and Annie C. Wright, in the 16th year of her age.

Again death has entered our circle, and 1888 has closed with most promising bud that was about to burst forth into true and noble womanhood, one that possessed a remarkable degree of Christian virtues that shed a glorious sunshine. Her quiet, gentle nature, her heart warm with affection, ever ready to forgive, rather than condemn, and won for her the love of her associates. To the family circle

a sorrow is felt that nothing can allay but the belief that she now enjoys a heavenly reward. E. C.

ZELLEY.—First month 10th, 1889, in Philadelphia, Mary B., widow of Clayton Zelley, in her 61st year. Funeral from her residence near Jacksonville, N. J.

EMMOR COMLY.

In connection with the death of this dear friend, which occurred on the 2d inst., it is fitting to offer a few lines commemorative of his exemplary life and excellency of character as estimated by his nearest friends and the community in which he lived. Modest and retiring in disposition, entertaining an humble opinion of himself, he sought not the notice or applause of the world around him, rather shrinking from contact with its customs and forms, content to pursue an even tenor of life, with now and then scattering by the wayside a seed for good, and inculcating correct principles by the force of example as well as precept.

He was an esteemed elder in our Religious Society, though ever feeling a diffidence of qualification for the important services devolving upon him. Kindness, affection, tender regard for the feelings of others, cheerfulness, equanimity of temperament, and true hospitality, with a charity that thinketh no evil, endeared him to all with whom he had intercourse.

With pity and commiseration for the sufferings of all living creatures, he was often in a mild though firm manner successfully engaged in endeavoring to mitigate and suppress the evils of cruelty and oppression. All his proceedings were marked by a humility and integrity of purpose which secured due attention and respect.

His was truly a Christian life that diffused light and love around him, and the influences for good emanating from his meek and gentle spirit will long encircle the memory of his virtues. C.

First month, 1889.

THE YOUNG FRIENDS' ASSOCIATION.

THE meeting of the Young Friends' Association, at the Parlor, 15th and Race Sts., on Second-day evening, (as announced in the notice in the INTELLIGENCER AND JOURNAL), was well attended, the room being filled. This Association is just organizing, and nominations of permanent officers were made at this meeting; temporarily, Howard J. Lukens presided, and Mary Whitson acted as Secretary. The principal feature of the evening was a paper read by Isaac Roberts, of Norristown, on "The Objects and Aims of Work" of the Association. This paper we cannot conveniently print this week, but it is in our hands for publication. Some interesting discussion followed its reading.

The meetings of the Association are to be held on the second Second-day evening of each month. Due notice of the next will no doubt be given. As a better explanation of the object of the organization we print herewith the preamble to the Constitution. It says:

"Believing that a thorough knowledge of the history and testimonies of the Religious Society of Friends, together with a closer acquaintance and association among the young people connected with it, either by membership or community of feeling, is essential to an active interest and participation in its

affairs, and to an intelligent promotion of its principles, we, the undersigned, for the attainment of this object, hereby form ourselves into an association under the following constitution."

We also print the following further clauses of the Constitution and By-Laws:

Membership. "This Association shall be composed of members of the Religious Society of Friends and others, over the age of seventeen (17) years, interested in the objects of this Association, who shall be approved by the Executive Committee, and shall subscribe their names to this Constitution, and pay the sum of one dollar (\$1), and a like amount annually thereafter. Any person making a single payment of twenty-five dollars (\$25), shall thereby become a life-member, and shall be exempt from any further dues."

Officers. "The officers of this Association shall be a President, two Vice-Presidents, a Secretary, and a Treasurer, who shall hold office until their successors are elected. None but members of the Religious Society of Friends shall be eligible to these positions. Officers shall be elected at the Annual Meeting in each year."

Standing Committees. "The Executive Committee shall appoint annually the following Standing Committees:

1. History of the Religious Society of Friends.
2. Literature of the Religious Society of Friends.
3. Discipline of the Religious Society of Friends.
4. Current Topics of Interest to the Religious Society of Friends."

Committee on History. "The Committee on History shall take into consideration, with a view of eventually completing a consecutive and accurate outline, all matters pertaining primarily to an historical knowledge of the Religious Society of Friends, and to it may be referred for answer questions of an historical nature."

Committee on Literature. "The Committee on Literature shall take into consideration all matters pertaining to the literature of the Religious Society of Friends, with the view of completing an accurate outline thereof, and to it may be referred questions of this nature."

Committee on the Discipline. "The Committee on the Discipline shall have for its duty the preparation of a complete history of the formation of the Discipline of the Religious Society of Friends; the changes made therein from time to time, and a comparison of the various codes of Discipline now in use. To it may be referred questions pertaining to these subjects."

Committee on Current Topics. "This Committee shall have an active care to bring to the notice of the Association such current topics as have an especial interest for, or bearing upon, the Religious Society of Friends. To it may be referred all questions not naturally belonging to the other Standing Committees."

It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*.

THE CHARACTER OF SAMSON.

Editors INTELLIGENCER AND JOURNAL:

I HAVE been a diligent reader of your interesting weekly for some years and in all that time I have never seen anything in its columns in which there appeared to be anything of a hurtful or doubtful tendency until now. In the number of 12th month 22d appears a communication signed "W." on the "Character of Samson," in which that man of violence and blood is held up to admiration and is finally spoken of as a "martyr." His conduct on one occasion is compared, not unfavorably, with that of Christ himself.

Nothing, it would seem, could be imagined, more utterly opposed to the Spirit of the Gospel teachings or the character of the Divine Master, than the career of Samson. Like too many of the heroes of the Old Testament he was animated by the savage spirit of revenge, a spirit entirely at variance with Christian ethics, and whatever Divine sanction may be supposed to have existed for conduct like his under the Mosaic dispensation, was expressly repealed and withdrawn by Jesus who laid down an ethical code in all things the very reverse of it. When Samson was disappointed in marriage with a woman of the Philistines he avenged himself by burning their crops and their vineyards, and then smiting them hip and thigh with great slaughter. Soon after he slew a thousand more of them with the jaw bone of an ass. It appears also that he consorted with lewd women. A careful examination of his history fails to disclose a single commendable trait of character. The final scene was what might have been predicated of such a life. He was a suicide who sacrificed his own life solely that he might be avenged upon his enemies, slaying vast numbers of them with himself. Yet this is spoken of in the communication referred to as martyrdom. Surely, this is not the life nor this the death which can properly be held up to admiration in this enlightened age, especially in the columns of a journal devoted to the propagation of the mild and humane principles of Friends.

Brooklyn, N. Y.

N. C.

[On the same subject, the *Sunday School Times*, replying to a correspondent who had objected to its unfavorable estimate of Samson, has the following remarks:]

"The Bible record is plain and explicit that Samson was licentious, was a liar, was disobedient toward God, and that he misused the great power and high privileges accorded to him in the plan of God. It is true that God used Samson, as God has used many another sinner, for a great work, in spite of his sinning. And it is also true that at the last Samson showed high faith in turning trustfully to God in his helplessness, and showed a spirit of noble self-abnegation, when he put himself unreservedly into God's hand to be made a means of showing that Jehovah was above Dagon. But Samson is to be abhorred as an example of conduct, even while he is an illustration of the grace of God toward a chief of sinners. And as it is in Samson's case, so it is in the case of Abraham, and Jacob, and Moses, and Caleb,

and David, and Peter and Paul, and all the names Bible worthies. They all sinned, but they were sinners, and that their only hope was of salvation as sinners. In this light their histories may be studied by us with profit. But if we seek to find sinners for their specific immoralities, we are in danger of being led away from the right by their evil example."

For Friends' INTELLIGENCER AND JOURNAL.

REBECCA RUSSELL.

THE notice of the life and death of Rebecca Russell which appeared in the *Baltimore Sun* and was copied into *FRIENDS' INTELLIGENCER AND JOURNAL* was written and published without consulting any of the family, and contains some errors. The following from a member of the family is intended to convey the facts in regard to this well-known and excellent woman.

She was the daughter of Hugh and Margaret Russell, of New Garden Township, Chester county, Pennsylvania, near the boundary of Pennsylvania and Delaware. At the age of seven years she said she was taken from her parental home by her uncle Joseph Shallcross, of Wilmington, Del., and lived with him, nursing him in his last illness, till he died, in all thirty years. After his death she was with his daughter Mary Lovering, in Wilmington, and her son Joseph S. Lovering, of Philadelphia. Born on the 24th day of Twelfth month, 1786, she was within three days of the age of 102 years when a short illness of four days caused her death,—a period of time almost equal to the life of the nation. From her account of her life as told by herself, it appears that she moved from Wilmington and Philadelphia to Sandy Spring, at the request of Deborah Stabler, who had been acquainted with her grandmother. She lived several years with Deborah Stabler, assisting that good woman in her house, and in others where her services were needed especially in the care of the sick.

We next hear of her at the house of Samuel Brooke, of Washington City, D. C. He maintained a plentiful and hospitable home, entertaining traveling ministers and other friends who came to Washington.

From Samuel Brooke's she went to Baltimore to aid Elizabeth Harvey in a dry goods store. From there, about the year 1827, at the request of her friend, Elizabeth E. Lea, she returned to Sandy Spring, and to the home of Elizabeth Lea, taking the care of and nursing her husband, Thomas Lea, who was at the time ill with consumption. She nursed him faithfully for four months, enduring the loss of sleep, and performing great labor for his comfort and relief until he died. She was now an indispensable member of this family, and she remained with them until the younger members were grown. The third daughter, Mary Lea, was married in 1830 to Henry Stabler, of Alexandria, Va., and in 1844, when they moved to their home at Roslyn, Rebecca made her home with them. Here she lived just forty-four years, a life of industry, a model of unselfish devotion to duty, a faithful servant of God, preserving her faith by her works. She excelled as a nurse, a seamstress, comforting many by her services in times of trouble. In the last eight or ten years of her life her

sight and hearing became impaired, but her memory and interest in passing events, and in her friends, was as bright as with younger people. She continued her active physical labors as long as she had sight to perform them, and thought that the continuance of power of the body and the mind was dependent upon their exercise. She retained all her mental faculties to the hour of her close on the 21st of Twelfth month, 1888.

H. S.

REBECCA M'GIRR.

A CORRESPONDENT, J. G. McGirr, writes us from Beallsville, Washington Co., Pa., to make some corrections in a recent paragraph concerning her, taken from a newspaper of that locality. He says she was born Tenth mo. 16, 1790, so that she is now in her 99th year. The statement that she once shook hands with Santa Anna, the Mexican general, is not true. "Again, 'Aunt Beckie' does *not* look forward to the celebration of her 105th birthday with confidence, but on the contrary thinks she will not live another year; but some of her friends think she may."

For Friends' Intelligencer and Journal.

JOHN U. KALER.

THIS Friend was one of the victims of the appalling disaster in the paint-shop at Reading, Pa., caused by the tornado which swept over a portion of the city about 6 p. m., on Fourth-day the 9th inst., and from which the death of about 25 persons resulted. He was at work on a car outside of the shop, when the walls were thrown down and the car turned over, and his head was crushed between fallen timbers, so that he was instantly killed, and it must have been a painless death. His body was not returned to the family for several hours, leaving them in dreadful anxiety. His funeral took place on Second-day the 14th inst., at 1 p. m. The interment was at the "Charles Evans Cemetery." Henry T. Child, Lukens Webster, and Samuel Jones spoke to the large company who had assembled at the house.

John was a man highly esteemed; he pursued his labors quietly and with great industry. He was a kind husband, a loving father, and a devoted friend. He leaves a widow and five children.

He was peculiarly gifted as a gardener and florist. He found

"Tongues in trees, and good in everything."

He had the faculty of drawing from the vegetable kingdom the finest flowers and the best fruits, and was a benefactor to humanity in this.

He was a regular attender of the meeting at Reading, and will be very much missed by the few Friends who remain. C.

"IN studies, whatsoever a man commandeth upon himself, let him set hours for it. But whatsoever is agreeable to his nature, let him take no care for any set time; for his thoughts will flee to it of themselves; as do the spaces of other business or studies will suffice. A man's nature runs either to herbs or weeds; therefore let him seasonably water the one and destroy the other."—*Bacon*.

NEWS OF FRIENDS.

A MID-WEEK MEETING AT GIRARD AVENUE.

THE mid-week meeting at 17th St. and Girard Avenue, Philadelphia, on the 8th instant, was well attended. Among those present was John J. Cornell, who spoke. His remarks were listened to with marked attention, and were in substance as follows: "When Jesus was asked what was the greatest commandment, he answered 'To love the Lord thy God with all thy strength; and the second is like unto it. He then spoke in a plain, practical manner, on obedience through that love; that we all, both old and young must, to be happy, give the Heavenly Father our supreme affections. The many blessings we enjoy were referred to, and because of these we should love him with our whole nature. God has never dealt with us in anger: when adversity visits us we must remember the loving kindness of the Heavenly Father, and this love will bring all the happiness that the heart is capable of. We who are older must learn to give up our wills, as well as the little children. God is Love, and only a God of Love, instead of Fear. Only once did Jesus speak of fearing God. Just as a little child depends on his earthly parents, so we will find peace and rest for our souls if we give up our own wills to God. The movements of the Spirit work in the minds of very young children. We come to learn to love our fellows if we first love our Father. This will then turn into Charity, and not like those spoken of, who look at the efforts put forth by others with dissatisfaction, and then say 'I am holier than thou.'

Rachel Hadley, from Miami Meeting, Ohio, spoke very feelingly to the children, at some length.

John J. Cornell spoke the same evening on Temperance to a large audience at 15th and Race Sts., at the invitation of the Quarterly Meeting's Committee. He divided the subject under three heads: Socially, Religiously, and Politically. He anticipated returning to his home the same evening. C. A. K.

SWARTHMORE NOTES.

—John J. Cornell spoke in the morning collection on Third-day, the 8th inst., upon "Religion a Study, Its Object and Effect." A report of the address, which was heard with deep interest and satisfaction, will be given in another issue.

—A number of Friends from New York attended the meeting on First-day morning last. Among them were William M. Jackson, of the Board of Managers, and Aaron M. Powell. The latter addressed the students earnestly, and at considerable length, upon topics touching closely upon their daily college life. Such words cannot fail of producing the most beneficial effects upon the minds of the young.

—Friends will regret the loss of the hoped-for opportunity to hear J. R. Lowell this month. The following letter has just been received:

BOSTON, Jan. 12th, 1889.

Dear Sir: I have so grateful a memory of the kindness to me of Friends more than forty years ago that a letter in the "plain language" appeals to me with peculiar force.

But I have been obliged to renounce the half formed intention of lecturing in Philadelphia by the care I am obliged to take of my health just now.

Faithfully yours,

J. R. LOWELL.

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

IN THE INTELLIGENCER AND JOURNAL of Twelfth month 29th, was an article on "The Working Classes," in the course of which it is stated that standing armies are not the principal cause of the misery of the masses of the people in Europe. Supporting this view, the writer says that Belgium has a very large army in proportion to population, one hundred thousand soldiers out of six millions of people, and he adds that though its population is the densest in Europe, "yet there is little actual pauperism."

The *American Cyclopædia*, (1873), article "Belgium," says: "Various pernicious influences have produced a vast amount of pauperism. In 1857 the 908,000 families of the kingdom were, by official report, divided into 89,000 wealthy, 373,000 living in straitened circumstances, and 446,000 [nearly one-half] living in a wretched condition. Of the latter class, 266,000 received support from the state." Thus it will be seen that of the whole number of families, (908,000) more than one-fourth were wholly or in part paupers.

The *Encyclopædia Britannica* (1876), gives the number of people in Belgium to the square mile as 461. Whereas, in Pennsylvania, by the census of 1870, we had 95.2 to the square mile, just about one-fifth as many as in Belgium.

* * *

The recent publication of details in relation to the Williamson School of Industrial Trades has no doubt attracted very general attention. Those who attended our last Yearly Meeting and were present at the evening meeting on the Education of the Colored People of the South, may remember Fanny Jackson Coppin, one of the speakers, well-known to many as the principal of Friends' Institute for Colored Youth, under the charge of "Orthodox" Friends. She was born a slave in Washington, D. C., was bought by her aunt; and has for many years, (both before and since her marriage), been a successful teacher. Her passionate desire has been to obtain Industrial Schools for the colored people,—and now this immense gift of Williamson's, perhaps in the end twelve millions, is to be open to them as well as to whites. But more besides this, the Friends in charge of the Institute of which she is the head have become interested, probably in a measure through her labors, in the same subject, and are establishing an Industrial School for Colored Youth. It is small, of course, compared with I. V. Williamson's great plan, (it does not board and clothe pupils), but yet calculated to be of great use, and remarkable in that its benefits are to be extended to girls; (the sexes are also equally treated in their other school.)

Stephen Girard's immense bequest established a college here for orphan white boys, I. V. Williamson's gift is to found an Industrial School without

that distinction, and to help the colored free school College, for boys between 12 and 18. But how little is done, in comparison, for girls!

In his plan for his school, I. V. Williamson says that for nearly 30 years he has educated a general, well-to-do, and industrious people, and that many boys could be graduated and instructed in the requirements of a good Trades school, and that it is of equal, if not greater importance, trained to habits of industry and economy and taught mechanical trades or handicrafts." A young Friend of this city in a newspaper article, says that of this plan:

"Throughout all this is able to be seen the old-fashioned and excellent idea that labor is honorable and that every man should be to earn his living by the work of his hands in some specific occupation. All right-minded persons in the community, and more particularly that part of them to whom has been given the inestimable privilege of learning a useful mechanical trade in youth, and who appreciate, as all of them do, the great aid that such an experience is to a man in any walk in life he may afterward adopt—all these will feel a kindlier glow in their hearts for Isaiah V. Williamson."

P. E. G.

A FEW WORDS ABOUT SNAKES.

In the early autumn of the year just closed, while making a brief visit among Friends in the country, the conversation turned upon the sights and sounds and curious things in nature of which little has been written, and very little is really known outside the range of the student or specialist. Those whose lives are spent in association with nature, whose occupations bring them constantly in contact with the denizens of wood and field and streamlet, have a fine opportunity to familiarize themselves with the habits of these, and for the sake of the children if there are any in the family, some study of this kind ought to be undertaken that the leisure from work may be attractively and profitably employed.

Nothing gives more pleasure to the children than to find father and mother interested in the things that interest themselves, and there is no better way to awaken the interest of children in nature, than by setting them to find out something about which very little is known.

On the occasion referred to, the question was asked, "Do snakes lay eggs, or are they viviparous?"

No one could give a definite answer. Some found buried in rubbish of various kinds, but were they not more likely to be turtle eggs? As the same question had been asked many times before and settled, I refrained from giving an answer. All I have been able to gather is very meagre indeed, but I give it with the hope that some one equally interested in the subject will have more to communicate, and our knowledge of these creatures will be increased thereby.

The snake of the United States is called a rattlesnake, and is very venomous. It is a dangerous creature, and its bite is often fatal. It is a very common snake, and is found in all parts of the country. It is a very curious creature, and its habits are very interesting. It is a very useful creature, and its bite is often fatal. It is a very common snake, and is found in all parts of the country. It is a very curious creature, and its habits are very interesting. It is a very useful creature, and its bite is often fatal.

They are all oviporous, but some species hatch the young within the mother : in others, the eggs as they are extruded are joined together by a slender thread-like membrane, and are not hatched until the following spring. Whether this is true of all, or only of individual species, I have not been able to settle, there is really so little known about them ; they are so retiring and nocturnal, and less interest appears to attach to them than to any other portion of the animal kingdom. Snakes are found in every quarter of the globe and in every country yet discovered excepting Ireland. It is related that an attempt was made at one time to introduce a non-venomous representative of the order into that country. There was no evidence of want of adaptation, but the people would not allow them to live long enough for a successful test. In a few weeks every one, (there were about twenty) disappeared. Snakes hybernate in cold climates, but in the tropics are said to remain torpid in the dry season. They swallow their food without mastication ; the teeth, of which they have many rows, are used to seize and hold their prey. Their jaws are so constructed that they separate in the act of deglutition : the skin and muscles of the throat and gullet are capable of enormous expansion, enabling them to swallow creatures much larger than themselves. They would be liable to suffocation in the act of swallowing were it not provided against by the protrusion of the larynx beyond the edge of the lower jaw, during the operation. Snakes are divided into five groups. The first are Burrowing ; they are harmless and attain no great size. The second are Ground snakes ; they include the Ring Snake, Vipers, Cobras, Moccasins, and Boas, to which is added the Python. Some are venomous and some are harmless. The third group are Tree snakes. They are both venomous and innocent. The poisonous ones abound in India. Fourth group, fresh-water snakes, are all harmless ; many belonging to the second group spend much time in water. Sea snakes compose the fifth group. They are all highly venomous. Of those which bring forth their young alive, the viper is an example : it is said that when alarmed the young creep into the throat of the mother, where they remain until the danger is past. The Python is found in India, Africa and Australia. It was an object of reverence among the Canaanitish tribes and divine honors were paid to it by other eastern people in the earlier times. The Boa was regarded as sacred by the Mexicans, and human sacrifices were offered upon its altars. Both the Boa and the Python attain an enormous length. One instance is recorded of a Python which was found coiled up around her eggs in the act of incubation, but there is really little known in regard to the process of hatching. The field of investigation in this department of nature awaits the coming student, who will do for these wily, unsocial, and in most cases unattractive creatures what an Audubon has done for the feathered tenants of our woods and marshes.

L. J. R.

Good luck is the willing handmaid of upright, energetic character, and conscientious observance of duty.—*Wordsworth.*

For Friends' Intelligencer and Journal.

THE APPLE.

Prose and poetry are combined in the apple. Everybody praises it. The editor of the horticultural department of your farm paper expatiates on the merits of his favorite variety and discusses scientifically the modes of grafting and cultivation. The artist portrays on his canvas the beauties of its flowers and fruit. The poet sings of the—

"Sweets for a hundred flowery springs
To load the May-wind's restless wings
When, from the orchard-row, he pours
Its fragrance through our open doors,"

and tells how on winter evenings—

"Between the andiron's straddling feet,
The mug of cider simmered slow,
The apples sputtered in a row."

But to fully realize all the poetry there is in an apple one must eat it, not by the fireside in the winter, but out in the orchard on a summer morning before the world has fairly waked up to the heat and toil of the day. A juicy Duchess, picked up and eaten under the tree while the dew glistens on the meadow rosy with clover blossoms, and the fields of ripening grain lie bathed in the morning sunshine has a freshness of flavor which a winter apple never attains, and there is a charm about the whole situation which, I fancy, the orange groves and vineyards of more genial climates could scarcely rival.

The apple, as we have it, came from Europe, and is a descendant of the wild crab-apple of the Old World. It has long been under cultivation. Pliny mentions its use by the ancient Romans, who called it *pomum*. The native apple of the New World is the American crab-apple, *Pyrus coronaria*, with its fragrant pink blossoms and small, yellow-green fruit. Though it has never had the advantage of cultivation bestowed upon its European sister it is by no means to be despised. The blossoms are beautiful, and exceed in fragrance those of the cultivated apple, while the larger and yellower apples are very palatable and were highly valued for cooking before our orchards began bearing.

Numerous relatives of the apple are scattered over all parts of the world ; indeed its family, *Rosaceae*, is so large and has so many dissimilar branches that one does not always recognize the members at first sight, though there is always a family resemblance to identify each individual if one will but stop to examine. For instance, there does not appear to be much resemblance between the apple and the rose, and the strawberry seems quite different from both of these. The difference, however, is only generic, and we find in each the distinguishing family marks—alternate, stipulate leaves, regular flowers with five sepals and five petals, numerous stamens inserted with the petals on the edge of a disk that lines the calyx tube, seeds without albumen and containing two thick cotyledons, and other less apparent characteristics.

There are about one thousand species of herbs, shrubs, and trees in the rose family, and it contains besides the three plants mentioned, nearly all our common fruits, the peach, the plum, the cherry, the

raspberry, the blackberry, and the pear, as well as the mountain-ash and numerous smaller plants.

A prominent characteristic of the tribe of the order *Rosaceae*, to which the apple belongs, is the fleshy fruit surrounding the five thin parchment-like cells containing the seeds. After the blossom falls, the parts below the corolla thicken up around the ovary until at last the seeds are entirely enclosed in the little green spheres and we have—

"Fruits that shall swell in sunny June,
And redden in the August noon,
And drop when gentle airs come by,
That fan the blue September sky,
While children, wild with noisy glee,
Shall scent their fragrance as they pass,
And search for them the tufted grass
At the foot of the apple-tree."

ANNA L. NICHOLS.

State Centre, Iowa,

THE TAPESTRY WEAVERS.

[A friend at Norristown, Pa., sends us the following, which had been published in a newspaper of that place, with the note that it had "been ascribed to several writers: among others to a Catholic priest."—EDS. INTELLIGENCER AND JOURNAL.]

LET us take to our hearts a lesson,—
No lesson can braver be—
From the ways of the tapestry weavers
On the other side of the sea.
Above their heads their pattern hangs;
They study it with care:
The while their fingers deftly work,
Their eyes are fastened there.
They tell this curious thing, besides,
Of the patient, plodding weaver;
He works on the wrong side evermore,
But he works for the right side ever.
It is only when the weaving stops,
And the web is loosed and turned,
That he sees his real handiwork,
That his marvelous skill is learned.
Ah, the sight of its delicate beauty!
How it pays him for all its cost!
No rarer, daintier work than his
Was ever done by the frost.
Then his master bringeth him golden hire
And giveth him praise as well,
And how happy the heart of the weaver is,
No tongue but his own can tell.

The years of man are the looms of God,
Let down from the place of the sun,
Wherein we are weaving away
Till the mystic web is done.
Weaving blindly, but weaving surely,
Each man for himself his fate;
We may not see how the right side looks,
We can only weave and wait.
But, looking above for the pattern,
No weaver need have fear;
Only let him look clear into Heaven
The perfect Pattern is there.
If he keep the face of our Master
Forever and always in sight,
His toil shall be sweeter than honey;
His weaving is sure to be right.
And at last when his task is ended,

And the work is turned and done,
He shall hear the voice of the Master
It will say unto him: "Well done!"
And the white-winged angels of Heaven
To bear him thence shall come down,
And God for his toil will give him,
Not coin, but a crown of glory.

POESIES.

Oh, for the dear, old-fashioned posies
Growing close by the kitchen door;
Poppies soft that will bring forgetting,
Balm and mint for a spirit sore.

Heartsease sweet for hearts that are aching,
Ragged ladies and four o'clocks;
Marigolds with wealth uncounted,
Cabbage roses and hollyhocks.

Old-time pinks with their spicy odor,
Tiger lilies and columbine,
Honey-sweet in its golden chalice,
Humming birds in the climbing vine.

Sunflowers tall that turn their faces
Out to the west as the sun goes down;
Morning glories which close and cower
Under the rays of his burning frown.

Clover fields with the bees a-humming,
Drowsy grasses that sway and nod;
Busy reapers the ripe grain cutting,
Fragrant breath of a new-mown sod.

Oh, for the dear old-fashioned posies,
Growing close by the kitchen door;
And for the loved familiar faces,
Gone from our sight forever more.

—Louise Phillips, in *Good Housekeeping*.

DOING, NOT DREAMING.

It is doing, not dreaming, that makes one a man.
If the plan is not followed, what good is the plan?
You may think till you seem, in your rapturous zeal,
To rise as if borne upon pinions; to feel
The stars sink beneath you; and, fanning your face,
Elysian zephyrs surround you in space.
That will not advance you,—no flame of desire
Has ever sufficed to lift any one higher.
But doing, and doing, and doing again,
Though little each day, yet each day all one can,
With courage and patience, to God ever true,
'Tis wonder what wonders a person can do.

—L. F. Bucke, in *Vol. 8, Times*.

NEW LIFE IN THE FAR WEST.

J. T. Duryea (Boston) in *The Andover Review*.

THE Western farmer, on the prairies, has the earth, the air, and the sky. The rest he must bring or create. With hand-tools he can do nothing. Usually he must dig for water, and find it poor often at that. He cannot find a tree whose wood will make a whip with which to discipline his team. Happy is he if there is a watercourse, with its fringe of trees and shrubs, anywhere in sight. But his first work, at least, he must subsist on what he brings, and find his shelter in a rude cabin (or house, in the prairie), or a sod house, or a hut, and spring his team from his fields.

If he has money, and has "taken a claim," and so reserves his money for capital, happy is he. If not, he must borrow. For to break up the soil, he must supply horse-power and use machinery. And when he begins to plant, so far is he from market, and so great is the cost of transportation, that he must cultivate large tracts, gather vast crops, to make out of small profits a moderate aggregate of gains. His horses, cattle, and machines make a demand for additional shelter, or the degree of waste is relatively to his estate enormous. For all he borrows he must pay a high rate of interest, since he has little security to pledge.

In the newer States, the percentage of profits from the product in grain is so small, that he is compelled to double it by turning his grain into beef and pork, and hence he must borrow again, as soon as "improvements" enable him to offer better security in stocking his land. Meanwhile he must be busy providing a permanent home, setting out trees for protection, fuel, and such fruits as are suited to the climate. His children are coming on, and must be educated while their minds are forming and are capable of acquiring knowledge. He cannot defer the provision for their needs, for the golden period is passing. They must have school-buildings, teachers, books. In the Territories he can have no help from grants of public lands set apart for the support of schools. Not until the State is founded will these be available. Accordingly the farmer must suffer himself to be taxed, and at a high rate. To his honor be it said, this he does, and very cheerfully too.¹

Let us turn from the farmer to the dweller in the town. His experience is peculiar and very recent, inasmuch as the conditions of his life are novel. Once the pioneer went out in the caravan, and when the worst was over the railway came up to him. Now the railway is the pioneer, and the settler follows. Civilization is on wheels. A station is located, a hotel is built, a store is established. Here is the new centre. A town will appear soon with its shops for the repair of the farmer's tools and wagons, and the shoeing of his horses; with its warehouse for his products and the goods he needs; with its real-estate offices to manage the occupation of lands, and its lawyers' offices to search titles, as lands exchange owners, and prepare deeds; its bank to make loans, keep deposits, cash drafts, and provide currency for small transactions. And all this takes place with amazing rapidity. In northwestern Nebraska, three years ago, such a railway station was marked out. To-day there is about it a town of seven thousand five hundred people.

This rapid growth makes imperative demand for all the appliances of engineering skill to make the place safely habitable, not to say comfortable. Prairie

soil four feet deep, and in the rainy season "soft as tar," and as sticky, too, does not make good sidewalks and thoroughfares. Paths must be made of planks, streets must be paved with stone. There is not a stick or a pebble within miles. The highways must be lighted at night, surface or under-drainage must be secured, and sanitary methods must be applied under difficult conditions, since there is no natural "waste-way" pushing the accumulating debris to distant points and discharging it in harmless deposits.

Then all the institutions of organized society must be founded and steadily extended. And, alas! the community must protect itself from vice and crime, and bear the burdens of impotence, infirmity, insanity, and wickedness.

If the townsman is more prosperous than the farmer, he is proportionally taxed in manifold ways. And so the few great bankers, railroad managers, speculators, of whose rapid rise and great fortunes we hear so much, perforce take their due share of the common burdens, and indirectly if not directly sustain all good institutions by providing and maintaining the necessary physical and social basis and environment. And many of them do give and give largely (if not liberally, considering their wealth), to enterprises which are humane and beneficent in their immediate and remote effects upon all the interests of the communities.

When I sat in a carriage with the noble President of Yankton College last summer, and looked out from the height on which it rested, and saw the graded streets, the planked sidewalks, the columns for the electric lights, the public buildings, the reservoir of pure water on one hill, the college halls and dormitories on another, the asylum on a third, and then gazed on the squares of home-like dwellings, with the schools, and the churches at the corners, I could not repress the thought, "What Aladdin's lamp did all this?" The answer was, no other magic is here displayed than the courage, energy, and toil of earnest men and women. And this was the Yankton of the cowboy, the adventurer, the desperado. I think it has two or three constables now, one or two of whom a citizen told me he thought he had once seen. And for this many thanks are due to the man who sat beside me, once a home missionary, now a wise educator, and no mean statesman, the sure, faithful, and trusted counselor of the men who are making Dakota a State and mean to bring her into the Union, thanks to the last election.

It is the delightful way of love to spread itself all abroad, that it may touch and flame at every point,—in the flower, in the sparkling wave, the starry sky, in baby's laugh, in sport and dance, in the subdued joy of faith, the wisdom of age, in the ascent of reverence and worship.—*W. M. Bicknell.*

THE greatest obstacle to being heroic is the doubt whether one may not be going to prove one's self a fool; the truest heroism is to resist the doubt; and the profoundest wisdom to know when it ought to be resisted, and when to be obeyed.—*Hawthorne.*

¹ It will be noticed that no account has been taken of disasters from fires on the prairies, and floods on the river bottoms; of the deterioration and destruction of cattle insufficiently housed during the severer winters before the farmer has been able to provide better shelter for them; of the loss of crops by drought, of the occasional failure of oversight and efficient labor from such sickness as is common everywhere, and is exceptional during the early periods of settlement owing to lack of variety in food and unusual exposure to the weather; of the wholesale ravages of gales and blizzards.

THE EARTH AND ITS MATERIALS.

At the monthly meeting of the Delaware County Institute of Science, at Media, on the 5th instant, the lecture was delivered by Graceanna Lewis. She took a general view of the constituents of the crust of the earth, all of these constituents being derived from substances either in the *solid, fluid, or gaseous* condition. The most abundant and important elements are Carbon, Hydrogen, Oxygen and Nitrogen, and these four elements enter into the chemical constitution of every plant and animal on the globe. Substances familiar to us are found to exist in meteorites, comets, and irresolvable nebulae, as well as resolvable nebulae, stars, and suns, so that a community of origin is established between the different orbs with which we are made acquainted by the study of astronomy. She quoted the opinion that "but one system of matter prevades the immense spaces of the visible universe; it being a dream of physical philosophy that all recognized chemical elements will one day be found but modifications of a single material element." In furtherance of this view, she dwelt on the suggestions of Sir Isaac Newton, Faraday, and the later studies and experiments of Prof. Crookes, F. R. S., who believes in a "Fourth State of Matter" as far beyond the gaseous, as that is beyond the fluid and the solid. Numerous estimates, from different data, were given as to the time required for condensation before our earth had its birth; and of the immense length of the Geologic Period, the conclusion being that there had been ample time for the observed changes in vegetable and animal life, since the deposition of the sedimentary rocks of our globe. The direct line of development from the lowest forms was traced, in the vegetable kingdom, to the apple and the rose; and in the animal kingdom, to man, the whole being regarded as a system of Divine Order, having for its purpose progression towards Divine Perfection.

The idea was especially dwelt upon, that we are dwelling in a universe which is *living*, and not dead, and which, in every portion of it, is obedient to general laws, which are fulfilled, not in years, but in countless æons of time; and that our minds are penetrated by the Divine Light as the earth is filled by the Light of the Sun. Charts of Geology, and of the Vegetable and Animal Kingdoms, illustrated the subject with clearness. *

ORNAMENTAL TREES: CHANGE OF TASTE.

From a nurseryman's standpoint, whose practical knowledge of the wants of customers enables him to understand what is most in demand, it is seen that a revolution has been quietly going on in the matter of ornamental planting. It may surprise many people to learn that the trade in evergreens has gradually dwindled until it scarcely pays to grow them. This is particularly noticeable in the class known as rare conifers. The demand for these twenty-five years ago was so encouraging that many enterprising firms increased their collections by introducing every novelty of merit from the various markets of the world. To-day the sales on such are so limited

that many nurserymen have been driven to the necessity of growing an accelerated crop of a few species, the reason with some degree of certainty being the change in public taste. Americans, as a rule, differ from the English in this feature of horticulture. While we care only for effect in landscape gardening, they love their trees for the individual merit of each. In place of a lavish display of a few thoroughly hardy and cheap conifers, such as the Norway spruce, as seen on most of our lawns, the English gentleman prefers as much variety of tint, form, and character as it is possible to obtain. In short, our national characteristic is economy, even to the sacrifice of originality in our trees and plants, while they show a disregard of cost provided a new feature may be added to the collection. These views are forced upon us when we examine the various European catalogues, and note the exorbitant prices at which rare trees are listed. Especially is this the case when finely formed specimens have been grown with marked care. This system extends even to fruit trees, and pays the owner for his trouble; but with us customers could not be forced to recognize the added value of trained plants.

Regarding the cause of abated interest in the older, well-known, and cheaper evergreens, such as American arbor-vite, hemlock spruce, Norway spruce, the various pines, firs, etc., the answer becomes more difficult, and yet there can be little doubt that these are in much less demand than formerly. Are evergreen hedges going out, and is there less need of windbreaks and clumps of glorious old conifers? I cannot see that there has been any change in the requirements, although there has been in the views of our planters. This lack of appreciation does not apply with equal force to the deciduous trees, notwithstanding the number of these sold, too, has perceptibly fallen off. There are more of the leading popular species sold for avenues, streets, etc., at present, while there are fewer of the rarer forms disposed of, such as purple, fern-leaved, and weeping beeches, magnolias, salisburias, etc. In fact, there seems to be very limited sale for all novelties in deciduous trees, and comparatively none for new conifers. I am loth to believe that this is owing to degeneration in American arbor-culture, and that our people are losing interest in tree-planting, but it certainly looks that way. In ornamental shrubs, on the contrary, all the most valuable kinds are more sought for than ever before; and as soon as confidence is gained any new shrub of merit is sure to be disposed of as rapidly as it can be increased. In this we have an apparent contradiction of the theory of degeneration in horticulture, and it merely shows the vacillating taste of planters. That their choice is gradually undergoing a change from tender bedding-plants to the hardier and more economical herbaceous flowers, reflects favorably on the judgment of our flower-loving people, but in the decided abatement of interest in ornamental trees, and especially in the evergreens, we are to be censured.—*Joshiah Hoopes, in the N. Y. Tribune.*

NEWS AND OTHER GLEANINGS.

—In regard to the injurious consequences upon the nervous system entailed by residence in cities amid continuous noise, the London *Invention* says: "It is doubtful if any nervous system ever becomes so indurated to this incessant strain as to feel no harm. The yelling of steam whistles, the hiss of steam pipes, the rattle and clash of wheels on stone covered streets, the rumble of street cars, the clangor of bells, the howling of hucksters, keep up a condition in which a healthy nervous system of natural strength and sensitiveness is impossible. And there is not one of these agencies that is not suppressed more or less completely in most of the great cities of the world. In Berlin heavy wagons are not allowed on certain streets. In Paris any cart-load of rattling material must be fastened until it cannot rattle. Munich allows no bells on street cars. In Philadelphia, church bells have been held a nuisance in certain neighborhoods by judicial ruling. Steam whistles are forbidden in nearly all the larger cities of this country and Europe. Our city might make a trial of one or two cases as an experiment."

—Of the sixteen Republican members of the Delaware Legislature it is stated, (in a dispatch from Dover) that only two ever tasted intoxicating liquors, fourteen being "teetotalers."

—Since 1871 France and Germany have been increasing their respective navies as rapidly as they have been adding to the effective force of their armies. And they have not only built ships and furnished them with the most powerful armaments, but they have similarly constructed the most effective defensive works along their seaboard. At the present time the French navy is actually superior in regard to physical force to that of England, and the navy of Germany is only a little inferior to it.—*Exchange*.

—A newspaper paragraph says that Anna E. Dickinson has gone back to Pittston, Pa., to spend the winter with her aged mother and only sister. She has improved in health, but is still under the doctor's care.

—A Virginia City, (Nevada), newspaper says that a Piute, now in jail on a charge of murder, displays great skill in drawing, and has made a picture of the prison, as seen from the yard, that is really fine. The newspaper further says that the Piutes have a natural taste for drawing and that many of them are able to draw very good pictures of railroad trains and the like. The children made all kinds of animals in clay, as naturally as white children model mud pies; and even the stupidest looking of the men will with a pencil dash off without the slightest hesitation a map of any portion of country with which he is acquainted, putting all the rivers, lakes, and mountains in their proper places, and giving the whole proportional dimensions.

—Six hundred thousand acres of land were conveyed to 4,000 actual settlers in Manitoba last year, increasing the population of that province by 17,000. The prospects indicate a larger increase this year. The weather throughout the Northwest has been mild.

—The yield of the Baldwin Locomotive Works, Philadelphia, during 1883 eclipsed that of any previous year, the number of locomotives erected having been 737. Taking the average length per engine and tender at 45 feet, the year's output of 737 locomotives coupled together would make a train 6½ miles long, and under steam would weigh over 50,000 tons. The average size and weight per locomotive and tender is greater than in any previous year.

—The municipal government of New York city is to increase its contribution to the annual income of the Met-

ropolitan Museum \$10,000, making the total amount \$25,000 yearly. The condition of this additional gift from the city is that the Museum shall be kept open two evenings in each week, free, that the people who are at work during the day may have an opportunity to study the collections and share in the benefits of the institution.

—The English newspapers contain accounts of what, when it is completed, will be the largest electric light plant in the world. The London Electric Supply Corporation contemplates a station which will have the capacity to supply 1,000,000 lights with electricity. Engines of 13,000 horse power are being constructed, and the dynamos (each supplying 25,000 lights) are the largest ever in use. The main cable leading from the station has a diameter of 2½ inches. There are a number of central distributing stations where the potential is lowered to that necessary for the lamps.—*The American*.

—The shipment of table grapes to Eastern cities and the manufacture of raisins is more profitable than wine and brandy-making. The price for wine grapes in the State this year is very low. Raisin-making is an industry which has entirely grown up during the past decade. The pioneers in the business were made the target for a great deal of ridicule. The laugh is on the other side now. A more profitable, safe, and agreeable business cannot be named. A Riverside (San Bernardino county) gentleman sold the crop on his vines for \$10,000. He has 105 acres, and the price named gives him about \$100 per acre. The cost of caring for the vineyard has been about \$25 per acre. The purchaser assumes all risks. The yield of this vineyard has been about 8,000 boxes of raisins per annum. It would be difficult to find a more intelligent, prosperous and progressive class of people than the California raisin-makers.—*Exchange*.

—When the rosewood tree is first cut, the fresh wood exhales a very strong rose-like fragrance, which soon passes away, leaving no trace of the peculiar odor. There are several varieties of rosewood trees. The best, however, are those found in South America and the East Indies and neighboring islands.

—"I wish the women of the world would call on the men to give up this wild, ungovernable chase for more money, and the women govern themselves accordingly. Who is the happier for such extravagance in dress, furniture, useless decorations, grand equipages, etc.? Are they not more or less procured at the expense of the moral and physical nature? What is there that many men, and women too, will not sacrifice for a few dollars more to be spent for that which enriches them not, but makes them poor indeed? Are they wiser, better, or in any way happier for having gained this surplus sum? In my experience I have found more health, more contentment, more kindly feeling among the laboring class, than I have ever seen among that class who make money merely for the sake of display. There is more truth than poetry in the saying that 'enough is as good as a feast.' Few realize the true significance of industry and economy. But why do I talk? I am so weary of words, words, words, and yet some good may come of words. Are not all great and good things simple? And might it not be well for more people to set the example of a simple and well-ordered life, that the young might not be tempted into such extravagance as is now the bane of life?"—*Elizabeth Thompson, in Union Signal*.

CURRENT EVENTS.

A TERRIBLE cyclone storm visited the cities of Pittsburgh and Reading, in this State, on the evening of the 9th instant. At the latter place, it occurred shortly before six

o'clock, its most serious damage being the complete leveling of a large silk factory, in which some two hundred persons, mostly young women, were employed. The building was probably not over strong in its walls, for the load of machinery, etc., which it carried, and when the storm struck it, there was a perceptible trembling for an instant, and then a complete collapse. About one-half of those in the building were badly injured, and about twenty killed or since have died. At the same time a paint-shop of the Philadelphia and Reading Railroad was blown down, by which five men lost their lives.

At Pittsburg the main damage was done to an unfinished high building, whose walls caught the force of the wind, and were blown down. The loss of life by this accident was from twenty-five to thirty, several not killed being injured beyond hope of recovery.

News from Africa is now reported to have been received in London positively announcing the safety of Stanley, the explorer.

The electors of the several States all met on the 14th inst., at the several State capitols, and their votes were cast according to the decisions of the election in the Eleventh month last: for Benjamin Harrison, 243; for Grover Cleveland, 168.

It is rumored in Canada that the British Government will compel Sir John Macdonald to recede from his policy of restricting Chinese immigration, for the reason that such restriction is inconsistent with treaty obligations.

The deaths in this city last week numbered 360, a decrease of 6 from the previous week and a decrease of 29 compared with the corresponding period last year. Among the principal causes were: Consumption 44, scarlet fever 9, typhoid fever 10, pneumonia 50.

A PASSENGER train collided with one portion of a freight train, which had broken in two, on the New York, Pennsylvania and Ohio Railroad, at Tallmadge, Ohio, on the morning of the 14th inst. Eight persons were killed and twelve injured.

In Georgia the elections of 1888 have been rather less favorable to the Prohibitory movement. In October, 1887, there were 38 "wet" and 100 "dry" counties. There are now 64 "wet" and only 74 Prohibition counties.

NOTICES.

* * A Conference of parents, teachers, school committees, and others interested, will be held under the care of the Committee on Education of Philadelphia Yearly Meeting of Friends on Seventh-day, First month 26, 1889, at 15th and Race streets, Philadelphia, commencing at 10 o'clock a. m.

The subjects for consideration are: 1st Vocal Culture. 2d Incentiveness.

All interested are invited.

Prompt attendance is desired.

WM. WADE GRISCOM, Clerk.

* * The Committee of Philadelphia Monthly Meeting have arranged for a social reception for members and attenders of their meetings.

Especially would we solicit the company of young Friends from the country, and other strangers in our midst.

It will be held in the parlor and library room, at Race street, on Sixth-day evening, First month 25, between 7.30 and 10 o'clock.

* * The Visiting Committee of Philadelphia Quarterly Meeting will attend Merion Meeting on First-day next, 20th inst., at 10.30 a. m. Elm Station is the nearest on the Pennsylvania R. R.

* * A Temperance Conference under the care of a committee of Western Quarterly Meeting of Friends will be held in their meeting-house, in Kennett Square, on First-day, the 20th of First month, 1889, at 2 o'clock p. m. All are invited.

ELENA M. PRESTON, } Clerks.
E. MICHENER, }

* * The Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will meet at Race Street Meeting-house, Philadelphia, on Seventh-day, First month 19th, 1889, at 11 a. m.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

* * A Conference on the subject of Temperance, under the care of the Committee of Concord Quarterly Meeting, will be held at Darby on First-day, 20th inst., at 2.30 o'clock p. m. Friends and others interested are cordially invited to attend.

MARY McALLISTER, Clerk.

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 4. }

PHILADELPHIA, FIRST MONTH 26, 1889.

{ JOURNAL
Vol. XVII. No. 55 }

SOME DAY.

SOME day all doubt and mystery
Will be made clear.
The threatening clouds which now we see
Will disappear.
Some day what seems a punishment
Will prove to be God's blessing sent
For very gain.
Some day our weary feet will rest
In sweet content,
And we will know how we were blest
By what was sent.
And, looking back with clearer eyes
O'er life's short span,
Will see with wondering, glad surprise,
God's perfect plan;
And knowing that the path we went
Was God's own way,
Will understand His wise intent,
Some day ! Some day !

—Selected.

For Friends' Intelligencer and Journal.

NOTES FROM PALESTINE.—II.

JERUSALEM AT "EASTER"—CHURCH OF THE HOLY SEPULCHRE—THE HOLY FIRE—VIA DOLOROSA.

At the time of "Easter," the population of Jerusalem is swelled by crowds of pilgrims and visitors, who jostle against one another in the narrow streets until they are almost impassable. Now and then a train of camels, marching with solemn tread, or a party on horses and donkeys, push aside the foot-passengers, forcing them to take shelter against the walls of buildings or in the contracted booths by the way. We met Europeans of every nationality, Armenians with broad red sashes, Turks in wide trousers and Zouave jackets, Jews in Oriental costume or with fur caps, long-haired Greek monks, Bedouins in striped mantles and yellow turbans, Syrian ladies with flowing white draperies, a Russian princess in riding habit embroidered with gold, her attendants wearing knee boots and padded robes.

The centre of attraction for all Christians is the Church of the Holy Sepulchre. We reached its entrance by leaving the narrow streets and descending a flight of stone steps to a small paved square. Both steps and square were thronged with people. Amidst the multitudes were many beggars and vendors of rosaries and relics. They offered for sale souvenirs of olive wood and mother-of-pearl, olive-oil soaps, and attar of roses. The church itself is so

hemmed in by other buildings, that from no single point could we get a view of the whole, but the fine dome which crowns it can be seen from many places in Jerusalem.

Turkish soldiers guarded the door. They allowed us to enter unquestioned. The land and church are under the dominion of the Sultan, although the chapels within the church are owned by five different sects, the Greek, Latin, Armenian, Syrian, and Copt. The Turkish government permits all nations to worship here except the Jews.

One who wishes to see all things truthfully finds her credulity severely taxed and her feelings of reverence repeatedly shocked, in the Church of the Holy Sepulchre. Under its roof the custodians attempt to point out the exact spot of every scene connected with the crucifixion and entombment of Jesus, although the belief is now current among scholars that the real site was on a hill just north of the city walls, where to-day are to be seen only a few Mohammedan graves.

As soon as we had crossed the threshold we found ourselves standing before a marble slab which pilgrims were devoutly kissing, beneath a circle of lighted lamps. This marble covers the "Stone of Unction" on which, it is said, the body of Jesus was laid for anointing by Nicodemus after the crucifixion. To mark the spot where Mary stood at that time, a small circular enclosure has been built about another stone.

Passing into a spacious rotunda, we turned our eyes upward to the interior of the lofty dome, which is sixty-five feet in diameter and richly decorated with mosaics. From a circular opening at the top the sun's rays slanted downward through the vast space, and rested finally, in a halo of light, on a small temple of white marble beneath. It was like a little church, twenty-six feet long and eighteen feet wide, supported by eighteen piers, and surmounted with a crown-shaped dome and cross. This temple is called the Chapel of the Holy Sepulchre. The interior is encased with marble, and contains two rooms. The first, a tiny vestibule, is named "The Angel's Choir," because it contains a stone said to be that the angel rolled away from the tomb; in the second is a plain white marble slab raised a few feet above the floor and built over a rock-hewn cave. This is called the Tomb of Jesus. The marble is worn by the kisses of many pilgrims; above it hang forty-three ever-burning lamps, and the room is fragrant with incense. Only a few can enter at a time, and people are constantly filing through the narrow door-way—one going in, another out. Some

have made long pilgrimages and walked weary miles to worship here.

The chapels of the different sects open into the rotunda. They do not confine their worship each to the part of which it has special charge, but take turns in making processions to all of the shrines and consecrated places within the church. The chapels of the Armenians, Copts, and Syrians are dark and small, those of the Latins and Greeks are more spacious and elaborate.

Procuring candles, we entered a short, narrow passage leading from the chapel of the Syrians and descended one step into a gloomy, rocky chamber containing two tombs and traces of others. It is claimed that here were the sepulchres of Joseph of Arimathea and Nicodemus.

After returning to the rotunda, we noticed two rings traced in the marble pavement. These were to indicate where Jesus and Mary Magdalen stood when he appeared to her and she thought him the gardener.

As we approached the Latin chapel we heard a constant tapping, like hammering. It proceeded from the toes of shoes, repeatedly knocking against the rise of a short flight of wooden steps, up which people were crowding in close succession to kiss the "Column of the Scourging of Jesus," a broken shaft which stood at the top. Opposite was a painting of The Last Supper. The Latin chapel is frequently called the Chapel of the Apparition, from a legend that here Jesus appeared to his mother after the resurrection. In the sacristy adjoining, a monk showed us the sword, spurs, and cross of Godfrey de Bouillon, the Crusader, which are still used in the ceremony of receiving knights into the Order of the Sepulchre, which has existed since the Crusades.

The Greek Chapel is gorgeously decorated with gilding, statuary, and paintings, and contains seats for the Patriarch and other dignitaries of the church. Noticing a short column in the centre of the marble pavement I asked our guide, "What is that?" "It marks," he answered gravely, "the centre of the earth, and is also the spot from which the dust was taken of which Adam was made. His tomb is in another part of the building."

Among other shrines were pointed out to us the chapel of St. Longinus, the prison of Christ when awaiting his crucifixion, a broken column where he sat while the soldiers plaited the crown of thorns, the chapel of the Division of the Vestments, and the station of the mother of Jesus and the beloved disciple at the crucifixion.

To reach the portion of the church called Calvary or the Chapel of Golgotha we ascended eighteen steps. It was paved with marble, and the decorations were of great richness, the pictures being set in diamonds and other precious stones. Under an altar are three holes, drilled in the rock six feet apart, where, it is claimed, the crosses were planted. Near this altar a long brass cover has been placed over a rent in the rock which can be seen best by entering a chapel under Calvary and removing the brass.

The Church of the Holy Sepulchre was built by

Constantine on its present site because his mother, Helena, believed that this had been revealed to her in a vision as the place where the cross stood. The legend records that she watched the excavations until three crosses were found with nails and crowns of thorns. To ascertain on which Jesus was crucified she sent for a noble lady on the point of death, who was miraculously cured when she touched the Holy Cross. This event is called in the calendar of the Greek Church "The Invention of the Cross." The remains of the ancient Basilica of Constantine are still beneath the present structure. To see them, we descended from the main floor of the church twenty-nine steps. The stairs sent back a hollow sound from under our feet, as if built over an old cistern. We found a chapel containing altars to the memory of the penitent thief, to St. Helena, and a seat in which the empress is said to have sat while the cross was being sought. Above was pointed vaulting, evidently of the time of the Crusades. Then we descended thirteen more steps, the last being made of natural rock. In a cavern below was a marble slab in which a beautiful cross was inserted. Near was a bronze statue of Helena of life-size, holding a cross.

At Easter most gorgeous ceremonies take place in the Church of the Holy Sepulchre; first those of the Roman Catholics and, a week later, the Greek. The interior of the church is then hung with banners and tapestries, is illuminated with candles and swinging lamps, and is fragrant with burning incense.

Processions headed by the Greek or Roman Patriarch, clad in white satin embroidered with gold and silver and glittering with rich gems, followed by bishops, monks, choir-boys, and a motley crowd of pilgrims, wind round and round the Chapel of the Holy Sepulchre, with solemn chant. All carry lighted candles, and many have Bibles. We joined these processions sometimes, and if by chance our tapers went out, they were sure to be lighted again by some friendly pilgrim with a bow and a smile. On Palm-Sunday all carried waving palm-branches.

Some of the ceremonies are realistic to an extent that is revolting. The night before Easter the Latins nail to a cross a wooden image made with joints. Another religious rite is the "Washing of the Feet," that service being performed by a high dignitary in the Latin Church for a few of the pilgrims who have come a long distance. The most brilliant ceremony is called "The Holy Fire," celebrated by the Greek church. To see this we waited in the church seven hours. There was an audience of twelve thousand people, who stood closely packed. We were obliged to go early to find a place, and it would have been impossible to leave had we wished. At 2 o'clock, p. m., all persons were excluded from the Chapel of the Holy Sepulchre, and the Greek Patriarch entered it alone. Suddenly fire flashed from a small window of the chapel, while a triumphal chorus sang, "Christ is Arisen." The people rushed forward in wild excitement, pushing and even leaping upon one another's shoulders, to light their tapers from the flame. So quickly was this done that the whole church was suddenly illuminated, the fire traveling with great speed, as one communicated it to another. Soon,

however, the flames of the burning wax became suffocating. In 1834, when there was an immense audience like this, a panic arose. The Turkish guards outside thought the Christians were about to attack them. The confusion became a battle, and three hundred pilgrims were killed.

A succession of streets roughly paved lead from the supposed site of Pilate's Judgment Hall, a gloomy building with high walls, now used for Turkish barracks, to the Church of the Holy Sepulchre. This way is called the Via Dolorosa, although there is no historic evidence that Jesus passed along it when bearing the cross. There are fourteen prayer stations on the route, according to the canons of the Romish Church. The first is a chapel within the Turkish barracks. The second is where the cross was laid upon Christ at the foot of the steps which led to Pilate's Hall; the so-called "holy stairs" have been transferred to Rome and may be seen there near the Church of St. John Lateran. The arch of Ecce Homo spans the street above the spot reputed to be where the Roman governor uttered the words: "Behold the man!" The third station is near a broken column where Jesus is said to have sunk under the weight of the cross; the fourth, where he met his mother; the fifth, where Simon of Cyrene took the cross from him; the sixth, where, according to a legend, Saint Veronica wiped his brow with a napkin upon which his features became imprinted; the seventh, at the intersection with another street at a point called "The Gate of Judgment;" the eighth, where Jesus said, "Daughters of Jerusalem, weep not for me;" the ninth, where he sunk again under the cross. The remaining five stations are within the Church of the Holy Sepulchre.

So many waves of destruction have swept over Jerusalem that it is not strange it is difficult to locate historic spots. It has been sacked, burned, and razed probably more than any other city in the world. Even Mount Zion itself can scarcely be distinguished at the present day from other parts of the city, the valley between it and Mount Moriah having been nearly filled with debris.

CORA A. BENNESON.

ESSAY ON MUSIC.¹

In the subject chosen for an essay, I only propose to discuss it as associated with the Society of Friends. I do not propose to enter the privacy of the home life and discuss its appropriateness there, but only as a factor in our First-day school as a means to build up society and advance the cause of truth and righteousness in the earth, compatible with the great central principle professed by us. In presenting my thoughts upon this subjects I do it with deference and with the utmost kindness to all who may differ with me.

What is music? I answer, harmony of sound, and were it not for one of the five senses through which a sense of this harmony is communicated to the mind we could have no conception of music. It enters thereby into the physical economy of man,

and is not one of the pillars in the great spiritual building. Its effects upon us are emotional and evanescent. It deals wholly with the passions, possesses no convicting power, establishes no principle, convinces of no truth. It sways the multitude through the emotions of the human mind, and thus becomes a source of entertainment or amusement. The great work of progress in righteousness depends on the application of a correct principle to human life; a wrong here and there must be given up, must be sacrificed, and the beautiful principle of love and mercy take its place; thus we grow in the simplicity of the Christ-life. Christianity is a principle. It seeks not to entertain and amuse, but to instruct in all the duties of life. It leads away from sensuality as a means to happiness. It seeks to do good at any sacrifice. While it adores the Author of all good with a warm, loving heart, it seeks the uplifting of humanity everywhere, it touches our hearts with sympathy for the suffering of every clime, and thus our hearts are attuned, not by harmony of sound, but by the silent touches of a divine power that leavens all into its own nature; and thus all the powers of the soul realize that divine harmony which harmony of sound can never produce. A stream can not rise higher than its fountain. The source of all good, of all spiritual life, of the development of the God-like powers of the soul is God. To be a recipient of this blessed spirit and have our lives moulded by it, is to submit ourselves to its guidance and open our hearts to its indwelling power.

All great reformations have been wrought by the truth. As men and women have been true to their convictions and proclaimed them to the world, even when it has endangered life and property, how it has swept over the world compelling conviction! Jesus of Nazareth was raised up by a divine power and spake as never man spake. Enemies were arrayed against him; they saw his armor was truth, his Father was with him. They felt the searching words he uttered, and said if this man is allowed to rule he will take away our place and nation. Kings and priests were made to tremble; they feared him as a great power for good. We have no account of his resorting to music to make his work more efficient. He did not amuse or entertain the people by gratifying their senses. So down through the ages whenever and wherever error has been enthroned and consequent unrest followed because of the exercise of despotic power over the consciences of men, God in His might has raised up instruments who have fearlessly through His power alone gone into the battle, and often through a long, tedious struggle, perhaps of many years, have succeeded in supplanting the enemy. The fire thus kindled has never ceased to burn until it accomplished the object whereunto it was sent.

Those of us who are familiar with the history of the Society of Friends know what they endured for the sake of truth, the convicting and searching testimonies which they bore amid a world-wide opposition, with implacable cruelty in its heart. Notwithstanding this formidable power arrayed against them, the truth gained ground and a complete vic-

¹By Thos. E. Hogue. Approved by Representative Committee of Illinois Yearly Meeting of Friends, 1888.

tory for the religion of Jesus came, liberty was granted to all to worship God according to their own highest conception of him, and soon was gathered a large society, bringing into its fold men of high rank in church and state. Music performed no part in this great reformation. I believe whatever good is done not only for purification of the individual soul, but also the uplifting of humanity, that underneath all is a power mightier than man at work. If we could only rely entirely upon this divinity within us, what grand results would bless the world! A looking to anything else as a means to accomplish a great good is to distrust our Heavenly Father. I believe it is as true now as the day it was uttered, "Without me ye can do nothing."

Again it is asked, How shall we get our children interested in the affairs of Society, that we may educate them in its principles? How shall we draw them to us! I am aware I am dealing with a difficult problem. Music is suggested as the attractive power. In order that Christianity be made attractive and acceptable to the young mind they must see its loveliness. They need the helping hand of the parent, who must feel the importance of this religious or Christian training. To teach aright we must be imbued with the Christ spirit, must feel that immortal spirits are committed to our charge and upon us rests in a great measure the future of their lives. We should watch closely all wrong manifestations, reprove and show wherein the error lies. In our relations to the child we must meet it on the plane of real life and make our principles practical. Infuse as much as possible the kind, loving spirit in their hearts. Create a reverence for our Heavenly Father, a love for truth and right. These seeds sown in early life will in due time bring forth fruit. This labor will never be lost, and in after years they will recur to this instruction and counsel, timely given, with gratitude. The child and parent will realize a precious nearness and sympathy. The hearts of both will be centered in life's great work. Thus we deal with principles, and as they become infused in the child's life they build up a noble character that is felt wherever known. Such a child, man or woman, is at home wherever it breathes the atmosphere of purity. In this sweet communion with all that is good it is cheerful and happy—happy in the consciousness of that power innate in the human soul that leads into the kingdom of heavenly experiences the grandest harmony we can have any conception of. Then that which underlies all real excellence in morals and religion is of infinite value to the child and all the intermediate stages to old age. Music in itself is innocent, but liable to abuse; and more credit, I have feared, is given it than it deserves as a potent power for good, thereby detracting from the real worth of that principle which does give efficiency to the real work of life.

The persecution of Christians in Jerusalem that began immediately after the martyrdom of Stephen, was designed for suppression and destruction; and yet it had just the opposite effect, since those who were thereby "scattered abroad went everywhere preaching the Word."

OBJECTS AND METHODS OF WORK OF THE "YOUNG FRIENDS' ASSOCIATION."

THE objects of the Young Friends Association, as set forth in the Constitution recently adopted, are "the attainment of a thorough knowledge of the history and testimonies of the Religious Society of Friends, together with a closer acquaintance and association among those connected with it either by membership or community of interest," and further, as is also intimated in the same article, the awakening of "an active interest and participation in the affairs of the Society, and the intelligent promotion of its principles."

That these purposes may be better understood, a few words explanatory of the origin of the new organization seem to be in place. In the new interest in the affairs of our Religious Society which has been developing during the last few years, and which has found its best expression, perhaps, in First-day school work, there has been experienced by some, possibly by nearly all, of those interested, a lack of thorough knowledge of the history and principles of the Society of Friends,—a knowledge which seems to be an essential qualification for accomplishing the best results in that work. At a meeting of a few members of our Society, (all of them, I believe, interested in First-day school work), it was found that this need of a more thorough knowledge was felt by all; and it was also discovered that each Friend had formed the purpose to make as thorough a study as possible of our history and principles, and thus satisfy this need. When it was suggested that an organization be formed for the systematic study by all of what each one desired to have a knowledge of, and through such combined effort allow each to profit by the labor and research of all the rest; and also as opportunity might be afforded, promote a like knowledge among those even outside of our membership—when this was suggested, the proposition was promptly approved, and has since met the cordial approval and support of other Friends. Meetings for the drafting of Constitution and By-Laws were held; that instrument was completed and adopted, and the new organization, under the name of the "Young Friends' Association," is about ready to begin active operations, and extends an invitation to all members of the Society of Friends, and all others interested in its objects, to join it and aid in its work.

From the foregoing it will be seen that the objects of the new organization are three-fold:

First: to attain for its members a thorough knowledge of the history and principles of the Religious Society of Friends.

Second: to disseminate such knowledge among others as way may open.

Third: to promote a closer acquaintance and association among those connected with our Religious Society either by membership or community of interest.

Lest there should arise in some minds a misapprehension as to the membership of the new association, based upon the name which has been selected,

¹Paper read by Isaac Roberts, at the meeting First mo. 14, 1889, at 15th and Race Sts., Philadelphia.

it seems right to say that that name, "The Young Friends' Association," is not intended to exclude any one from membership, and it is sincerely desired that it may not do so. It was thought that the objects of the new organization would at once meet the approval of the middle-aged and elder Friends among us, and secure their hearty coöperation as members,—and the name adopted was chosen chiefly that it might be a standing invitation to the other class of younger Friends, whom it is especially desired that we should reach and interest in our work. But we need both: we want our older Friends, because many of them have the knowledge we desire and can direct us to the proper original sources, and otherwise aid us; we want our young Friends, those inside the strict line of membership, both because they can aid us in our work, and because we hope as we believe that this work and study will do us all good.

The methods of work which have been adopted are similar to those of like organizations. The general direction of the affairs of the Association will be in charge of an Executive Committee of ten members, including the five officers of the Association. This Committee will arrange for all public meetings, publish such articles as the association may direct, and in every way advance the work of the organization. The regular meetings will be held once a month—on the second Second-day of each month, (excepting Seventh and Eighth months) at such places as the Executive Committee may select. It has been thought that meetings of this Association if held in the various meeting-houses of our Society might in certain localities awaken the interest of old and young and thus tend to strengthen our religious body. The truths embodied in our principles and proclaimed to the world in our history, have still the power to reach the heart and convince the judgment of the honest seekers after truth, when properly presented to them.

Much of the practical work of the Association will be in charge of four Standing Committees, as follows:

1st. Committee on History of the Society of Friends.

2nd. Committee on Literature of the Society of Friends.

3rd. Committee on Discipline of the Society of Friends: and

4th. Committee on Current Topics of Interest to the Society of Friends.

The work of the first three of the Committees (as outlined in the By-Laws) seems very important. The Committee on History is to "take into consideration, with a view to eventually completing a consecutive and accurate outline of all matters pertaining primarily to an historical knowledge of the Society of Friends." The Committee on Literature is to "take into consideration all matters pertaining to the Literature of the Society of Friends, with the view of completing an accurate history thereof," and the Committee on Discipline is to prepare a "complete history of the formation of the Discipline of the Society of Friends; the modifications and

changes made there from time to time, and a comparison of the various codes of Discipline now in use." The work of these Committees as thus outlined seems so great as to be almost impossible of accomplishment by busy people burdened with other duties and interested in other pursuits. But we should remember that it is not expected that these Committees will accomplish their great work in a day or in a year, but that they can take time to accomplish it, (as indeed they must), and that much of the best work they can do may be accomplished with the expenditure of comparatively little effort at the monthly meetings of the Association.

These standing Committees have not yet been chosen, nor is their work for the immediate future yet marked out in detail. It has been intimated by the present Executive Committee that suggestions as to this part of their work would be welcomed, and might be of aid to them. The suggestions given here are therefore only offered as such, and are the expression of the hope of what may be accomplished by the new Association.

To all of these standing Committees questions relating to their several departments of research may be presented, and by them will be assigned to individual members for investigation and answer. It will at once be seen how interesting a meeting of our Association may be made by carefully prepared answers to questions relating to the history, principles, testimonies, literature or biography of the Society of Friends. As these questions occur to our minds let us write them down and present them for answer to the proper Committee. Subjects relating to the various departments of work may also be assigned by these Committees to individual members, and valuable papers which may be of great aid to the future historians or students among us may be the result.

As these Standing Committees pursue the work outlined for them in the Constitution, they will doubtless report from time to time the progress they are making. This should especially be done when anything of particular interest claims their attention and this will be frequently the case. If they could adopt some definite plan of work and report it to the Association, they might be greatly aided in their work by members of the Association desiring to follow their plan of research. For instance, if the Committee on History should decide to study the history of the Society by short epochs, and would report its plan, many members might adopt it and study with it; and so, also, with the Committees on Literature and Discipline.

Another feature of our work for which provision has not yet been made, but which would doubtless accomplish good results, and which can readily be arranged for, is the systematic reading of valuable works relating to the history and principles of the Society of Friends. If the Executive Committee would select some standard work, and suggest some plan of reading to our members, many of them, perhaps all, would be glad to adopt such a plan. Then additional interest might be awakened in such readings by having two or three short reviews, or sum-

maries, or criticisms of the portion last read presented at the monthly meetings of the Association by members who have been appointed to prepare such papers. In this way the members of our association might read and become thoroughly familiar with such works as "Barclay's Apology," Tauney's "History of the Society of Friends," George Fox's "Journal," and other standard works which have, or should have, an enduring interest for members of the Society. It would be of especial value to our members, I believe, if the former work, "Barclay's Apology," should be selected and read slowly, and in small monthly portions, and discussed in papers at our meetings. We could spend a year on such a work with great profit and interest. Succeeding that, we might take up that late work written by Three English Friends entitled "A Reasonable Faith," which John G. Whittier says "is Quakerism pure and undefiled." We could see then for ourselves how near the Society of Friends of to-day is to the truths from which it started.

The second object of our Association—"the dissemination of the views of Friends"—can be accomplished in many ways: by public meetings, by publication of papers approved by the Association, and by the distribution of literature. If we are really in earnest in our efforts to attain this object we will probably be surprised by two facts; first, that there is a broad field of labor here; second, that the principles of our Religious Society will meet with a ready acceptance. And if we should hesitate about doing such missionary work in some directions, there is at least one in which it seems to be a plain duty; that is in the direction of our First-day schools. The scholars in those schools ought to know all we can teach them (and we ought to be able to teach them a great deal) of the principles of our Religious Society; they should know what it stands for now, and what it has done for the world in the past. We neglect a part of our plain duty if we do not teach them these things,—and also, if having the opportunity to become better acquainted with them, we neglect it.

In conclusion, there are two thoughts which we should carry with us as we go forward in our proposed work. The first is the debt which we individually owe the Society of Friends for what it has done for us. We all have a right to be proud of membership in this religious body; not arrogantly proud, as of something of which we may boast, but rather gratefully proud as of something for which we should be sincerely thankful. If we enjoy and prize the blessings of civil and religious liberty to-day, we should remember that these have been made possible for us largely through the fidelity and sufferings of the early members of the Society of Friends. One of our American poets has said that "Thoughts which great hearts once broke for, we breathe cheaply in the common air," and it is true that we are too apt to forget the debts we owe the noble souls of the past, who have left for us rich legacies of freedom of thought, and action. We can best show our appreciation of their work for us by using rightly and prizing highly that which they have bequeathed us, by imitating their virtues, and by sharing with others whatever in their example and teaching is helpful to us.

The other thought is that of a charitable consideration for others. In our meetings it is not at all likely that we will all think alike on all subjects. There is no rule of the universe that we should. It is necessary therefore that we bear constantly in mind that a view differing from our own may be just as sincerely held as is ours. The right rule would seem to be to accord to others the same right to the frank and friendly expression of honest thought as we each claim for ourselves; remembering that such expression of views adverse to our own may be just as much a duty to the one holding them as is like expression of our views a duty to us. We have nothing to fear from the courteous, yet free, comparison of differing opinions, while there is danger in harsh and unfriendly criticism of them. The Society of Friends has learned from experience the necessity of tolerance and charity as guiding principles in its treatment of widely divergent opinions. Let us remember Whittier's words referring to the early history of our Society, and try to make them apply to us:

"There was freedom in that wakening time
Of tender souls; to differ was not crime;
The varying bells made up the perfect chime."

First month 12, 1889.

I. R.

From The American, (Phila'da.)

THE BURIAL-PLACE OF PENN'S REMAINS.

[From a London Correspondent.]

Two hundred years ago the people of Philadelphia did all they could to embitter the life of their great founder; to-day they will not even let him rest in peace.¹ His grave is to be desecrated that his ashes may be "in the midst of the people he loved so well" and who proved so sadly ungrateful; until the sacrilege can be committed a monument is to be set up in his honor in the remote little graveyard at Jordans. This is the way in which the Bi-Centennial Club and patriotic Philadelphians would show their respect for William Penn.

It requires but a slight consideration of the matter to realize that the truest respect would be shown by leaving his grave exactly as it is. It has been already explained by those who are not in favor of the sacrilege that the graveyard at Jordans is not neglected as it was said to be, and that a simple stone now marks the spot where Penn lies buried. When there are no longer Friends in England, when the descendants of Penn have forgotten the mightiest of all their ancestors, then the time will have come for Philadelphians to step in and keep others from doing that which they are now so eager to do themselves. But at present there is no reason for interference, and every reason against it. It was at Jordans Penn's grave was made by those who were dearest to him in life, and who were later to be brought to rest at his side. Here lie Guli Penn, the wife of his youth and early love, and Hannah Penn,

[We print this as our correspondent has sent it, but we are obliged to note our dissent from the severity of the indictment against "the people of Philadelphia." Certainly, as a body, they never exerted themselves to embitter Penn's life. And as to the removal of his remains, there would, we think, be a much more general approval of leaving them where they now rest.—Editor of THE AMERICAN.]

the wife and comfort of his darker years of old age and mental ill-health. Springett Penn, the son of fairest promise, of whose death just as he was beginning to really live, Penn himself has told the pathetic story, sleeps close by. Here too are the Penningtons, mother and devoted step-father of Guli Penn, and Thomas Elwood their friend, once Guli's lover, and for a time reader and secretary to Milton, whose cottage is in the nearest village within a short walk. After George Fox and the Fells of Swarthmore Hall there is no more interesting group among the early Friends.

Of course the first place must be given to Fox their prophet. But because he was a prophet and concerned mainly with the things of the soul, he cannot appeal to us, in our skeptical age, as strongly as the men and women who were more really in the world, though like Fox they were not of it. Few places even in storied England, are more full of history and romance than this little plot of ground hidden apart, far from the railroad and the highway. Not even in Westminster Abbey does there sleep a greater hero than William Penn, or one whose history will count for more in future generations, when the development of human freedom out-balances in interest the making of kings and the bloodshed of warring nations. Not even in fiction can there be found a sadder tragedy than that of the first marriage of Mary Pennington, and a more heart-breaking scene than her last parting with Sir William Springett, wounded unto death in the struggle for liberty; while for a simple love tale, which also has its touch of sadness, what could surpass the story of Thomas Elwood, yielding daily more and more to the charms and sweetness of Guli Springett, as he sat with her at lessons, or rode with her alone through the pleasant country lanes, and yet never once telling her of his love, because he saw that her heart was not his? How would the memory of William Penn be honored if his ashes were removed from this little out-of-the-way corner, hallowed by so many associations, even were it to carry them to the city which in his love for man he founded? And what need is there for a monument other than the plain stone which marks his grave, when so long as that city stands he will be remembered as one of the bravest leaders in the battle of freedom for mankind?

Besides, Jordans is the most appropriate burying-place there could be for the man who was the hero he proved himself, because he was first of all a Quaker. In life he and those who believed with him had been, as it were, a separate people. Their genuineness, their what would now be called altruism, had marked them as men different from all others. Moreover, their simplicity, their plainness, their hatred of shows and shams made them hold aloof in a measure from the life around them. It was only when his needs and the interests of his colony forced Penn to live at court that he took an active part in public affairs in England. It was his own people who followed him to Pennsylvania, where because of the laws he made for them or rather helped them to make for themselves, they were distinguished from all other colonists. Jordans is difficult to find; it is

several miles from a railway station, or large town, two or three from the nearest village. I understand Mr. J. E. Johnson is having a sign board put up at Slough where the station is, to show the way; but hitherto it has been almost impossible to find any one who could direct you to it. The very fact that it is in so retired a corner, it seems to me, would have made it the spot of all others Penn would have preferred.

There is something very characteristic in the graves of the great Friends. In East London is the burying ground of Bunhill Fields where the nonconformists sleep their last sleep. Here you can find the tombs not only of Bunyan and De Foe and Watts, but those of the men or the descendants of the men who fought on the side of liberty in the Civil War. More than Westminster Abbey does it deserve to be a place of pilgrimage for all Americans who understand the true history of their country. The graves lie so close together I doubt if space could be found for a single new one. Not far away, within a minute's walk, is the factory of the Delarues. Behind it is a little open space with grass plots and gravel walks and benches. Like the old Friends' graveyard on Arch street, and others in and near Philadelphia, the mounds have all been leveled by time, and when from the street you look through the high railings that enclose it, you see only one lonely gravestone, its inscription either worn away or else turned from the street. I have always found the gates closed and have never been inside. This stone, plain and gray, like those one often sees in all Friends' burying grounds, is the only monument that has ever been raised to George Fox, and he who has read the "Journal" of the great Apostle of Light and came to know and love him, would rather see the simple stone than the finest and most costly, and therefore the ugliest, monument, to be had from the modern stone mason.

If a railroad or some other modern improvement were to desecrate this little open space under the shadow of a factory, or the cemetery at Jordans in the midst of quiet country, as old St. Pancras in London was desecrated by the Midland railway, then indeed there might be reason for removal. From old St. Pancras the remains of Mary Wollstonecraft and of Godwin were carried to far Bournemouth. And so when Jordans also becomes a scene of ruin, William Penn's may be carried still farther and across the ocean. But until then who would be justified in breaking in upon the peace of the Friends who sleep together in death even as they dwelt together in life?

THE whole essence of true gentle-breeding (one does not like to say gentility) lies in the wish and the art to be agreeable. Good-breeding is *surface-Christianity*. —*Oliver Wendell Holmes*

Our standing army, small as it is, is large compared with that of Canada, which has 950 regulars well scattered in military schools and skeleton regiments. But there are 36,783 men in the militia.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor*.

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PHILADELPHIA, FIRST MONTH 26, 1889.

IN EVERY AGE THE SAME NEED.

As generations come and go, the observing ones that are permitted to live through many of them, are constantly reminded, by the recurrence of the self-same questions arising for settlement, of the fact that human nature is alike in each needing the same counsel, the same discipline, the same self-control, one being an advance on the other only as it absorbs and makes its own the accumulated wisdom of the past, while at the same time are kept open "the windows of the soul" for the entrance of that "light" which is ever ready to shine when there is preparation to receive it.

In religious circles every day brings up for discussion the old, old question of "the letter" and "the spirit;" and happy is the group that can so far profit by the experience of the past as to permit the gospel of Divine love to outweigh the spirit of *selfwill*, gathering in place of scattering those whose province it is to work together for the advancement of truth. In the matter of morality all adown the ages the same lessons must be taught, the same experiences undergone.

Since the publishing of a short editorial one week ago in reference to large expenditures in our families and the unwise incurring of debts, our attention has been directed to Thomas Shillitoe, a Friend of the olden time, whose concern on this subject moved him to address Friends in Great Britain and Ireland; showing that the need of caution was felt then as now. He seems to have realized that the influence of women in this respect was essential. The following is extracted from his address as being of great value to us of this generation:

"I am afraid, my dear sisters, to close this subject without adding another hint as essential to our being the better able to keep our family expenditure within its proper bounds; having myself experienced its salutary effects, when I had a numerous family around me. It is, to determine to purchase *with ready money* the various articles consumed for family use; and that we resolve to perform this, however mortifying it may prove, by depriving us of many things the natural disposition may crave in ourselves and children. I believe great advantage will be found to result from such a practice, both to parents and children; more particularly to such as at times feel themselves straitened to carry on their business reputably.

For when these difficulties are felt by an honest mind, it becomes obligatory on such, if they get through them, closely, to inspect the manner of their expenditure, and this will afford an opportunity of timely checking any unnecessary expense that may have crept into the family. But when things for family consumption are mostly, if not all, had upon credit, this opens a wide door, both for parents and children to greater indifference, both as respects expediency and cost, than Truth at all justifies; and the children of such parents are in danger of being brought up ignorant of the real use or value of property. When numbering my blessings, I esteem this as not one of the least that my Heavenly Father has bestowed upon me, that He kept me in a little way of business, and a care to keep my family expenses within proper bounds; and taught me the lesson of contentment with little things; because now I am advanced in life, I am satisfied I escaped manifold perplexities, which would at this time have been my attendants, had I sought after greater things as to this world. One of the diadems with which our first Friends were decked—one of the many jewels that shone in their character, and adorned their profession, was the care they manifested to have nothing but what they could well pay for; so that should reverses come, from the many perils they were in various ways liable to, none might be losers by them. This, in due time, with an uniform, consistent, upright conduct in other respects, procured for them that confidence in the minds of all ranks, and that respect which they so long maintained."

In these closing remarks there is implied a falling away even in that early day from the integrity of life that had characterized "our first Friends." But certain it is that true Friends wherever found even down to the present time have largely enjoyed and have merited the respect of the business community; and it is to the continual practising of the virtues here enjoined that we can only look for a perpetuation of noble characters that shall reflect honor on themselves and on their Society. Let us all as Friends heed well the lesson.

DAVID COPE, of Emporia, Kansas, has sent out circulars announcing a proposed re-issue of the Works of Job Scott. These, as he mentions in his circular, are almost out of print,—so scarce and high in price, in fact, that they are substantially beyond the reach of current purchasers. He proposes to print an edition of one thousand copies in a single volume, making seven hundred to eight hundred pages, to be sold to subscribers at \$1.20 each, transportation not included. This will make a very cheap book, though the type, (brevier, the same used for the ordinary reading matter of this paper), is regrettably small. Subscription papers will be supplied by him, as above, to any who are interested in the undertaking, and we heartily wish him success in it. Job Scott was one of the true Friends to whom stu-

dents of the essential principles of the Society have been accustomed to turn. He lived, labored, and died before differences upon points of doctrine caused the numerous divisions of the last sixty-five years, and he is therefore available as a counsellor to all who are sincerely attached to the fabric of religious fellowship which George Fox's labors established.

MARRIAGES.

HAINES-COLES.—At the residence of the bride's parents, Woodstown, N. J., on Fourth-day, First month 2d, 1889, by Friends' ceremony, Chalkley Haines, of Mickleton, N. J., son of Rachel M., and the late Samuel G. Haines, and Laura May, daughter of Lippincott and Mary Coles.

PRATT-OGDEN.—At the residence of the bride's mother, under the care of Chester Monthly Meeting, Pa., First month 17th, 1889, Dr. Trimble Pratt, of Media Pa., son of Enos L. and Lydia T. Pratt, of West Goshen, Chester county, Pa., and Elizabeth Levis, daughter of Martha H. and the late J. Henry Ogden, of Springfield township, Delaware county, Pa.

DEATHS.

ATKINSON.—At his home, near La Jara, Colorado, First month 13th, 1889, John Atkinson, late of Philadelphia, and formerly of Gloucester county, N. J., in his 75th year; a member of the Monthly Meeting of Friends of Philadelphia, and formerly clerk of Salem, N. J., Quarterly Meeting.

BANCROFT.—On First-day, First month 20th, 1889, of pneumonia, Esther Bancroft, in her 76th year; a member of the Monthly Meeting of Friends of Philadelphia, and for some years Treasurer of Women's Yearly Meeting.

BEARSS.—On the 10th of Tenth month, 1888, David M. Bearss, aged 74 years, 7 months, 10 days; a member of Norwich Monthly Meeting, Canada. His end was peace.

BROWN.—First month 17th, 1889, Mary C. Brown, in her 83d year. Interment from Byberry meeting-house, Pa.

GILES.—At their residence near Poplar Ridge, Cayuga county, N. Y., First month 6th, 1889, Elizabeth L., wife of Amos Giles, in her 77th year. She was born at Westbury, L. I., and was for many years a member of Scipio Monthly Meeting.

LIPPINCOTT.—On Seventh-day, First month 19th, 1889, Joshua Lippincott, in his 82d year, for many years an elder of the Monthly Meeting of Friends held at Green street, Philadelphia.

MECONNAHEY.—First month 13th, 1889, Joseph Meconnahey, husband of Elizabeth Meconnahey, of Philadelphia, in his 82d year. Interment at Fair Hill.

PEART.—In Philadelphia, First month 11th, 1889, John Skirrow Peart, aged 47 years.

UNDERHILL.—In Seneca, Lasalle county, Ill., at the residence of her nephew, L. D. Carpenter, First month 4th, 1889, Emmeline C. Underhill, aged 80 years, two months, and 15 days; for many years a consistent elder of Clear Creek Monthly Meeting, Putnam county, Ill. This dear Friend was born in West Chester county, New York, Tenth month 20th, 1808, came to Illinois from New York City, 1840, and was married to David C. Underhill in 1842, crossing to Lasalle county, where they lived 40 years. In 1882 they moved to Manatee county, Florida, where she buried her husband in 1887, and returned to Illinois in 1888.

For several years her eyesight had failed; her afflic-

tions were severe, but they were borne with a fortitude that is worthy of imitation. There were no children born to them, several however had at different times received her kindly maternal care and hospitality. It having been my privilege to be intimately acquainted with her for forty years, I can realize that she was a mother in Israel, giving evidence that she closed her eventful life with the assurance that she received the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." ABEL MILLS.

WALKER.—At Doylestown, Pa., First month 10th, 1889, Amos Walker M. D., formerly of Philadelphia, in his 95th year.

SCRIPTURE LESSON, No. 5.

SECOND MONTH 3, 1889.

SOWING AND REAPING.

GOLDEN TEXT.—"The earth beareth fruit of herself, then the ear, then the full corn in the ear."—MARK 4: 28.

READ Mark 4: 26-35.

We pass over many events of the most stirring character in the life and ministry of Jesus. The multitudes follow him from place to place, bringing their afflicted ones, and evidencing their faith in him as the Messiah for whose coming the fathers had so long waited and prayed. They crowded so upon him that it was with difficulty that he found time or place to eat on some occasions. The Great Teacher sent from God was in their midst, and they left everything else that they might hear his voice and receive his blessing. It was to them "the time of refreshing from the presence of the Lord." Such periods come to the church still, when by faith and watchfulness the people are prepared for the heavenly visitation.

The kingdom of God. The divine life in the soul of man is as the seed which is sown in the ground.

The earth beareth fruit of herself. The earth—the soil—represents the soul into which the seed of divine life is sown by the Great Sower; this must be good soil if the seed springs up. Life is in the seed, and not in the soil. No amount of self-culture can, without the word of truth, "the incorruptible seed," develop the life of God in the soul: yet the growth is in secret, it is only as the good soil contributes the nutrition that the seed requires, that its germ springs to the surface a tender blade, ready to absorb the light and air, through which its plant-life grows and grows and fulfills the order of its development.

Then the ear, then the full corn in the ear. It is only as the plant is nourished from the soil that the light, the air, and the rain are helpful,—these are the influences that are seen and felt, but beneath all in the soil of the heart the roots must be nurtured, and find the elements that give to the sap its vitalizing power. No amount of outside influence can make the plant strong, healthy, and vigorous, if it fails to draw its needed supply from the soil in which it is planted. "Out of the heart are the issues of life," is the testimony of the wise man.

The gathering time of the full corn, ripe and ready for the use of the great Husbandman is to be known here. It is seen in the ripened experience, the faith and trust in the power of good over evil,

and the ultimate restoration of man to his true place in the economy of the universe. It is shown by the willingness of these to be gathered into the heavenly storehouse ready for such use as can be made of them in the furtherance of the Divine purposes in the redemption of the whole human family from the thralldom of error and sin.

The mustard seed. This is another illustration of the same lesson, and there is great encouragement in the assurance that the smallest seed, if nourished in a good soil, will, in its full maturity of growth, not only yield its fruitage, but its spreading branches may give shelter and repose to the weary and fainting.

Probably all who consider this lesson are familiar with the old-time story, prettily told in verse, of the pebble and the acorn. The pebble boasted that "nor time, nor seasons can alter me," and the acorn in modesty, quietly sank in the earth, away from sight. After a time, the soil was broken by the head of a tiny oak, and then the pebble realized, with a feeling of humiliation, what a power was enclosed in the cup of the acorn. This is a useful story to recall in the study of the parable of the sower. Many things seem to us great and worthy of reverence, but it is only those which have the power of growth that can, of themselves, increase in value, and only such things as have spiritual significance that have lasting value. If, in this life, we choose those things which may be represented by the acorn—things small and weak, perhaps, in appearance, but with the life in them the yield in the future will be great, "some thirty-fold, some sixty, and some an hundred."

But if our choice is for what, like the pebble, seems attractive, but is without growing power, for something we cannot plant in our heart, but must hold only as an earthly possession, we shall find, in the end, we are no richer. We have only at last what we had at first, something hard and cold, only a pebble, though perhaps, to our youthful imagination, it had appeared as of great value.

Our first memory gem in homely rhyme, gives us another serious thought. We cannot neglect the garden of the heart, for if we do the weeds will grow. The Great Sower will give us good seed. If we will care for it, and nurture it, it will bring forth an abundant harvest. If we neglect it, and allow the cares of this world, and the deceitfulness of riches to enter in and choke it, our harvest will be only tares, which must be gathered into bundles and burned.

KING SAUL has been characterized as "a bad man who had occasional fits of piety," and King David as "a good man who occasionally committed acts of wickedness." The history of both fully justifies this characterization. The same may be truthfully said of a great many other men.—*Independent.*

O DAY of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord! and true to earthly cares!
Day of the Lord, as all our days should be!

—J. G. Whittier.

THE LIBRARY.

OLD WESTTOWN. A Collection. Edited by Frances C. Tatum. Pp. 151. \$2.00. Philadelphia: Ferris Brothers.

PROBABLY none of our readers are unaware that the Boarding School at Westtown, some twenty-five miles west of Philadelphia, is one of the institutions of learning established by the Friends. It is for both sexes, admission has always been limited to members of the Society (since 1827 exclusively those of the "Orthodox" body), and the course of study is what we should now call a "Preparatory School," though in early days it was regarded as giving a "finishing touch" to the young person fortunate enough to get so far.

The present volume relates to scenes and experiences connected with the old building which was torn down three years ago to make way for the new and greatly modernized one now in use, and the several chapters of reminiscences are very pleasantly and entertainingly told. They relate, without consecutiveness of arrangement, to various periods of the school's history, but there is enough of exactness in them, with names, dates, etc., to give the volume value to the student of educational progress, and social conditions, as well as to those whose personal association with Westtown creates for them a special interest in the subject. In the beginning, Westtown was meant to be strictly plain, and severely economical. It was to afford the advantages of "a guarded education" at a moderate cost,—fixed at \$160 a year for a long time; now, since the erection of the new building, at \$180. Many of the methods, therefore, now seem to us very old-fashioned and primitive. Of one of the early Superintendents (about 1800, when the school was established), it is related that he "possessed that desired attribute, a genius for economy, and we have been told of the coffee and chocolate sweetened with molasses to save the price of sugar; of the children's plates of unfinished food being put in the cupboard and saved for them meal after meal; of the rebukes which he administered for complaining of their living."

There were, then, no vacations at all: the school continued open throughout the year. If children visited their homes, or teachers went away at any time, it was for but the briefest period. The living was very plain, and so also the furniture and appointments. On one floor, in a large room, the girls' beds were all placed, and on the floor above, in similar fashion, the boys lodged. (This continued until the erection of the present new building.) The dining-table had no cloth except for the mid-day meal, and the ware upon it was mainly of pewter,—plates for dinner, porringers for supper. For drinking, (at dinner?) large yellow mugs, filled with water, circulated around the table, each one taking a sip as it passed. "How well one fastidious girl is remembered, who always turned the mug and put her lips to the part of the rim next the handle, where she thought no one had preceded her!" There were many strict rules: the idea of the time was that children should be "brought up." As one of the chapters in this volume says: "Their homes were not so luxurious, their

wants not so many, and their parents' duty to restrain had much stress laid upon it, especially in our Society. Young people were expected to keep in the background, before their elders, and it was thought salutary for them to grow accustomed to some hardship and disappointments. . . . School was looked upon not only as a place of learning but of discipline."

Among these rules were some peculiar to the institution, and which elsewhere than among Friends would be thought rather odd. "Five different prohibitions," says one writer in this volume, "were mentioned each morning, with the request that any who had broken these rules should stand up. If my memory serves me rightly, they were, Speaking in the [bed] chamber, Going out of bounds, Marking premises or furniture, Singing, and Using the plural pronoun to one person,—'Plural Language' was the common name of this transgression." And another adds: "Some of us who had been brought up in strict 'plainness of speech' hardly appreciated the struggles of others to attain perfection in this last requirement. One little girl [of recent time] is well remembered who finally schooled herself to say 'thee' to the people around her, but had to sorrowfully confess with tears that she did say 'you' to the croquet balls." Language, in fact, was always a subject requiring assiduous attention. There were "companies" organized among the students, at times, to promote a better habit in regard to it amongst their number, and "privileges" were given as the rewards for their success. "At one time we hear of a girl being shut up in a room for a week for giving way to what seemed like detraction; on another occasion she was deprived of watermelons at a time when they were in season, because she cried out 'Mercy!' when roughly treated by one of her comrades."

Some of these details give the impression of a pretty strict restraint, and we observe that one or two of the old scholars speak of the school as "monastic" in tone. The girls, another says, used to head their letters at "The Convent." Of course, with both sexes lodged in the same building, there were strict requirements as to the parts of it to be used by each. "The 'parlor' was sacred to the visits of relatives, or the 'meeting' of cousins, and into the precincts of 'the family parlor' there were many students who never entered during their whole term at the school. The girls went no higher than their own bed-room floor except when acting as guides for parties of visitors, and there were various parts of the basement regions which were never seen but by special permission." When parents came, and stayed over night, they were lodged and entertained at "the farm-house," whither the child or children visited, went to spend the time in their company.

The dress required has always been of uniform plainness. The rules of 1796, when the opening of the school was looked forward to, provide that "if children are sent with clothing not sufficiently plain as to color, or which shall require washing, it shall be returned; but if the make only be exceptionable, it shall be altered and the expense charged." Some

one has thus described the early Westtown girl's dress: "Take a girl of the present, put a cap on her head and a vandyke around her neck, cut off the sleeves of her dress to about the elbows, and you approach the style of 1800." The "caps" were "clear-starched," with much clapping of hands, by the girls themselves, each Seventh-day morning, and perhaps the inhibition of white clothing that would need to be washed was requisite in order to make room for this. (It should be added that a "vandyke" is defined in Webster as an "indented and scalloped cape for the neck, worn by females.") In 1851, as a scholar of that date writes: "White collars, white stockings, and white handkerchiefs were not allowed, nor plaited hair,—nor pink and red in our fancy work."

The punishment of offenders in the older time included the use of the rod, the culprit being sometimes sent himself to procure it. "Returning, he was desired to take off his coat and seat himself on the floor, while the switch was applied with no gentle touch." It is suggested in one of the chapters that the difficulty experienced in keeping the larger boys in first-rate discipline was the underlying reason for the changes repeatedly made in the rules respecting the age of pupils. "The first enactment was to the effect that no pupil under eight years was to be admitted. In 1800 no new scholars under ten nor over fifteen. In 1802 girls of any age above ten were allowed. In 1803 boys might stay until seventeen. In 1805 . . . it was judged best not to allow boys to remain longer than fifteen. In 1809 they might remain until sixteen."

The dignity of Westtown has always been well preserved. It has had, at different times in its career prominent educators in its charge. Among these were Enoch Lewis and John Gummere. An interesting figure was Davis Reece, who was governor, or superintendent, for nearly thirty years, and who was a model of method and precision. He "did the same things, and lectured, punished, drilled, in the same room and in the same manner, year in and year out, and yet never seemed to tire or fail." He could read a boy's thoughts at a glance, and this was a Westtown conundrum: "Why is Davis Reece a greater man than George Washington? Because George couldn't tell a lie, but Davis can tell one the moment he hears it." The volume before us has interesting allusions to many other of the teachers, including Dubré Knight, who died in the midst of his duties at the school, in 1868.

Our already extended notice scarcely has space to say more of this interesting book than that it is admirably manufactured mechanically, the printing being of the best, and the binding in excellent taste. There are several illustrations of the buildings and points of interest at the school, the designs for these being original, and showing in several cases quite an artistic taste. The extracts we have made by no means indicate the full contents of the book, which relates to a great range of topics, and presents much curious and interesting information.

"The more we know, the better we forgive."
Whoever feels deeply, feels for all who live."

Madame de Staël

THE COLORED SCHOOLS IN THE SOUTH.

THE work of education among the colored people, at the two schools especially aided by Friends, at Aiken and Mt. Pleasant, S. C., is proceeding this winter, as usual, and is in some respects on a more satisfactory basis than heretofore. The new school-house at Mt. Pleasant, for the want of which Abby D. Munro has worked under so great difficulties since the destruction of the old one by the storm of 1885, is now entirely finished, and is probably, by the time this reaches our readers, in use.

The Friends in this city and in New York, who for some years have been endeavoring to extend adequate pecuniary aid to the two schools, have been at work within the past three months, and those of New York have already made helpful remittances. In Philadelphia Yearly Meeting the work is backward, and aid is much needed, at once, in order that the teachers in charge may not suffer serious inconvenience. Sarah H. Peirce, Secretary of the Executive Committee of the Philadelphia Association, has sent out several hundred circulars, stating the character and progress of the work, giving a report of the receipts and expenditures of last year, and inviting a renewal, annually, of subscriptions heretofore made. It is hoped the responses to these appeals will be as prompt and liberal as possible.

It is proper to mention that Martha Schofield has suffered for some months very severely with a neuralgic affection of her right arm and hand, and has been obliged to use her left hand entirely in her extensive correspondence. Her condition, recently, is regarded as improving, but she is still seriously disabled.

The following letters and reports from the Aiken School will be read with interest:

LETTER FROM MARTHA SCHOFIELD.

AIKEN, S. C., First mo. 10, 1889.

DEAR FRIENDS: On account of the very poor crops and late cotton picking, school was not as large as usual at the beginning, but we have now filled up and are busy with the work before us. A number of families have moved into the neighborhood, and as they come from where there were no schools, the children go in the lower classes, even when quite large. This floating population keeps the lower grades over full, and yet many move nearer on purpose to get their children in school. A widow whose husband died when her youngest child was three weeks old, moved from her own land on purpose that her *six little girls* could get an education. She finds it hard work to clothe and feed the five that come to school but refuses to hire the oldest out, as she had never been to school. We help her with funds raised by a First-day school class. Some go to the free school the two months it lasts and then walk four or five miles here.

On Thanksgiving Day we made our usual visit to the Old Folks' Home, marching over in order, then singing and reciting a psalm in concert, then each passing by the old men and women, and putting in their laps, or at their feet, a little package of meal, meat, rice, tea, head of collard, or bundle of wood

brought from their homes for the purpose. Many blessings were bestowed upon us, and grateful tears ran down the aged cheeks. These old people have to earn their living, only having their rooms free of rent. Last year Auntie Gibbes was quite sick, but I found her up, by the fire, and very trustful was her voice when she said: "Since it turn so cold I 'spected I'd had to stay in bed to-day, but las' night when I down on my knees I told Master Jesus *he* knowed I had no wood, and now dis morning, there's two arms full!"

The churches help them and they help each other.

Our Friends have been so kind in sending barrels that we gave notice of a Fair to be had just before the Holidays. They saved up their money and came ten and eighteen miles. One woman said: "I was up all night, and we started at three o'clock." She bought ready-made clothing for all her seven children, husband, and self. A part worn garment, or hat, ready to wear is worth more than new material to such people, as they are often field hands and have to hire them made. We had mended up all broken toys, dressed dolls, and had a penny and two penny tables where the crowds of children made their own selection and spent their Christmas money. Arranging for this, unpacking and acknowledging barrels, consumed much time, and required a large amount of correspondence in which E. Criley has been a great helper. My left hand cannot write as long or fast as my right did, and with other duties I have not been able to raise as much by correspondence as usual, so that there is now less than a hundred dollars in our treasury.

We cleared \$118.78 at the Fair, but want to use part of it to help a young girl who was here last winter. Her mother died soon after she went home, leaving an infant and six small children, but she is very anxious to return here and can if we help her pay board. Another part of the proceeds is being used in building in a boiler for heating water and boiling clothes.

E. Criley has written of the school work. Some information can be had from Clement M. Biddle who paid us a very instructive visit and saw the workings of the classes.

There is continued gratitude to the Author and Finisher of my faith that I have been enabled to keep at my post of duty, through physical disability and suffering. My absence would have lain heavy burdens on those whose shoulders are not hardened by the weight of years in the work. . . .

M. SCHOFIELD.

REPORT BY ELIZABETH CRILEY, PRINCIPAL TEACHER.

AIKEN, S. C., January 11, 1889.

The third month of our school term will close January 14, and we now number two hundred and seventy pupils—fourteen of them being boarding students. At this time last year, the number in the boarding department was somewhat greater than now, but owing to the cotton crop in some sections being very small, some of our patrons were unable to send their children back this year.

Our day pupils have been somewhat slow about coming in, owing partly to the lateness of the crops, which detained many children away picking cotton until late in December, and also last term Miss Schofield took a firm stand in regard to the matter of delinquent dues for tuition charges, and decided that this term none should be admitted who were in debt for any portion of last year's charges. There was a large number on that list, who were compelled to remain out until the "cotton was sold," when they paid up and are now back in school, and we find that this year the charges are paid much more promptly than formerly. The school is graded in nine classes with five teachers. The primary room is full to overflowing and we intend next month to begin having the session in that room divided,—half to come in the morning, and half in the afternoon. It seems the only suitable way, as there are too many pupils for one teacher to manage altogether. Both teachers and pupils seem to have entered with renewed spirit into their duties, and the school is in a flourishing and encouraging condition.

In the Industrial Department the pupils have been doing the usual amount of work. The boys have built a new woodshed at Carter Hall, and done quite a number of odd jobs of carpentry. In the printing-office a number of boys are engaged all the time they can spare from school. They have now considerable work on hand. The girls are all learning to sew,—making new clothing, patching, piecing quilts, and doing all work necessary to teach them the use of the needle and economy. In the Saturday class of boarding students the girls are given pieces of calico or other cloth and required to cut and make some garments for the store, thus learning to do such work and at the same time earning a trifle for themselves.

Our holidays extended from the Friday before Christmas until January 1. On New Year's day we distributed the presents so kindly sent to the children by Northern friends, and there were many happy hearts that day; they were very much delighted with everything. It made us glad to see their happy faces.

ELIZABETH CRILEY.

NEWS OF FRIENDS.

THE Newtown, (Bucks county, Pa.) *Enterprise*, of the 19th inst., says: "At Wrightstown monthly meeting, held on Fourth-day of last week, it was decided to charge all people not members of that Monthly Meeting \$1 for each interment in their grave yard, and also \$1 for the use of the meeting-house when needed for funerals by those not in membership. This was proved necessary, to create a fund to help keep up the yard, pay the caretaker, etc. This is a move in the right direction. So many have sought free burial there it has grown to be a tax on the Friends of that meeting, and no one would object to paying a trifle for these privileges."

The interments in this ground, one of the oldest of those belonging to Friends in Eastern Pennsylvania, have been very numerous. The venerable John Knowles, who had been caretaker of the meeting-house and grounds, for about thirty-five years,

and who, (we believe), has within a year or two been released from service, on account of his advanced age, had records of thirteen hundred burials in the ground during that time. Many of these were of remains of persons brought from a distance, and many were non-members. Friends, where the meetings are not large, are beginning to consider seriously whether their liberality in the matter of interments has not reached a point where some aid in the proper maintenance of the burying ground must be expected from those not members.

A meeting of the Committee on Temperance of Philadelphia Yearly Meeting was held on Seventh-day, the 19th inst., and proved to be very interesting. As the several reports and subjects were commented on, more life was evinced than on some former occasions. The subject of the near prospect of the submission of the Prohibitory Amendment in Pennsylvania engaged considerable attention. The report of the Book Committee showed that a large number of tracts or leaflets had been purchased, also some bound volumes, for distribution among the "Young Temperance Workers."

The following was among the minutes made by the clerks:

"Since our last meeting our hearts have been saddened by the announcement of the death of our loved friend, and we may truthfully say, pioneer, in this form of work in our Religious Society, Elizabeth P. Comly. As we revert to her earnest, conscientious opening of this subject in our Yearly Meeting more than seven years ago, we acknowledge having felt through all that time the inspiration of her devoted spirit, and deem it a fitting time to propose the preparation of a suitable tribute to her memory and the value of her labors; to be placed on the minutes of this Committee. To assist the clerks in framing the same, Lydia A. Schofield and Matilda Garrigues are appointed."

The Committee adjourned to meet again on Second month 9th.

SWARTHMORE NOTES.

THE meeting on First-day morning was attended by a number of the neighbors. The size of the meetings seems likely to so increase that increased accommodations will be needed in the meeting-house. Elizabeth Lloyd, Principal of Friends' School at Easton, Md., was present, and spoke acceptably.

—The classes in Gymnastics under Dr. Shell, and those under Mary Murphy are doing excellent work, and do much toward preserving the general good health of the college. A separate gymnasium for girls will be one of the necessities of the college in the near future, and with it there should be connected a natatorium. Has not Swarthmore some friends who will look toward the erection of such a building?

—Prof. Appleton has been giving a brief and successful course of lectures on English Literature in Trenton, N. J.

—Dr. C. Herschel Koyl, Professor of Physics, who

recently resigned to attend to his newly invented semaphore, has got it adopted by the Lehigh Valley, the Old Colony, and the Boston and Albany railroads. He will visit Europe in the Spring for its general introduction there, having already had it patented in England, France, Germany, and Italy.

—A new programme of studies is prepared, and will take effect on the 4th of Second month, when the new semester begins. Fewer studies at a time, and more thorough work in each, is now the watchword.

—A warm discussion upon the "Educational value of Examinations" is now in progress here and abroad. We hope soon to present some of the views of the authorities at Swarthmore upon this interesting subject.

THE IOWA PASTORS DISCUSSED BY JOEL BEAN.

[Joel Bean, now of California, but formerly from the older States, is one of those who were disowned by the Iowa organization of Orthodox Friends, on account of difference in views, Joel and his family being old-fashioned believers in the Inward Light. He sends a letter to the *British Friend*, for First month, most of which we give below.—Eps.]

AND what is the pastoral system thus pressed upon the Society? Many may suppose it to be a missionary adjustment for the teaching principally of a new membership. Instead of this being the case, the leading pastors are in the largest meetings, in the centers of influence, and where there are the most resident ministers. One of the largest Meetings for Worship, having *very few new members*, has at least nine recorded ministers, not one of whom is expected to speak in the First-day Morning Meeting, except the supported pastor; or could do so, without invitation or intrusion. The subject of the discourse is sometimes (I know not whether usually) announced beforehand in the daily paper. Another of the largest and most influential meetings, with several prominent ministers, has for some years been conducted similarly, and often referred to as a model.

With this practical working of the system in view, another reason for the silence of dissent may be appreciated. Our ideal of worship has been so little held up, and is now so lost, that the people come to hear the preacher, not for individual waiting upon the Lord, and so they know not what to do with silence. There must, therefore, be the regular sermon (and order of exercises), and of course the best preacher is sought. Ministers set aside, and made to feel that others are preferred, have little strength or place to speak. The feelings of these do not appear on the Church's written records.

I may not pause here to do more than ask—"How long the pastors of Iowa Yearly Meeting can be expected to maintain successful competition with the cultured clergy of other denominations, when the Quaker idea of worship has so far died out that to hear the discourse is the chief object in going to meetings?"

The power and aim of personal leadership as exhibited, especially in Ohio and Iowa Yearly Meet-

ings, is an unprecedented factor in the church government of the Society of Friends. In the one yearly meeting it seems to be successfully suppressing opposition within its borders to the demands, not merely for *toleration* of outward ordinances, but for the *endorsement* of those who practice and preach them; in the other it is pressing with equal insistence the establishment of an order of clergy.

I think Friends at a distance are very liable to be misled by the reported results of the new movements. In the last ten years Iowa Yearly Meeting has greatly extended its borders to states and territories further West, and to the Pacific Coast. Four new quarterly meetings have been set up, and another asked for this year. The greatest gain of numbers is said to have been where pastors are settled. And yet the total gain in the last ten years is 281 less than during the previous ten years. . .

No comment on these statistics is needed except to say so far as they are affected by removals to and from the yearly meetings, the emigration of the former ten years was largely to Kansas Yearly Meeting; of the latter time it has been almost wholly within its own territory.

This communication is rather for information than argument, in order that our English Friends may better understand the subject as it is developed here.

May wisdom be given them so to deal with it that they may help us to turn back from an impending ecclesiastical bondage to the liberty wherewith Christ makes free, and from an outward-bearing current to those spiritual realities which can alone give us as a Church the strength of deep conviction, and the compactness of a *uniting faith*. J. B.

San Jose, Cal.

THE CUT OFF FRIENDS AT SAN JOSE.

[As a subject of interest in connection with the above, we also copy from the *British Friend*, the following notice of the situation of the company of Friends at San José, who were cut off by the Honey Creek Monthly Meeting.—Eps.]

In San José, California, U. S. A., is a company of Friends whose position is unique in the [Orthodox] Society. A few Friends had settled here, and a small meeting held previous to 1870. In 1873, the first monthly meeting on the Pacific Coast was set up at this place. The records show a membership at that time of eighteen adults and a few children. A few Friends, however, resided here, who obtained certificates from their respective meetings a year later, increasing the number to thirty-six, including minors. For nine years the meeting was held under many discouragements. Some of the original members died, and others moved away, or ceased to attend. By birthright, however, and certificates received for Friends who had moved to various places on the Pacific Coast, but never seen at San José, the *nominal* membership had more than doubled. In 1882 Joel and Hannah E. Bean, with three other families, fourteen in all, removed to and settled in San José. Great rejoicings were expressed at this addition to the meeting, and the attendance was increased. At

this time most of the attending members were Friends who had been associated from childhood in the same meeting on the Atlantic Coast, and now, after many years of separation, re-united on the Pacific, their relations were most pleasant socially, as well as closely united spiritually. At no time had the meeting been as strong or more united than it was thirty days before steps were being instigated by non-residents for laying it down. The unique proceedings of Honey Creek Quarterly Meeting in accomplishing the result, are known to those who read the Society papers. It is going on four years since the monthly meeting was discontinued; and no care, counsel, or encouragement has been extended by Committee, or otherwise, from any superior meeting. Yet the meeting has been held as before, both on First-day and Mid-week, without a single omission. The First-day School has grown to an average attendance of about thirty-six. The meeting is somewhat larger. England, Ireland, Scotland, and France, have contributed to its attenders. Seven of the little colony of Friends in Southern France, including Samuel Brun and family, have lately cast in their lot with them. Including these, there are fifteen members of London Yearly Meeting, and others whose membership is scattered in seven American yearly meetings. Some of them feel their isolation and lack of church fellowship, as once enjoyed in larger meetings for discipline. But as Honey Creek Monthly Meeting, to which the members here were attached by the Quarterly Meeting, has refused to transfer their membership to a nearer meeting, there is no meeting in which they can concentrate their membership nearer than about 2,000 miles, even if Iowa would receive them. The principles of Christianity as held by George Fox, Barclay, Penn, Woolman, and Grellet, are the doctrines held and taught. "That the Light and Spirit of Christ is in all men as God's witnesses, is believed and taught," was the answer given to one of the test questions sent them by the Quarterly Meeting's Committee. This answer was pronounced by the Quarterly Meeting as "directly opposed" to the doctrine held by the Yearly Meeting, and the Yearly Meeting sustained the Quarterly. Hence, they are represented as a people calling themselves Friends, but "not recognized" as sound Friends. One of them not long ago attended the Quarterly Meeting at Honey Creek, and was pointed out to strangers as an "inner light man." Joel and Hannah E. Bean and Benjamin H. Jones, are ministers beloved by all the people. They are frequently invited to meetings outside of their circle, and to speak for peace, temperance, and other reforms.

It has been a thousand times said that Mohammedans are inaccessible to Christian missionary effort. This is practically true in countries where one who accepts Christianity must suffer death, but it is not true in India. The first ordained native Protestant minister in Northern India was Abdul Masih, assistant to Henry Martyn. The Anglican missions have now seven converted Moslem Pastors in Northern India, and many licentiates, catechists and converts. —N. Y. Independent.

HE KNOWETH BEST.

What if the way seems long and weary,
Thy tired feet are forced to tread?
Some day thou shalt look back with wonder
And say, "My steps were gently lead."
"The way was short!"

What if the rough stones wound thee sorely,
And to thy pathway sufferings lend?
Turf soft and green thou wilt find only
When thou hast reached thy journey's end,
Where thou shalt rest.

What if thou see'st more of shadow,
Upon thy path than sunshine's light?
The days that are so gray, and cloudy,
End sometimes, with a radiance bright,
At sunset time.

What if the work be very heavy
Thou doest now with many fears?
When all thy work slips from thy fingers,
Thine own shall say with falling tears,
"They were brave hands."

What if the things thou most desirest
Be given to those who prize them not,
Perhaps thou shalt some day see clearly,
That they would not have blessed thy lot.
He knoweth best.

What if thou fain wouldst shift the burden,
In sorrow thou hast born so long?
Before thee lies the crystal pavement,
There shalt thou cast it, with a song,
Thou canst but wait.

What if the blessing of God's favor
Seems held from thee, thy work to crown?
Some day thou shalt see His mercy
Did for aye, on thee shine down,
To strengthen thy faint heart.

—Anon.

AT THE OLD MEETING HOUSE.

In fair old Dutchess county, where the air is ever sweet,
Stands a landmark of the ages, where the quiet people
meet,
Each recurring Sabbath morning, as the seasons come and
go,
Bringing summer's warmer breezes after winter's chilling
snow.
'Tis the old Crum Elbow meeting-house, the worshippers
are Friends—
A name that through the world a peaceful feeling ever
sends;
And Friends they are, as you can see, as each his neighbor
greet,
From the youngest to the occupants of high-backed "facing
seats."
On a sunny summer morning as you spend an hour inside,
You can hear upon the fragrant air, through windows open
wide,
The songs of feathered dwellers in the near-by locust trees,
Commingled with the buzzing of the Sabbath-breaking bees,
As they gather in the sweetness from the wild rose bushes
near,
Or among the leaves and blossoms now appear and disappear.
While within the silence hovers till you almost feel it
throb:
Yet an incident untoward, may this soul-communing rob
Of its gentle, calm serenity, as rolling o'er and o'er,
Goes a walnut, set in motion, on the sloping upper floor,
For a family of squirrels 'mid those rafters hide their stores

And they oft disturb the meeting, doing up the morning chores.

Then smothered childish laughter, tells of hearts grown quickly lighter,

While even sober elders close their lips a little tighter ;
And maternal side-long glances, cast in gentle admonition,

Recalls the graceless reveler to his perilous position—
If you wander from the portals to the pretty yard outside,

You're reminded, though but gently, of the Leveler of Pride,

By the little mounds, grass-covered, with a stone at either end—

The larger one, the passing tells, of some respected Friend,
And it doesn't seem so terrible to rest 'mid scenes like these,

Surrounded but by goodness in its different degrees.

In Winter, though the whiteness covers many beauties here,

Yet the famous Quart'ly Meeting draws the Friends from far and near

And the wealth of wisdom welling under scanty gray-grown locks ;

And the hearts so full of goodness, under straight-cut coats and frocks ;

And the quaint old speech and gestures, and the voices soft and clear,

Come like a benediction on the work of all the year.

While over all the purring of the wood-consuming stoves,
Beguiles the time with music till some gentle spirit moves.

Then the interest grows and gathers with the swift, *ex tempore* words

Rising higher, falling lower, like the songs of many birds ;
Then it ceases, and in silence you can count the falling sands,

Till the mystic spell is broken by the shaking of the hands.

—Harry David.

WHERE ROBIN GOES IN WINTER.

Of all our birds probably not one is known better than the robin, nor is any other more generally a favorite, unless it be the sweet-voiced blue-bird. The robin comes to us with the first warm spring days, soon becomes a familiar tenant of our lawns, gardens, and orchards, nesting confidingly in the shrubbery of our yards and gardens. His summer life; his rude but substantial nest of mud and dried grass; his blue eggs, and his melodious song,—all this is well-known to every one. But his winter life—who can tell us of that? In our Northern States little is seen of Robin from November till March. But just where and how he passes the long winter—how many can tell? "Oh," says every one, "he goes South." Yes; but how far, and where? Unlike many of our summer birds, which leave us in winter, the robin is able to bear a severe degree of cold. With him it is the food question that determines his winter wanderings. It is not generally known that little flocks of robins regularly pass the winter in various parts of New England,—even as far North as Maine and the British Provinces. They seek out sheltered haunts where cedar and other winter berries abound, and bid defiance to snows and a degree of cold we should little expect them to be able to endure. Probably they never seriously suffer from the inclemency of the season so long as food is plenty. But the localities which furnish this in winter in the Northern States are not numerous, nor are they usu-

ally often visited by man. It now and then happens that when their accustomed wild fruits fail them, the robins visit our towns and the outskirts of cities, where they regale themselves on the berries of the mountain-ash, till, the supply exhausted, they are forced to seek new feasting-grounds. They are not the untimely and foolish visitors from the South that they are generally supposed to be. They have simply left their winter resorts in the swamps, or the sheltered glens of the mountain side.

The robin is, however, a truly migratory bird. The little parties which now and then we see in winter are not those which lived in summer in our lawns and orchards. The latter are far away in the sunny South. These winter visitors are the summer robins of the far North; for in summer the robin spreads over the whole northern part of the continent, almost to the Arctic regions. The robins that first come to us in the spring have spent the winter in the Middle States. They make us but a transient visit, and pass on northward to their own summer homes, while their place is filled later by our own summer birds, which may have spent the winter far south.

In their winter haunts in the South the robins gather at times in immense flocks, particularly at their favorite roosting-places in the dense cane-brakes. Nor are they at such times always exempt from persecution from human foes. At those cane-brake "robin-roosts" the birds assemble,—many of them coming from long distances,—between five o'clock in the afternoon and dark, till the cane-brake is alive with them. At night, under cover of darkness, the "roosts" are visited by parties of men and boys from the surrounding country, armed with sticks, by whom hundreds and even thousands are sometimes ruthlessly killed in a single night. No bird-laws here afford the robins protection, and the slaughter goes on unchecked till the birds seek safety at other resorts.

Such, in brief, is the winter history of one of our best-known "early-birds." With us at the North the robin is generally and wisely protected, not only by statutes in nearly every Northern State, but also by a sentiment of love and respect for one of the most useful and attractive tenants of our towns and city suburbs, as well as of the farms and the highways. Not the least of its attractions are its loud, clear, sweetly modulated and inspiring matin songs, which greet our ears with the first break of day during the later spring and early summer months. Robin's appearance in early spring-time is hailed with delight as the assurance of the return of milder days, and of that joyous season when all Nature awakens to new life and beauty.

The robin was so named by the early English settlers in this country, from its fancied resemblance to the favorite robin redbreast of Old England. Like that bird he is familiar and confiding, and has also a "red" breast. But here the resemblance in reality ceases. The bluebird is the true representative of the Old World robin redbreast; and is in every way better entitled to the honored recognition the name implies.

But our robin has won a nearly equal place in the affections of our people.—J. A. Allen.

THE FAUNA OF BEACH HAVEN, N. J.

At a recent meeting of the Academy of Natural Sciences, Philadelphia, Professor Joseph Leidy spoke on the fauna observed at Beach Haven, N. J. He had spent the last two summers there. The place is situated on the island of Long Branch, a sand bar but a few feet above the ocean level, 22 miles long and little more than half a mile wide, off the New Jersey coast, from which it is separated by Little Egg Harbor and Barnegat Bays. The island consists of the ocean beach, flanked by long low sand hills and meadows extending to the bays. It is treeless, but produces frequent patches of wax-myrtle, *Myrica cerifera*. While the variety of marine animal life in the vicinity is comparatively small, a few forms adapted to the special localities are abundant. The ocean beach, consisting mainly of fine silicious sand without pebbles, between tides, swarms with the mole crab, *Hippa talpoidea*, and the little mollusk, *Donax fossor*. Above tides, the beach off-times is lively with sand-fleas, among which are conspicuous the *Talorchestia macrophthalma*, and less commonly the *T. longicornis*. Still higher extending to the sand-hills, the sand-crab, *Ocypoda arenaria*, is frequent. The mud of the bays and sounds swarms with the scavenger snail, *Ilyanassa obsoleta*, while the meadows abound with the marsh snail, *Melampus bidentatus*. The borders of the meadows are thickly planted with the horse-mussel, *Modiola plicatula*, or are honey-combed by the fidler crab, *Gelasimus pulgator*. The bays supply the market with abundance of the oyster, which is extensively cultivated for the purpose. The clam, *Venus mercenaria*, also occurs in the greatest abundance, and is constantly gathered for the market. The squirt-clam, *Mya arenaria*, is likewise supplied from mud flats of the bays. The edible crab, *Callinectes hastatus*, often occurs in the bays in great numbers. The previous summer, the bottom appeared to swarm with them, but the last summer they were less numerous, in consequence, as the fishermen report, of great numbers having been destroyed by the severe cold of last winter. In a visit to Beach Haven, in February, I observed many recently dead crabs thrown up on the ocean beach, and feasted on by multitudes of the isopod crustacean, *Cirolana concharum*.

In the bays the spider crab, *Libinia canaliculata*, the shrimp, *Palaeomonetes vulgaris*, and the hermit crab, *Pagurus longicarpus*, are in abundance, and the *P. pollicaris* is not infrequent. The shrimp is infested to a wonderful degree with a parasitic crustacean *Bopyrus palaemoneticola*. The horse-shoe crab, *Limulus polyphemus* also occasionally occurs on the ocean beach.

The sand of Beach Haven is remarkably sonorous; when scraped in walking, it emits a sound like that produced by sliding a rubber shoe on the pavement.

The condition of the ocean beach varies with the direction of the winds and violence of the waves. Mostly, it is remarkably uniform and free from organic debris, and is composed of fine, white quartz sand without pebbles, and with streaks and patches of black sand, which from its greater specific gravity is incessantly sifted from the white sand by the winds and waves. On one occasion, during the prev-

alence for several days, of a strong north-east wind, the beach above high tide was covered with a broad stratum of black sand from a fourth to an inch thick, over which the white sand was blown like columns of smoke and accumulated at the base of the sand hills where it looked by contrast like snow drifts. The organic debris cast ashore mostly consists of materials carried out from the bays, commonly, masses of eel-grass, *Zostera marina*, and bunches of bladder-wrack, *Fucus vesiculosus*; the latter often attached to a horse-mussel, on which the plant grew. Frequently attached to the plants are various animals, especially *Bugula turrita*, *Obelia commissuralis*, *Perophora viridis*, *Lepas fascicularis*, etc. Occasionally there are thrown ashore a live beach-clam, *Macra solidissima*, a dead shell of the same with attached branches of *Sertularia argentea*, the collar-like sand egg cases of *Natica* and the chaplet ones of *Fulgur*. In the experience of two summers medusæ were rarely wafted ashore, and these were in fragments and pertained to *Cyanea arctica* and apparently *Aurelia flavidula*.

Goose barnacles, *Lepas fascicularis* occasionally are not infrequent; and more rarely *L. anatifera*, attached to fragments of timber, is thrown on the sands. High up on the beach, at the base of the sand-hills, and often extending into the valleys between them are multitudes of bleaching shells, the remains of occasional severe storms. Most of the shells are those of the beach clam, *Macra solidissima*, which, everywhere on the open coast of New Jersey appears to be the most common lamellibranch, except the little *Donax fossor*. The younger shells of the *Macra* are often observed along shore, with a circular hole through the umbo, made by *Natica*. Some years since, at Atlantic City, I observed a number of beach clams, in the sand between tides, which were in possession of *Natica heros* in the act of boring the shells.

Among the occasional shells on the beach, fragments of large ones of *Pholas costata* are not infrequent, and yet an experienced clam catcher, who is familiar with the ordinary animals of the locality informed me that he had never found a living one.

Several attempts were made at dredging in Little Egg Harbor, but with very little result of interest. Near the mouth of the bay we drew up great quantities of *Mytilus edulis*, less than half grown, accompanied by many star-fishes, *Asterias arenicola*. In some positions we took numerous dead shells of the oyster and clam, *Venus mercenaria*, preyed upon by the sulphur colored boring sponge, *Cliona sulphurea*. This, after drilling and tunnelling the shells in all directions, continues to grow into masses from the size of one's fist to that of the head, in which condition it is known to the clam-catchers as the "bay pumpkin." The skeleton of this sponge is constructed of calcareous pin-like spicules. It also attacks and preys on the shell of the living oyster, but appears not to do so on the living clam. The sedentary habit of the former, no doubt, facilitates its attacks. The shell of the oyster and clam, *Venus*, bored in a sieve-like manner, and freed from the sponge, are frequently thrown on the ocean beach, and with them rarely the shell of a *Macra* bored in the same manner, but I could not ascertain whether the *Cliona* lived on the shore of the open ocean.

Another sponge frequently observed growing on living oysters and dead shells of the same and of the clam, *Venus*, is called by the catchers the "red-beard," *Microciona prolifera*. It is bright vermillion color when alive, but brown when dead, and masses of it in the latter condition are often found on the ocean beach. It is a silicious sponge and does not prey on the shells of mollusks.

PUBLIC FUNDS FOR SECTARIAN USES.

UNDER the head of "Sectarian Appropriations," *The Independent* gives some figures concerning the use made of part of the taxes paid into the treasury of New York City. The sum to be loaned for the current year is stated at \$33,800,000, of this amount \$13,000,000 go for State purposes, and \$1,142,232.61 towards the support of charitable and benevolent institutions. After giving the name and amount appropriated to each non-sectarian charity a list of those which are entirely sectarian that are aided, is given. Of these, three are Protestant Episcopal, and receive on the aggregate \$31,814.63. One is Hebrew and receives \$60,000, and five are Roman Catholic receiving \$540,325.60.

It will be readily seen that more than half of the whole sum appropriated for charitable and benevolent institutions will go to institutions originated and managed by religious sects, in which their peculiar religious tenets are taught. Commenting on this use of moneys raised by taxation the *Independent* says:

"We have no objections that Catholics, Episcopalians, Presbyterians, Congregationalists, Jews, and even infidels should organize as many private charities as they choose, and in the same teach their own religious tenets, provided always that they will be content to foot the bills thereof out of their own funds. This is their unquestionable right. But when religious sects seek to use the funds raised by general taxation for the support of their sectarian charities, either in whole or in part, then they in effect ask the people, through the system of compulsory taxation, to aid them in their work of special religious propagandism. To this we do most decidedly object, and would not appropriate a single dollar of public money for any such purpose. Every dollar thus appropriated in aid of a private sectarian charity, or in aid of a private sectarian school for the education of children, is misused and diverted from the purpose for which it was raised by taxation. The fundamental principle of our institutions is that the friends of religion must pay its bills by voluntary contributions, and that the public money shall be used only for purposes in which all the people have a common interest.

"To compel a taxpayer to help support Catholicism, whether he wishes to do so or not, by using for this purpose a part of the money collected from him as a tax, is to him a gross injustice. This injustice is avoided only by leaving all the religious sects to pay all the bills of their special propagandism. There should be no departure from this rule in a solitary instance or to the amount of a dollar."

NEWS AND OTHER GLEANINGS.

—The *New York World*: The official report of the imports of wheat and flour into Great Britain for the eleven months ending November 30th shows a great falling off in the receipts from the United States. For the corresponding period in 1887 the imports of wheat from that country amounted to 24,700,000 bushels. During the past year they aggregated only 14,100,000—a decrease of over one-half. The Russian imports of wheat into Great Britain in the same period were 3,877,000 bushels in 1887 and 10,000,000 bushels in 1888.

—It is announced that Harriet Beecher Stowe continues to improve in health and spirits, and is, physically and mentally quite as well as before her very serious illness of last summer. She is by no means strong, however, and requires the continual oversight of her physician.

—A fresher on the south branch of the Potomac, near Romney, Hampshire county, W. Va., has laid open a great Indian cemetery. Hundreds of skeletons, according to a despatch, have been found in a good state of preservation. All were lying on the left side. With the skeletons were found beads, arrow, spear, and tomahawk heads, and what is believed to have been Indian money made of bone and ivory. Some of the beads were of bone, others of small stones, and all were beautifully colored. Among the trinkets were many bone fish-hooks, and copper articles used by the Indians for some purpose unknown at this day. The trinkets were all perforated with very small holes.

—The *Baltimore Sun* says: Oranges are now being moved from Florida in bulk the same as potatoes. The cars are piled about three feet deep with oranges. Paper is run around the sides of the car, and the floor is covered with fine marsh grass. These carloads of loose oranges now come regularly to Baltimore from Orlando station, on the South Florida Railroad. They have attracted much attention at Calvert station, where they are unloaded. This new method of moving them does away with the old idea of wrapping in paper and excluding the air as much as possible. Several varieties come in a car, partitions of thin board being put up. The last car to Baltimore contained 42,000 oranges, and had been six days making the trip. The freight on the cars was \$155.

—Premises have been leased by the Committee on Aid and Employment of Discharged Prisoners, acting for the Pennsylvania Prison Society, in which it is proposed to inaugurate a "Home of Industry" where discharged prisoners may find a shelter and temporary employment.

—Secretary Vilas has made an allowance of \$600 a year out of the appropriation for the Indian Bureau in aid of a civilizing agency established and thus far carried on at her own expense by Miss Grace Howard, of New York, a daughter of the well known writer, Joe Howard, Jr. Miss Howard's enthusiasm for the aborigines induced her to go to Dakota and devote herself to teaching the Sioux how to live. In the spring of 1887 Secretary Lamar gave her permission to build a house near the Crow Creek Agency and there she has since lived and taught the Indian women how to sew and take care of their children. The Indian men also came to her house for instruction in the arts and manners of the whites. Miss Howard has an allowance from her father and on this she has lived and carried on her Indian missionary enterprise.—*Chicago Inter-Ocean*.

—On the 22d of last month the Dutch Parliament agreed to the ratification of a Treaty between France and Holland, referring to Arbitration the settlement of some outstanding disputes concerning the boundaries of the re-

spective colonial possessions of the two nations in Cayenne and Surinam. — *Herald of Peace.*

—Nebraska will shortly enter upon the manufacture of beet root sugar on a scale which promises the greatest success. The German farmers are skilled in the raising of this vegetable, and a large sum has been subscribed to secure the production of the best sugar in the market. The soil is adapted to the cultivation of beets, the climate is favorable, and it is confidently expected that a revolution in sugar-producing is about to take place. There is no question of the high quality of beet root sugar. — *Boston Journal.*

—The Castle Garden report shows that the immigration of last year from the kingdom of Sweden and Norway was over 7,000 greater than that from Ireland. It ran as high as 51,649. The great mass of the Swedes and Norwegians, as soon as they landed, struck out for the West, a large proportion of them going as far as Dakota, which within recent years has become a favorite region of settlement for them. It is their desire to procure land for cultivation, and they like to settle closely together, but they quickly become Americanized. Wisconsin, Kansas, and Minnesota used to be their chosen States, but the price of farms there is now too high for them. The small population of their native kingdom has suffered a very heavy depletion during the last quarter of a century by the constant outflow to the United States, and there have been many projects for retaining the people at home, but all efforts to do so are nullified by the letters sent there by the immigrants who have secured prosperity in this country. — *Ex.*

—The latest issue of the *Journal* of the Franklin Institute of this city contains an article read by Prof. C. H. Koyl, of Swarthmore College, before that body in November last. The paper describes an invention made by Prof. Koyl, which looks toward greater surety in signalling railroad trains at night. The ordinary semaphore, or signal-arm, with its lamp attachment, is generally regarded as imperfect for night-service, as it is liable to be confused with other lights of the same kind. In Prof. Koyl's invention the arm is inlaid with a glass reflector and is bent in a paraboloid shape, thus reflecting the light from the lantern at the axis in straight lines up or down the track. By colored glass adjusted at the lantern the arm gives a bright band of red when set at "danger," and a clear white band when set at fall or "go ahead." To enable the band to be seen around curves, the surface of the reflecting glass is corrugated. During the day as well, the parabolic semaphore is also a color signal, for when horizontal, nothing is seen but the red frame; and when dropped, nothing but the glass lighted by the white sky. Dr. Koyl's invention has, we understand, been patented in this country and abroad, and its advantages are so obvious that its extensive introduction seems only a question of time. — *The American.*

CURRENT EVENTS.

A CAUCUS of the party majority in the Pennsylvania Legislature has determined to pass a joint resolution to submit the Prohibitory Amendment to a vote of the people of the State, at a special election to be held on the 18th of Sixth month. Provision will also be made, probably, for a special session of the Legislature, next year, in case the Amendment should be adopted. (Without a special session no laws enforcing the Amendment could be adopted until the regular session of 1891.)

UNDER a new law for the government of the City of London, and the municipalities which have grown up

around it, (much greater in extent and population than the City proper), popular elections were held on the 16th inst., for members of a governing Council. Among those chosen are two women, one of them the daughter of Richard Cobden. Some doubt is expressed whether, under the law, women are eligible to the place, but it is expected that they will take their seats, and the question will be considered afterward.

TRoubles at Samoa, formerly known as Navigator's Island), in the South Pacific have threatened a collision between the United States and Germany. The agents of the latter country in the island have pursued an aggressive course, in the interest of German trade, and a civil war among the native people has been caused. The United States representatives have opposed this course, and the strain has become so great that several ships of war have been ordered there.

THE Delaware Legislature has elected Anthony Higgins, (Rep.), of Wilmington, U. S. Senator. This is notable because he will succeed Eli Saulsbury, a Democrat; and is the first member of his party ever chosen from that State.

THE U. S. Senate, on the 22d inst., passed the Tariff bill which it has had under consideration, it being a substitute for the "Mills bill" passed by the House. The measure now returns to the House. An agreement is not generally expected; it is probable that Congress will end without any legislation on the subject.

NOTICES.

* * A Conference of parents, teachers, school committees, and others interested, will be held under the care of the Committee on Education of Philadelphia Yearly Meeting of Friends on Seventh-day, First month 26 1889, at 15th and Race streets, Philadelphia, commencing at 10 o'clock a. m.

The subjects for consideration are: 1st Vocal Culture. 2d Incentives.

All interested are invited.

Prompt attendance is desired.

WM. WADE GRISCOM, Clerk.

* * The Committee of Philadelphia Monthly Meeting have arranged for a social reception for members and attenders of their meetings.

Especially would we solicit the company of young Friends from the country, and other strangers in our midst.

It will be held in the parlor and library room, at Race street, on Sixth-day evening, First month 25, between 7.30 and 10 o'clock.

PUBLISHERS' NOTICES.

* * We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help avoid mistakes.

* * As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

* * Matter intended for insertion in the INTELLIGENCER AND JOURNAL, should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day and must be sent to press at noon of the day preceding.

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 5. }

PHILADELPHIA, SECOND MONTH 2, 1889.

JOURNAL.
Vol. XVII. No. 500.

"IN SILENCE AND ALONE."

If thou wouldst draw near to God
And wouldst hear him inly speak,
Far from tumult and from crowd,
All alone his presence seek.
Let thine incense burn apart
Till he heed its sweet perfume ;
For the silent, reverent heart
Is the Master's audience room.

When the air is filled with song,
Thou wilt sing, nor question why,
Though the tide which rolls along
Leave thy parched spirit dry.
Words which entered at thine ear
From thy careless tongue have flown,
Ere thou couldst the witness hear
That their comfort was thine own.

With the still, small voice he came,
Not in earthquake, wind, or fire.
When thou callest on his name,
Purely, mightily aspire.
Lift thy hands his clasp to meet,
Still thine earthly nature's strife,
Till celestial accents sweet
Speak to thee the words of life.

—Catharine S. Holmes, in the *Christian Register*.

RELIGION: A STUDY.¹

RELIGION, as generally understood, is regarded as something apart from the acquirements which man may possess himself of as he does of things material or intellectual,—something like a concrete spirituality, that comes instinctively, or as a special gift from our Heavenly Father. And by a large class it is considered as only to be found or obtained during a period of emotional excitement, when an abnormal condition of the mental or physical conditions, or both, is reached, so that the mind may be more susceptible to religious impressions. And it has long been the custom of religionists, or evangelists, as they are often called, to work upon the fears of men, by portraying the terrible judgments of the Almighty One, upon sinners, as a means of arousing this susceptibility, that as a resulting consequence, they may experience a change of heart, experience religion, get religion, etc.; and to these no doubt the idea that religion is a study, that like all mental attainments it is of gradual growth, and in proportion as its lessons are digested and incorporated into our lives, do we come to possess it so as to really call it ours, will seem strange and perhaps incongruous.

¹Extracts from the Address of John J. Cornell to the Students of Swarthmore, on Third-day morning, First month 8, 1889.

In speaking of religion as a study it is not my purpose to call your attention to the varied doctrines which have been and which are being taught as religious truth, but to that which seems to me to embrace all that is essential when divested of the surroundings which long ages of superstition have allowed to accumulate.

What religion really is, and in what it consists, may therefore be a proper subject for our inquiry. I would define it to consist of a cheerful and willing obedience to all the laws of God as far as we are able to comprehend them, whether those laws relate to our physical, intellectual, or spiritual life. Hence, while there are many different forms of Religion, and many dogmas called religion, there is in reality but one religion. Though there are many different names given to the various professions, such as the Hindoo, the Brahmin, the Jewish, the Christian, and their devotees are divided into many different sects, still all that is valuable in either or all of them, is that which induces such a daily life in obedience to the laws of God as I have defined true religion to be.

With this thought before us, it becomes more easy to understand why religion should be a study, and why it must be learned gradually as in school, by lessons adapted to your capacity to receive and comprehend. As fast as these lessons are properly learned and made your own, other and more advanced ones will be given, and so on while you are permitted to remain in the present life; for unlike your attainments in school, there will come to you no day of graduation in religion until this life shall close. If you are faithful and earnest students, you will be continually learning something new; nor need this be a cause for discouragement, as I shall endeavor to make clear.

Among the first lessons given by the great Teacher are those which are intended to discipline us, to prove us, to ascertain how far we will implicitly follow the directions given, and these are often to some minds the hardest lessons to learn. This is exemplified in your school work here; no doubt some of you have found it much more easy to commit to memory the lessons given you by your teachers, than to curb and restrain your inclinations to disobey the rules prescribed for your deportment, particularly when these conflict with some previously formed habit. The more willing you are to confide in the judgment of your teachers, and the more you allow your affections to go out to them, the less inclined you will feel to disregard their counsel or commands. While you are acquiring a knowledge of Science and Literature you are at the same time acquiring a discipline over

yourselves; this you will find important as you enter upon the active arena of life, and this is in fact a part of the religious study to which I am endeavoring to call your attention. The first lessons in this study are in the form of discipline to teach obedience, and you will find the more willingly you allow yourselves to be governed by those impressions which teach you what is right, the more easily will you overcome those inclinations which prompt you to disobey or disregard these impressions.

I think it will appear clear to you that all this will not come intuitively, nor can it be fully apprehended and comprehended amid scenes of emotional excitement. You must bring your reasoning faculties into action, and ask yourselves mentally, Are these impressions of duty reasonable? If so, why can they be required of me? What is the object to be effected? What was the result of either following or rejecting former impressions? Did they aid me in the enjoyment of life, or did they mar it? Was that enjoyment the result of obedience to them, and was the disturbed condition of mind the result of rejecting their dictates? As you thus carefully study this problem, as you would one in Mathematics, or seek to interpret it as you would a passage in the Classics, you will find you have added to your knowledge of the motives, and results of them as they apply to your every-day life. Thus you will become better able to grapple with the more abstruse problems of life as they may be presented to you.

As you thus enter upon life, you will find your path beset with many difficulties; some of your most cherished plans will be thwarted; some of your most ambitious hopes disappointed; that upon which you may place your hopes for happiness will fail you; from where you see only a reasonable ground for success, there will come a failure. The friends on whom you have placed your affections will not always prove true to you, some may be removed by death when you think you need them most. Some one or more of these experiences you will unavoidably meet in your life's journey, and that too when you may have thought you had used every effort human foresight could suggest to avert them, and the natural tendency of such occurrences is to depress and discourage, and often to induce a murmuring against the operation of laws that are designed for the general good, though they may seem to have worked only evil for you. The indulgence of such feelings always tends to disturb our happiness, clouds the life with gloomy forebodings, weakens the reserve forces of our nature, and thus hinders and retards our recuperation from such experiences. If then you shall have made a proper study of Religion, so as to apply it to or incorporate it in your daily life, you will be fortified against such a depression and discouragement. It will keep you from making calculations that admit of no allowances for failure. It will teach you to regard all things of an earthly nature as evanescent, and therefore liable to change. It will limit the indulgence of your ambition. It will preserve you from regarding your affection for any earthly object as the supreme, and thus will

teach you to look to the great Teacher within you in these hours of trial for the needed strength to bear them without depressing you or disturbing the peace and happiness of your mind, and to continue to press onward in the performance of the duties of life.

It will not only deepen your love for the Author of your being, but for your fellow men. It will check the selfishness of your nature, and direct its exercise in such channels as are proper and right. It will inspire in you a willingness and a desire to be useful to others while pursuing your own vocations. And thus from it you will derive a happiness not known to those who reject its teachings.

It is by these means or this manner of life you will experience this Christ, or Son, or Grace of God in you to become your Saviour from the commission of sin, or from transgressing such Divine laws as you understand you are required to observe; and your religion then becomes practical and not merely theoretical, becomes incorporated into and a rule to govern your daily life, instead of being a mere profession; becomes a motive for action instead of a belief in dogmas and doctrines, and will therefore better fit you to fulfil all the duties and obligations of this life, with honor to yourselves, good will, good actions, and good influences towards your fellowmen, and to the praise and glory of God. And while thus preserving you amid the trials and temptations of the present life, furnish you all the assurance you can need or desire of a welcome to such enjoyments in the future life as your immortal natures can enjoy and appreciate.

But you must not defer this study of religion for your mature manhood, or womanhood, or until after you have completed your school life; for like all other studies, it can best be pursued, and greater proficiency be made therein, by commencing it early in life. Nor need it or will it interfere with your other duties, or impose on you such burdens as to unfit you to attend to them; but on the contrary it will be one of your most efficient aids, because it will inspire you to make the best and proper use of your time and talents from a higher motive than mere selfish interests. The love of doing right which always follows such a study when the lessons become incorporated into our lives, will give you a keener appreciation of the sacrifices your parents are making to give you such opportunities as you are here enjoying, and induce you by your love for them to do all you can to accomplish the end for which they are making these sacrifices. It will give you a more just appreciation of the efforts of your teachers in imparting to you the knowledge you are seeking to obtain, and while it will impose upon you a self discipline, it will give you a clearer understanding of the reasons for the adoption of the code of rules to maintain good conduct among you, and hence render it more easy for you to observe these rules, and thus lighten the burdens of those who have you under their care.

When you have by such a course of study laid the foundation, and erected thereon a structure of religious faith; while you will find some form necessary to give its expression to others, you will of your own volition adopt that form which is at once the

most simple and expressive, manifesting that it is from the communion of your spiritual nature with the Christ or Teacher within you, that you are expecting to be taught what further lessons are needed for you to learn, and when, where, and how you are to put them into practice, or in what field of labor you can most promote the best interest of the human race. I do not propose in this paper to enter into an explanation, description, or defense of what are termed the principles of Christianity further than I have already outlined them, for as I understand it to be one of the duties of a teacher to induce his pupils to think for themselves, so do I believe it to be one of the duties of a public speaker in the presentation of his subject to give as clearly as he may be able the outlines of his thought to make them fully understood, leaving for his hearers to do the elaboration or filling in, so they may the more readily make his thoughts their own.

And yet I would not be understood by you that in this form of study to which I have cited you, you are to discard the evidences which have been left on record by the writers of the past, whether those records be the Bible, or other works of a religious nature. But while you closely study the lessons immediately imparted to you by the inner Teacher, you may compare those lessons with the experience of others, and derive therefrom much that will be corroborative of what is unfolded to you now. And as you use them as such a corroboration and not as authority, you will be able to detect what there may be in them that bears the stamp of the human, and what the Divine, where the superstitions men in former ages embraced have been taken for truth. And so you can make an intelligent use of all these records as valuable auxiliaries in the pursuit of this study, enabling you often to persevere when you may become doubtful, and cheering you by their evidence that others have had similar experiences with your own; and as they were faithful to their light were able to overcome their life's besetments, so you too by an equal faithfulness will be able to overcome all that stands in the way of your advancement under your Great Teacher.

May each of you enter upon this study now with an earnest desire to learn the lessons it will teach you, divesting your minds as far as may be of the association of mere forms and doctrines called religions, with this study of religion. Seek earnestly for that knowledge of what is right for you to know and do, which knowledge you will receive from these impressions with which many of you are already familiar, but upon which you have not been accustomed to look as lessons of religious study. Make that right your groundwork of action in every movement in life, and you will then discover that the source of happiness lies within and not without you, and is not dependent either upon success or failure in the secular concerns of life. Success will be pursued by you not alone for the benefits which will accrue to yourselves, nor will you be deterred by failure from putting forth still more energetic efforts. The consciousness of endeavoring to do what you understand to be right will bring you greater joy, will furnish you

greater power to withstand adversity than anything else will bring you; and so you will learn that it is the practical application of such a knowledge as such a study of religion will give you, that will best promote your happiness in this life and fit you for an entrance to the companionship of the blessed in the life to come.

For Friends' *Intelligencer* and *Journal*.

NOTES FROM PALESTINE.—III.

THE MOSQUE OF OMAR—WAILING PLACE OF THE JEW.
THE VALLEYS AROUND JERUSALEM—THE COEN-
ACULUM—POOL OF SHILOAH—MOUNT OF
OLIVES—GARDEN OF GETHSEMANE.

On the summit of Mt. Moriah, where once stood Solomon's Temple, is now the Mosque of Omar, regarded by the Mohammedans as the holiest of all places after Mecca. It is built over a bare, rugged piece of rock, 57 feet long and 43 feet wide, from which they believe Mohammed ascended to heaven on his good steed, El-Burak. This rock has been consecrated to sacred use from the earliest times. In the days of Abraham it was a place of sacrifice (Gen. 22:2), and here tradition says Ornan had his threshing floor and David reared an altar and interceded for the plague-stricken people, charging his son Solomon to build on the spot a temple (I. Chron. 21:21-30; I. Chron. 22:1-6). After the return of the Jews from exile, a second temple was erected on the site of Solomon's, but was far inferior to his in magnificence. The third temple was built by Herod and was still in progress during the lifetime of Jesus. It was never completely finished in the style originally designed. From the castle by which it was guarded and with which it was connected by two passages, Titus watched its burning in 70 A. D. The Emperor Hadrian afterwards built a temple of Jupiter here. Omar found it necessary to clear away much rubbish to make room for the present mosque.

The summit of Mt. Moriah has been leveled into a broad platform and surrounded by a wall. We entered one of the eight gateways on its western side and found ourselves in an irregular quadrangle with buildings scattered over it, the two largest being the Mosque of Omar and the Aksa Mosque. The former is octagonal, is crowned with a dome and is decorated on the outside and inside with handsome porcelain tiles, on which are inscribed passages from the Koran. The interior is divided by two courses of massive piers and columns into aisles which follow the octagonal shape of the building. Windows of colored glass admit a dim and uncertain light, producing a rich but somewhat gloomy effect. Beneath the dome the sacred rock rises about 6½ feet above the surrounding pavement.

The Mosque El-Aksa consists of seven arcades leading into seven broad aisles between rows of noble columns, with four different styles of capitals. It was built by a nephew of Saladin in 1236, on the site of a basilica founded by Constantine. Just before the portals of the Aksa Mosque is a cistern, called "the leaf fountain," from which we drank. According to a Mohammedan legend, one of the companions of Mohammed, having let the bucket slip from his

hands, went down after it. He found a door leading into a beautiful garden, whence he brought back a leaf that never withered. The door has not been found since, but the Mohammedans still regard the Well of the Leaf as one of the entrances to Paradise. A stone slab in the pavement of the Mosque is pointed out as the tomb of the sons of Aaron. The pulpit is exquisitely carved from cedar of Lebanon, and inlaid with ivory and mother-of-pearl. It is near the so-called "praying place of Moses." Two of the pillars are so close together that it is extremely difficult to pass between them, but it is a popular story that those who succeed are sure of a place in heaven.

Beneath the Mosque El-Aksa are extensive vaults formed by a double series of arches resting on piers. At a little distance from this Mosque we went below the surface again and walked through a vast succession of pillared and vaulted avenues said to have belonged to Solomon's stables. They were used for stables by the Templars and Frank kings in the Middle Ages, and some of the rings to which they fastened their horses still remain.

To see all that is left of Solomon's Temple, we descended to the streets of the city and entered a narrow lane, below the Mosque of Omar, where we found a fragment of a wall 52 yds. long and 56 ft. high, composed of huge blocks of stone, some being 15 ft. long and three or four feet deep. Flowers and creeping things grew in the crevices. This spot is now called "The Wailing Place of the Jews," because they come here every Friday afternoon, before going to their synagogues, to mourn the destruction of the Temple and the loss of their city. They chant responsively, swaying their bodies and holding the Jewish Psalter in their hands. Many of their hymns are grand and impressive. Two are given below :

FIRST CHOIR.

Reader.—Because of the place which is deserted,

People.—We sit alone and weep.

Reader.—Because of the temple which is destroyed; because of the walls which are broken down; because of our greatness which is departed; because of the precious stones of the temple ground to powder; because of our priests who have erred and gone astray; because of our kings who have contemned God;

People.—We sit alone and weep.

ANOTHER CHOIR.

Reader.—We beseech Thee, have mercy on Zion!

People.—And gather together the children of Jerusalem.

Reader.—Make speed, make speed, O Deliverer of Zion.

People.—Speak after the heart of Jerusalem.

Reader.—Let Zion be girded with beauty and with majesty.

People.—Show favor unto Jerusalem.

Reader.—Let Zion find again her kings.

People.—Comfort those who mourn over Jerusalem.

Reader.—Let peace and joy return to Jerusalem.

People.—Let the branch of Jerusalem put forth and bud.

It has been thought probable that the stones for Solomon's Temple were taken from the vast subterranean quarries which now lie beneath the city. We entered these by a small cave under the north wall and found ourselves in very dark and spacious caverns, with long passages leading from one chamber to another. Their extent is not known, but everywhere about us the light of our candles revealed the mark of the pick-axe in the rocks.

One afternoon we walked entirely around Jerusalem, outside the walls. Our path lay through the valleys at the foot of the height on which the city is built. Going out the Jaffa Gate, which is on the west, we descended into the Valley of Gihon, where Solomon was proclaimed king amidst great rejoicing of the people, 1015 years before Christ. Crossing this valley is a wall, containing an ancient aqueduct, built originally to carry water to Solomon's Temple in Jerusalem, from the Pools of Solomon seven miles away, but now not used for any purpose.

Following the Valley of Gihon, we came to a point where it turns eastward in a narrow ravine with steep, rocky sides, on the west and south of the city. This is the Valley of Hinnom, on account of its unpleasant associations often called by the Jews "Gehenna," a place symbolic of torment. Before the reign of King Josiah idolatry was frequently practiced here; after he forbade this, the valley was used for receiving the drainage of the city. Pilgrims who died in Jerusalem during the Middle Ages were buried in Hinnom. High in the rocks are old tombs. One is called "The Apostles' Cavern," from a legend that here the disciples hid themselves when they forsook Jesus and fled. Within Hinnom is a small plot of ground said to be "Acaldama," the potter's field bought by the chief priests with the thirty pieces of silver which Judas returned after his repentance, when he saw that Jesus was condemned. In the fissures of the crags above are growing a few gnarled trees.

During this walk we were followed by troops of beggars, most of them lepers, with features and limbs half-eaten away by the loathsome disease. We were not far from the almshouse and leper hospital.

The story of Ruth was suggested to our minds by meeting a bright-eyed young girl carrying a sickle and sheaf of grain.

On the brow of the hill above us, a shepherd was leading his flock of sheep and goats. They knew his voice when calling them by name. He had a mantle of skin thrown loosely over his shoulder and was carrying his crook and a lamb in his arms.

Near Zion Gate, in the midst of a series of buildings resembling a village, is a small mosque, called the Tomb of David. It adjoins the Coenaculum, or Room of the Last Supper, a chamber fifty feet long and thirty feet wide, divided into two parts by columns. A portion of the ceiling is vaulted, and half pillars with curious capitals are built into the walls.

Not far away is a monastery, where the Armenian Patriarchs of Jerusalem are buried. One portion of its buildings is supposed to be the House of Caia-

phas. The spot where Peter stood when he denied his Master, and the court where the cock crew are reverently pointed out by the monks, who apparently have implicit faith in their own statements as to the identity of the places.

Towards the foot of Mt. Zion lies the Pool of Siloam half hidden amidst shrubbery. Near it, long ago, was the King's garden, and the stream now irrigates some grounds containing fruit trees. We found this retreat cool and inviting, after the stony places in which we had been walking. The water is in a rectangular basin fifty-three feet long, eighteen feet broad, and nineteen feet deep. In its bed are lying some broken columns and other fragments, showing that once a building had been erected over it. Among the bits of marble and along the banks were growing lovely wild flowers.

At the junction of the valley of Hinnom with Jehoshaphat is the spring of En-Rogel, called by the Arabs Job's Well. The water is still excellent. In the moist places about the well we picked some delicate ferns.

The Valley of Jehoshaphat forms the bed of the Brook Kidron on the southeast of the city. The Arab village of Siloah clings to the steep hillside opposite Jerusalem, its houses scattered among old tombs and caverns, some of which indeed serve for dwellings. Most prominent among these tombs are those of Absolem, Jehoshaphat, St. James and Zachariah. The first is a conspicuous and interesting monument. It consists of a cube about twenty feet high, hewn out of the solid rock. On this rests a smaller square of masonry, above which is a singular round, tapering roof of stone. No one now supposes that this tomb is identical with the pillar of Absolem's grave in the King's Dale mentioned in 2 Samuel, xviii., 18, although it may stand on the same site. The Tomb of St. James has a veranda cut out of the rock with two Doric columns supporting an entablature. Within are several chambers containing tombs. The monument of Zachariah is a square structure of stone with pilasters and pyramidal roof. It is solid and is not properly called a tomb, although usually spoken of as such.

Under the rock of the Valley of Jehoshaphat a spring gushes and collects in a basin called St. Mary's Well. This is reached by descending sixteen steps through a vault to a level platform and by fourteen steps more to the water. The spring is intermittent in its flow.

On the east of Jerusalem is the Mount of Olives, highest of all the hills which encompass the city, and the one of most sacred associations. Its long slopes are barren and stony, except where the surface soil gives sustenance to a few ancient olive trees and a scant growth of vegetation.

Three roads lead over the Mount of Olives towards Bethany; one a little above the base, another half way up, and a third across the summit. Near the beginning of these roads, at the foot of the mountain, is the Garden of Gethsemane. It is a third of an acre in size, and is surrounded by a wall so high that the garden cannot be seen from without. The Franciscans have care of it. One of the monks turned

the key in the gate for us. The enclosure is divided into flower-beds neatly kept and bordered by rows of lavender. It contains eight very old olive trees.

Opposite the Garden of Gethsemane is the traditional burial place of Mary, Joseph, and her parents. A church is built over it, only the porch of which appears above ground. We descended forty-seven marble steps to enter the building and listened to Easter services conducted in this subterranean church.

It is extremely interesting to climb the Mount of Olives and look back, as you ascend, upon the city below, which can be seen better from these slopes than from any other point. The view is fine by moonlight. On the summit is a beautiful marble church, on whose interior walls the Lord's Prayer is painted in thirty-three different languages. It was erected at the expense of a French princess, whose tomb is within. Near is a small octagonal chapel belonging to the Mohammedans. From the top of the mountain, on a fair day, one may look far across the country and catch a glimpse of the Jordan and the Dead Sea.

On the southeast and north of Jerusalem are extensive tomb-chambers, containing many loculi, or shelves for caskets. These have long been known popularly, as the tombs of the prophets, kings, and judges, but it is not likely that they were devoted to the use indicated by these names. It is now generally accepted on the testimony of Josephus that the Tomb of the Kings so-called is the sepulchre of Queen Helena of Adiabene. The entrance has fine mouldings representing wreaths, fruit, and foliage.

CORA A. BENNESON.

For Friends' Intelligencer and Journal.

MATERIAL SUPPORT FOR THE MINISTRY.

It is often a question whether more good or evil will result from practices in themselves lawful. The application of principles to conduct must be left to the individual judgment, but the principles should be held clearly in mind. This is true of lending material aid to the ministry. In general there can be little doubt that, where available, such aid should be given as will make the service most efficient for the work of promulgating the Gospel. But this leaves a number of important questions undecided. For example, is what, for convenience may be styled the "one man ministry" more effectual for good than that where several participate? Again, will one do more real good by devoting all his time and energies to spiritual labors than by a more general exercise of his powers of body and spirit? These are far-reaching questions whose answer must depend on circumstances. There can be no doubt that the spirit of Christianity, as best exemplified in its early manifestations, encouraged great freedom in the exercise of spiritual gifts—a freedom limited only by the presence or absence of a true inspiration—and a healthy church ought always to have not one, but many concordant voices in testimony to the truth. It may therefore be truly asserted, that limiting the ministry to one person, even mainly, is proof of weakness. At the same time the weakness does ac-

tually exist, and must be provided for when it occurs, and if one is to do the work of several he will need the time of several to do it in. This is probably the origin of the salaried ministry. As it comes from a weakness of the church it should be only temporary and local,—an expedient for correcting a disorder rather than a settled rule of practice. By making it a rule rather than an exception, the church is degraded and impoverished. The injury is also increased by the manner in which the minister is provided for. Instead of being freely supported while freely giving time and strength to the common cause, he is given the rank of a hired laborer, or a salaried officer, and is expected to make the value of his services correspond with his compensation. So he must be industrious, and cultivate and use his talents to the utmost: he will then be in the line of progress and promotion. This leads directly to the assumption of other people's duties, the subordination of the Spirit's influence, to the demands of human desire and expectation, and the serious curtailment of the people's liberty. These evils often outweigh the advantages gained by a more regular and attractive service, and therefore although it has come to be the common practice of Christians, the foundation is intrinsically unsound and contrary to the genius of Christianity. It has lowered the ministry from a sacred calling, supported by the power of Him who calls, to a learned profession sustained by the wisdom of man.

Nevertheless the day of human weakness and the need of extraordinary efforts to provide for it is not past. If any will work where so much needs doing let them work—may give them all possible help and encouragement consistent with truth and safety. With a world on fire from sin, if firemen will not work without pay it is better to pay them than suffer loss. It appears as though God may act in this way, sending the waters of life to burning lips and hearts, not unfrequently by hired laborers and methods good only in the absence of better. Love places a higher value on life than on the methods of preserving it.

God seems not like some physicians who would rather lose a patient than have him cured by "quackery." It is an excusable kind of quackery that saves life, and a hiring ministry that saves souls and feeds the starving is better than a free ministry that lets them perish. Jesus trod on the letter of the law and exceeded the bounds of his commission to show mercy to the sick and sorrowing. Thus the higher law of love abrogates the lower law of order when life is in peril, and though "reckoned among transgressors" the Son of God ever rises from the grave where the wisdom of man has condemned him, to the justification of faith and immortality at the right hand of God the Father. Before all else God is a Father, and counts nothing so dear as the life of his children.

Here we see where human wisdom and righteousness often fall short of the Divine standard. That is what the apostle meant when he asserted that "the weakness of God is stronger than men and the foolishness of God is wiser than men." God

does not regard ceremony or legal technicalities, like human reformers or human conformers. With Him "the life is more than meat and the body than raiment." If this principle were carefully borne in mind it would afford a safe guide through many difficulties. Perhaps it gives the best solution of the present problem. The ministry is valuable for its uses. That which effects the most good is the best ministry, whether it be of one or more. Make everything subsidiary to the salvation and edification of men and you will not go far wrong.

The true principle undoubtedly is for every one to do his work under the immediate direction of Christ and receive what is needful for his assistance when freely offered. This course is sanctioned by both the example and precepts of Jesus, who, while devoting his time to the ministry of the gospel, dispised not the free-will offerings of those whom grateful affection moved to share his good work by contributing what lay in their power. In the case of his disciples, when sending them forth to preach in his name, he made this voluntary support of the people a proof of their divine commission. On their return he significantly inquired of them, "Lacked ye anything?" and they answered, "Nothing, Lord." Doubtless in many cases the modern disciple goes forth at the bidding of man, or of his own desires, and must therefore look to man for his support. In other cases the fault may lie with the people, as was shown in the direction given to the seventy, "Into whatsoever city ye enter and they receive you, eat such things as are set before you, and heal the sick that are therein; but into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same, and say, 'Even the very dust of your city which cleaveth on us do we wipe off against you.'" Then followed that terrible rebuke to those who failed to respond to the gospel message: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." There is proof that an unresponsive spirit on the part of those to whom the Gospel is preached is, in the sight of God, a grave, and even deadly sin. Indeed the sin of not doing that which we ought is always the equivalent of doing that which we ought not. Therefore the fact that the gospel is freely preached to us, instead of bringing exemption, rather increases our responsibility to see that such magnanimity receives its proper reward by the manifestation of a kindred spirit. If we are assured that enough has been done, or that the servant of God has resources of his own and needs no assistance, it becomes our duty, not to do nothing, but to direct our gifts where there is real need. True love desires no exemption from doing all it can for the object beloved.

If the above principles were faithfully adhered to by Christians, including the Society of Friends, is it not reasonable to suppose that the kingdom of God would be much nearer its establishment in the world than it is at present? It is no doubt possible to err on the side of careless and superfluous giving; but in general the danger is not imminent from that quarter. On the other hand, the changed conditions of society may increase the need of such as have a gift

in the ministry being so far relieved from pecuniary want that they will not suppress the motions of the Spirit urging them to the heavenly harvest-field because their family must have bread and clothing. Grant that having the Master's promise, they should go forward nothing doubting, all have not the faith that makes martyrs. Even Jesus himself, at times, had not "where to lay his head." Thousands who would not shrink on their own account hold back on account of their families and do not listen for the Lord's call; and, perhaps, the Good Father above is also tender toward his little ones and does not call so often as he would do if the answer did not demand a strength of faith not often found. As a rule, the number of men that will yield to temptation is proportioned to the force of the temptation; nor is it desirable that all should be tried to the utmost of their endurance. The early days of reform are heroic days, but as the reform advances the cross and burden should grow lighter and the yoke more easy to bear. Why should not the Christian who has means say to his brother, poor in purse but rich in faith, "Let us unite our gifts and together do the work of the Lord, thou with tongue and I with hand, so that much good may be effected." If a number should be found of one mind and freely unite to the same end, how would the principle differ? All aim at one object and all are doubly blest in the exercise of brotherly love and confidence. Evil appears only when selfishness, pride, or assumption mars the harmony of the body of which all are fellow-members. When distrust and bargaining take the place of mutual trust and affection, clouds begin to gather and the wintry winds break forth, and the frosts destroy the tender plant. The perfect law of love is all that is needed to make the path of duty in this important matter plain.

At the same time I would say to those who desire more freedom to do the higher works of faith, "Covet no man's gold or apparel." In religion, the quality of the service is of more importance than the amount. Spiritually, the widow's mite is often more valuable than the abundant words of the learned. Religion suffers oftener from too much than from too little talking, though frequently from both. The weakness of men is so great and their willingness to let others do their part so prevailing, the temptations are so numerous and the tendency to lower the Christian standard so strong, that all who can do a wholly voluntary service are to be congratulated. Still it is not independence or comfort that a Christian should seek, but the kingdom of God and the good of his fellow-men. EDWARD RYDER.

Brester, N. Y., 1st mo. 20.

[Our correspondent above, formerly a frequent contributor to THE JOURNAL, and occasionally, later, to the united paper, writes so clearly and intelligently, and says so many things with which we agree, that we publish his paper, but desire to reserve the understanding that we do not follow him at all points. For example, his logic seems lame between his demonstrations, at the outset that the true minister must be divinely called, and his assertion, later, that "that which effects the most good is the best minis-

try." Can we think that a minister not properly qualified can effect more good than one who is truly sent?—EDS. INTELLIGENCER AND JOURNAL.]

SCRIPTURE LESSON, No. 6.

SECOND MONTH 10, 1889.

THE FIERCE DEMONIAK.

GOLDEN TEXT: "GOD IS OUR REFUGE AND OUR STRENGTH."
 "How low thou art fallen, O Lucifer, son of the morning:
 and how is he brought down to the earth, which said, I will ascend into heaven, I will exalt myself above the stars of God."

Our lesson is another illustration of the Divine love over the fiercest and most ferocious of human passions, when it is exerted under the sanction and through the agency of the divine word, spoken with the authority that our Heavenly Father bestows. It avails nothing for us to go into the particulars of this curious story, which by many earnest seekers after truth has been and still is regarded as an allegory. That it can be explained on probable natural causes, does not lessen the interest in the cure effected by Jesus. The man was evidently suffering one of the worst forms of insanity—a raving maniac, dwelling apart from his family and friends. In those early times physicians were scarce, and their knowledge of disease was very limited; there was no classification, and no asylum in which to "minister to a mind diseased." We cannot be too thankful for the privilege of living in an age of great inquiry and investigation, when we need not be ignorant of many things that were among the mysteries of ancient times.

To the country of the *Gerasenes*, called in the old version the *Gadarenes*. This was a border region belonging to Palestine, largely peopled by the Gentiles living adjacent to the eastern boundary. They were a mixed race, not adhering to the Hebrew religion, as the raising of vast herds of swine gives evidence; that animal being unclean according to the Law, and never eaten by the Jews.

There met him out of the tombs, etc. As there was no place provided for such cases, they were often found among the tombs, where they were not brought into contact with their fellow-men, and were sheltered from the inclemency of the weather. The whole thought fills one with pity, and we are not surprised that Jesus's compassion was moved toward the poor outcast.

Worshipped him. Bowed down before Jesus in the attitude of worship.

Come forth. This was the answer Jesus gave, and it was all that the case needed. Our Heavenly Father in his helpfulness to his human children never goes beyond the need, and herein is a lesson that we may make profitable, in the dispensing of our gifts to meet the necessity and no more and leave the individual an occasion of self-help, while a superfluity in giving robs him of the stimulus to effort.

Clothed in his right mind. This is what the restoration did for him. The Divine Power operating upon the soul of the most debased sinner, will, if obeyed, transform him into a willing follower of the Divine Master. "No man is in his right mind until he finds his true centre in God."

Depart from our coasts. The great destruction of the swine which is connected with this circumstance, made the people unwilling that Jesus should remain. They were more anxious about their worldly possessions than they were to hear Jesus.

Often the lesson we must learn is mercy, not justice. It seems so natural to feel that the evil doer must bear, and should bear, the whole weight of suffering that his evil deed has caused. But the whole testimony of the teaching of Jesus is on the side of mercy. After repentance for sin is shown, the great Father is ever ready to receive his children with love and mercy. The parable of the Prodigal Son, of the Lost Piece of Silver, of the Lost Sheep, the story of Mary Magdalene, of the Woman taken in Adultery, and so many, many more all go to show the mercy which Jesus constantly taught to be one of the attributes of God. Not stern justice, and a turning away from the sinner, but a merciful reception of the repentant one, was his constant theme.

If God can forgive and show mercy, what are we that we should be stern and severe to our fellow-creatures? Can we not try to forgive till seventy times seven, if necessary?

When we know of one who has offended, let us try to consider the trials and temptations to which he has been subjected; let us try to look with charity upon the physical disabilities, or mental weakness, or the inherited tendencies that made it easy for him to sin. An aged grandmother, now passed from works to rewards, when hearing any one remark: "Well, they deserve to suffer; they brought it all on themselves," would quietly reply, "My dear, that makes it all the harder to bear."

"When thy gaze

Turns in on thine own soul, be most severe,
But when it falls upon a fellow-man,
Let kindness overrule it."

For Friends' Intelligencer and Journal.

ASPIRATION.

"A word fitly spoken is like apples of gold in pictures of silver." So say careful observers, wise in application, clear in judgment, and judicious in choice;—each one in its right place, the principal motive being that the subject treated be made clear to the reader, ever aiming to convey truth in its best form. O, may the spoken word not be so prolix as to confuse the hearer! May the prayer ever rise in the heart of us who are called into public; Guide me, O my Father, by thy Holy Spirit, in word and deed, that I may not the work assigned me. Make me fruitful in the field of offering, and joyful in the house of prayer.

SARAH HUNT.

A LITTLE bit of Patience,

Often makes the sunshine come,

And a little bit of Love

Makes a very happy home.

A little bit of Hope

Makes a rainy day look gay,

And a little bit of Charity

Makes glad a weary way.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SECOND MONTH 2, 1889.

COURTESY.

THE old apostolic injunction, "Be courteous," can scarcely be regarded as improved by the newer rendering. It stands in our King James' edition of the Bible among the homely truths and requisitions of earnest men whose hearts were in the work of building up a homogeneous Christian Society gathered from all classes and conditions of life, among whom, from their own testimony, "Not many wise,—not many learned," were to be found. It seems to be the one fine touch of social manners that could be insisted upon as not incompatible with the solid foundation of substantial worth, upon which all nations, tongues, and peoples could stand firmly together.

The word from its derivations might seem to suggest a life not in accord with the simplicity of the Gospel, which these chosen apostles preached. To be courteous,—to conform the manners to courtly usages, savors of flattery and undue deference,—a leaning towards class distinctions, incompatible with the religion of Christ. Dr. O. W. Holmes expresses a thought that comes in just here, and is worth making a rule of conduct. He says, "The nearer you come into relation with a person the more necessary do tact and courtesy become." Civil, obliging, well-bred, of condescending manners, are some of the definitions which its observance implies. All of these are in harmony with the lessons of the Great Teacher, and with what is written of his own social life. We can scarcely associate his name with any other thought than is implied in the term "be courteous." The precepts he enunciated as the rule of conduct of those who accepted him as a teacher are all in consonance therewith. There is nothing in our intercourse with those who claim to be his disciples that seems more incongruous than a want of courtesy.

The rudest and most uncivilized peoples to whom the first missionaries of the Gospel carried its glad tidings, were touched and softened by its message of love and good-will and, while slow to yield to its influence, a growth was begun in the direction to which it pointed, that has leavened the entire social fabric, until throughout our whole Christian civilization the preponderance is on the side of all those qualities of heart and mind that vitalize the human

ities. How sweetly persuasive are the words of the scholarly but devout Paul in his letter to the converts gathered from among the cultured Ephesians, "Be ye kind one to another, tender-hearted, forgiving one another," citing as an incentive the example of the Heavenly Father, who, because of the compassion and tenderness of the Christ willingly forgives all who are influenced by the Christ-Spirit. He writes again, to the Romans, "In love of the brethren be tenderly affectioned one to another; in honor preferring one another."

These are lessons that can never grow old. Each generation, as it comes upon the stage of action, finds the need of their teaching. Long before, however, as little children in the nursery and in the school-room, the foundation must be laid. Children who are taught to be respectful and obliging, to treat with deference those to whom they are indebted for any favor, and to be ever ready to confer the same, will not find it a difficult task to be courteous and obliging in the years that follow.

Good manners and the usages of society require as much from all who take a part in the varied interests and amenities of life, and our Christian profession emphasizes the duty of courtesy, not only towards those with whom we are religiously associated, but to every one with whom we have social relations.

MARRIAGES.

BAKER-WHITE.—At the residence of the bride, near West Chester, Pa., on First month 19th, 1889, by the order of the Society of Friends, Dr. Alfred L. Baker and Anna Bradley White, both of East Bradford, Chester county, Pa.

EVES-HORNER.—Near Harrisonville, N. J., Twelfth month 19th, 1888, under the care of Pilesgrove Monthly Meeting, Hiram P. Eves, V. M. D., of Wilmington, Del., son of Wm. and Letitia Eves, of Delaware county, Pa., and Mary H., daughter of George and Emma A. Horner.

PANCOAST-COLLINS.—At the residence of the bride's parents, First month 17th, 1889, under the care of Chester Monthly Meeting of Friends, Thomas J. Pancoast, son of Josiah D. and Sarah M. Pancoast, and Katharine R. Collins, daughter of John S. and Rachel A. Collins, all of Moorestown, Burlington county, New Jersey.

DEATHS.

BARNETT.—In West Philadelphia, First month 21st, 1889, Hannah H., wife of Daniel P. Barnett, aged 62 years.

CHILD.—First month 7th, 1889, Richard S. Child, Sr., in his 75th year; a member of the Monthly Meeting of Friends of Philadelphia, held at Spruce street.

COATES.—At her residence, near Oxford Pa., on Seventh-day, First month 5th, 1888, Eliza Coates, in the 75th year of her age.

From the teachings of her life we feel that the living may draw lessons of profit. As a wife and mother she believed that her first duty was the care of her home and the proper training of her children; but she was not unmindful of the claims of others less fortunate or less provident than herself.

She was faithful in her attendance of meetings, when her strength permitted, but was not so strict in this as some others, believing that the example of a Christian life would be of more value to her children and those around her than any form or ceremony could be.

She looked upon her home as her garden, which had the first claim on her thought and attention, and that the amount of labor in other fields would atone for neglect of its responsibilities.

The daughter of George and Lydia Bernard Darlington, she inherited a share of that clearness of perception and promptness in action shown by others of her family. One incident in her life exhibits this quality very clearly.

In the celebrated Parker kidnapping case it was largely through her counsel and influence that a pursuing party was organized, and by following plans suggested by her the girl was found in a slave pen in Baltimore, and by due process of law lodged in jail for trial. This case was one of the few, if not the only one, where such a victim was able to sustain her claim to freedom before the courts in a Southern State. She has since shown her grateful appreciation of this act by thirty years of faithful service in the family of her friend and benefactor.

By unusual caution and forethought the frail body was preserved through a long and busy life, and as failing strength showed that care and prudence would not much longer avail, she was calm and cheerful in contemplating the future. As was befitting the close of such a life, her end came without suffering or disease. The physical gave out, and the spirit returned to Him who gave it.

H.

JONES.—In West Philadelphia, First month 24th, 1889, Mary E., aged 4 months, daughter of Samuel and Anna G. Jones, members of the Monthly Meeting of Friends held at Green Street, Philadelphia.

OGDEN.—At Mickleton, N. J., First month 22d, 1889, Anna V., daughter of William M. and Rebecca V. Ogden, aged 19 years and 3 months, a member of Upper Greenwich Preparative Meeting.

Hers was naturally a quiet, reserved manner, and perhaps to many unattractive, but to those who knew her truly she showed a warm, affectionate disposition. She was a good, conscientious girl. May we all profit by following her good example.

R. L.

SAILER.—At the residence of her son-in-law, Keasbey Pancoast, Camden, N. J., Twelfth month 10th, 1888, Hannah, widow of Thomas Sailer, M. D., in her 79th year. Interment at Fair Hall.

WEBSTER.—On Third-day morning, Twelfth month 18th, 1888, of pneumonia, Sarah M. Webster, in her 75th year; an elder of Chester Monthly Meeting of Friends, Penna.

A VISIT TO THE BIRTH-PLACE OF GEORGE FOX.¹

In that Journal which Sir James Mackintosh says is one of the most extraordinary and instructive documents in the world, which no reader of competent judgment can peruse without revering the virtue of its writer, George Fox, says of himself: "I was born in the month called July, in the year 1624, at Drayton-in-the-Clay, in Leicestershire. My father's name was Christopher Fox. He was by profession a

¹At the meeting of the Historical Society of Pennsylvania, on the 14th inst., Dr. Jas. J. Fox read a paper describing his visits, last summer, to the birth-place of George Fox, Drayton, in Leicestershire, and to Swarthmore Hall, the ancestral home of the former visitor, here presented.

weaver, an honest man, and there was a seed of God in him. My mother was an upright woman; her maiden name was Lago, of the family of the Lagos, and of the stock of the martyrs." Twenty-five years later, in the year 1649, it is written in the same journal:—"from Coventry I went to a place called Atherstone, and it being their lecture day I was moved to go to their chappel to speak to the priests and the people, and they were generally pretty quiet; only some few raged, and would have had my relations to have bound me. I declared to them largely how God was come to teach his people himself, and to bring them off from all their man-made teachers to hear his Son. And some were convinced there."

Two hundred and thirty-nine years later, the railway train brought me by Coventry to this same Atherstone—a little town, distant from Birmingham about twenty-one miles. Some friends at Birmingham, where I was passing a day or two, learning that I wished to visit the birth-place of George Fox, had kindly marked out the route for me. So I left Birmingham at 9.10 a. m., having bought my ticket for Atherstone. At Coventry, that quaint old town, we changed trains, and went on to Nuneaton—another old town, famous for the manufacture of ribbons, and situate on the direct line of railway travel from Liverpool to London; thence to Atherstone. I did not ask for "Drayton-in-the Clay," as this name is now unknown, but I found there were few of my fellow-travelers who could tell the exact situation of *Fenny Drayton*, as the birth-place of George Fox is now called. But I followed the route marked down for me at Birmingham to Atherstone, and learned there that a drive of four miles from Atherstone would bring me to Fenny-Drayton.

Just in the rear, or perhaps more properly, just opposite the station, is a neat little inn—"The White Hart"—and here I found a bright, pleasant landlady, upon whom, as usual in these English inns, the duties of the house devolved. I told her I was a Philadelphian, a Friend, and that I could not go home without seeing the birth-place of George Fox. She entered at once into my wishes, but, as is too often the case, when they are wanted, all the "traps" and their drivers were out for the morning. Seeing how disappointed I was, she brought her womanly wits to work, and after a short absence came to me with the information that her husband had a pony which he valued very much, and which he did not hire, but which, under the circumstances, she thought he would be willing for me to have if a driver could be found. I am used to horses, but I was not used to the road to Drayton. Fortunately, a young man happened to come in,—and, to make a short story of it, in a little while we were driving through the high street of Atherstone.

The pony, which my driver told me was the fastest trotter in the neighborhood, and could go over a five-bar fence without difficulty, did credit to his reputation. He fairly dashed along, while the youthful Atherstonians, to whom he seemed no stranger, cheered him as he passed them. Fortunately, the weather was, for the hour, perfect; it had rained

early in the morning, and it rained again in the afternoon, as it had done every day for a month or more; but, for my visit, nothing could be more favorable. Like all English highways, the road was excellent. It is the old road made by the Romans, and it does credit to them and to those who have cared for it after them. In a little while—too soon it seemed to me, so enjoyable was the drive—we were at Fenny-Drayton. As we drove away from "The White Hart," my kind hostess called out, "You must be sure to see the monument," and so my driver, an intelligent young fellow, at once drove to George Fox's monument, of the existence of which, up to this visit, I had been ignorant.

It is a plain pyramidal shaft, of light colored stone, twelve or fifteen feet in height, having this inscription:

TO THE MEMORY OF GEORGE FOX,
THE FOUNDER OF THE SOCIETY OF FRIENDS.

Born near this spot—Fenny Drayton,
A. D. 1624. Died A. D. 1690,

And was interred in Bunhill Fields
Burial Ground, London.

Erected 1872.

It is placed close by the roadside, in a pretty little grove of oak trees, and near it were growing bushes of hawthorn and the rose. The monument, I was told, was erected by a gentleman named Bracebridge, himself not a Friend, but an admirer of George Fox. He was the last representative of a family who held the Lindley Hall estate, which includes all the parish of Drayton. The estate is said to be charged by him with £5 per annum to care for the monument.

Across the field, opposite, are two brick houses, built together, in one of which, it is said, George Fox was born. They are three stories high—plain, unpretending buildings, with floors of brick, and deep, old-fashioned fire-places. The people living in them were simple cottagers, who had, however, heard of George Fox—the Quaker.

Then we drove to the Rectory of the parish church to which George Fox's parents belonged. The Rector was not at home; but a clergyman acting as a substitute was very kind, and gave me every facility for seeing the church building itself. This is very old—the doorway is said to be Norman. There are many old tombstones in the chancel, and an elaborate monument of recumbent figures at the side of the aisle. On one the inscription was rather an odd one, saying that he to whom this was erected had *for forty years suffered from the gout*, and that his age (or the age of the gout, it was not quite clear) rendered vain all medical skill!

Here for many years Christopher and Mary Fox had worshipped; here their grave and thoughtful boy—grave and staid far beyond his years—sat and pondered over the mysteries of life, and, perchance, his own mysterious future. The old walls, with the same tablets, the tombs which were here two, and even three centuries ago, are here now, but whatever there may have been in the olden time, there are no pews here now, but plain rush-seated chairs, which the poorest may freely occupy.

I shall always retain pleasing recollections of my

visit to Fenny-Drayton, but why it is called *Fenny* I cannot imagine; I certainly saw no fen or marsh near it. It is indeed a small hamlet with a few houses widely scattered,—very rural, very pretty, and in the heart of beautiful England.

The long-continued rains had made the grass luxuriant in its growth, and it seemed to fairly rejoice in the unwonted sunshine. There are noble trees and pleasant lanes in this, "my own country," as George Fox calls it; but where, as he tells us, "in great sorrow and trouble I walked many nights by myself." The very sheep in the fields seemed as though they might be the lineal descendants of the flocks he had tended, and I felt largely repaid for the effort I had made to find and to visit the birth-place of him of whom our great founder, William Penn, his younger friend and associate, has written: "*Many sons have done virtuously in this day, but thou, dear George, excellest them all.*"

Our little rat of a pony brought us back in a hurry to Atherstone, scarcely giving us time to see the old church building of Mancetter, where young George Fox had once vainly gone for counsel. As we drove through the street of Atherstone my attention was arrested by familiar names on the houses and the shop windows,—*Underhill, Pickering, Savery*, and, on one of them, the name of *Fox*. I made careful inquiry, but failed to find anyone who could trace his ancestry back to "righteous Christer."

A pleasing surprise awaited me on my return to "The White Hart." It was not yet quite time for luncheon, and, in the coffee-room, on the table, I found a large *Encyclopædia* open at the biography of George Fox! There was not much in it with which I was not familiar, but it was deeply interesting to me to be thus reading it close by his birth-place, and in the very street, if not the very house, where as a boy he had often visited.

My host of "The White Hart" was now at home, and gave me much interesting local information. From him I learned that Mancetter had witnessed, some centuries before, the execution of Christian martyrs. I wondered then, and I wonder now, if this was "the stock of martyrs" to which Mary Fox belonged.

A little later in the day we had such a good luncheon served, and so nicely served, that I cannot but recommend those of my friends who may make a pilgrimage to Fenny-Drayton, to stop, as I did, at "The White Hart" inn, even though it may not be the greatest house of its kind in Atherstone.

NEWS OF FRIENDS.

WESTBURY QUARTERLY MEETING.

This meeting was held in New York, First month 26th. The large meeting-house on Rutherford Place was well filled by the members of the meeting and many Friends from other quarterly meetings who were in attendance. The meeting for worship was opened by a brief supplication by Robert S. Haviland. There were also addresses by Charles M. Robinson, Isaac Hicks, Robert S. Haviland, Thomas Foulke, and others. The remarks covered a considerable range of Christian testimonies, prominent among which was the exhortation to maintain the

established order of our meetings, and not to be discouraged if the meetings are small and silent. We shall know the will of God by getting into stillness and listening to the still small voice that speaks in the soul. We should remember that our meetings are not lecture seasons, and should not expect carefully prepared sermons.

In the meeting for business the committee in charge of the educational fund of the Quarterly Meeting made a report, and was continued. The five queries to be considered at this time were read, with their answers. The Query in regard to plainness and simplicity called forth an earnest exercise from several Friends that we should not allow the testimony to degenerate into a traditional formality. We should adopt in dress a style that is simple and avoid needless expense; but not encourage the wearing of any particular shape of garment.

In the afternoon there was a meeting of the Yearly Meeting's Committee on Philanthropic Labor. The attendance was large, and a lively interest was shown in each of the subjects brought to the consideration of the Committee.

The sub-Committee on Temperance reported that conferences had been held which were beneficial especially in the direction of bringing more prominently before the public our testimony in relation to this important subject. One of our quarterly meetings, Shrewsbury and Rahway, has a standing committee on the subject which has held a conference at the close of each meeting. Purchase Quarterly Meeting also maintained a standing committee. The recommendations of the Executive Committee of the Union for Philanthropic Labor were presented and read. Each branch of the recommendations was referred to the sub-committee having charge of the special subject.

The sub-committee on Arbitration presented an account of the visit to Washington that its delegation made in company with representatives from New York Yearly Meeting and from the Baltimore Yearly Meeting's Committee. (A narrative of this visit was published last summer in the *INTELLIGENCER AND JOURNAL*.)

William M. Jackson, chairman of the Sub-Committee on the Education of the Colored People of the South, described the character of the work carried on at Aiken and Mount Pleasant schools, and spoke of the means employed by New York Friends to aid those that have consecrated themselves to this work.

Stephen R. Hicks recalled the minutes that were contained in the records of early quarterly meetings stating the number of pounds, shillings, and pence that were contributed by the Friends in attendance, for furthering benevolent and charitable works. He expressed the opinion that it is desirable to renew this ancient custom, and named the work of aiding the schools in the South as a proper channel into which these contributions be directed.

Aaron M. Powell directed attention to the prospect that, at the session of the new Congress, probably to be held in a few months, the measure originated and advocated by Senator Blair of New Hamp-

shire, providing for National Aid to Education, would be urged upon the consideration of the law-making power. He asked that Friends be active in the exercise of their influence in behalf of this important and valuable measure.

The consideration of the subject of Prison Reform showed that there are many directions in which the work of Friends is called for. The unfortunate condition of idleness existing in the prisons of the State of New York in consequence of the recent passage of the Yate's bill, which forbids the sale of the products of convict labor, calls for active work in securing the early repeal of the law. Influence is also needed in favor of securing a separate prison for the detention of women convicts of New York City and Brooklyn, and in enforcing the law lately passed for the appointment of matrons in police stations.

While the consideration of the other subjects comprised within the range of the Committee's work was not extended; it was shown, in the brief time that could be given, that no subject referred to a sub-committee failed of earnest consideration and timely labor as the opportunity was presented.

J. M. C.

SWARTHMORE NOTES.

The engineering students in the senior and junior classes went to Phoenixville on last Fourth-day afternoon and inspected the great iron works there. They were accompanied by Professor Arthur Beardsley and had an interesting and instructive trip.

—Dr. John K. Shell, the director of Physical Culture, is giving excellent satisfaction in his work with the boys. While athletics at Swarthmore are well regulated, and are not carried to the extremes characteristic of some institutions, the college has a high standard and is much respected in athletic circles. The motto of the college Athletic Association, "*Mens sana in corpore sano*,"—a sound mind in a sound body,—well expresses the aims and ends of the athletics at Swarthmore. Besides three hours of required exercise in the gymnasium each week, the young men in special training take bi-weekly runs over the country, which are very beneficial to them.

—Margaretta Walton addressed the meeting on First-day, and appeared in supplication.

—Professor Seymour of Yale College, the Secretary of the Association of Colleges contributing to the support of the American School of Classical Studies at Athens, has invited Swarthmore to join in the work. Only about twenty of the best colleges and universities in the country hold membership in the association, and the invitation to join is a compliment to Swarthmore. Professor Appleton, whose connection with Greek literature naturally interests him in the project, is making efforts to enlist the college in the association as he considers that it would incidentally be of advantage for Swarthmore to do so.

—Professor Ferris W. Price, having been granted a year's leave of absence, will start for a year's study in Europe shortly after Commencement, in Sixth month. He will make his headquarters with his

family at Leipsic, Germany, but he expects to travel in that country and England.

—On Seventh-day evening the students held a very pleasant college reception, which was attended by nearly all of the members of the college classes and several of the Faculty. An agreeable innovation was introduced in the shape of attractive little cards, dividing the time of the reception into periods of a few minutes each, and the spaces were to be filled out with the names of conversational partners for the evening. These cards were an idea of the committee in charge, and were given to each guest. They caused a pleasant variety and prevented too much monopoly of attentions, also making interesting souvenirs of the occasion.

—Dr. William C. Day, Professor of Chemistry, contributed several valuable articles to the recently issued reports of the U. S. Geological Survey. Dr. Day has recently been elected Secretary of the Chemical Division of the Franklin Institution, Philadelphia.

ORTHODOX FRIENDS.

In his paper in the *Friends' Quarterly Review* (republished in this journal), Edward Grubb says of "modern Quakerism" that it "hesitates to say, even if it does not deny" that the "Light Within" is a gift to all men. By "modern Quakerism" he means, of course, that of the English body, and of the Friends in the United States whom it recognizes. The *Western Friend*, (Wilbur) commenting upon this statement, says that "modern Quakerism" does deny the principle of the Light Within, "and has laid down meetings and has disqualified ministers for service because they believed it."

Friends' Review says: "The bane now threatening us is the adoption and carrying out of the idea of clergy and laity; there is no Quakerism, no primitive Christianity in this."

The *Western Friend* (issued at Varck, Kansas, by Cyrus B. Harvey), in its issue for Twelfth month, appeals to those interested in its publication to make some exertion to maintain its subscription list. It has been issued nine years, and is the organ in the West of those who have withdrawn from the revivalist Orthodox bodies. In the course of the article it says: "No doubt we have often erred, but we can say in truth, that from first to last, we have always said just that which we believed ought to be said, entirely independent of the thought of whether it would be approved by friend or enemy. In several cases, this course has lost us the support of 'influential' Friends, who made their contributions and support contingent upon conformity to their individual views. We have preferred the loss of these, rather than the freedom of the *Western Friend*; and the steady support of more than a thousand Friends for eight years is a gratifying evidence that far the larger part of our conservative Friends approve of this untrammelled course. But our greatest loss is by death. As the death roll grows longer it becomes

more and more apparent that their places on our subscription book can hardly be filled by new names."

* * *

The *Christian Worker*, of Chicago (Revivalist), in its issue of First month 24, says: "Gospel work in Iowa has assumed large proportions; a great number of meetings are in progress. Our business letters and private letters, the many straws as well as the more powerful evidences, show that the yearly meeting is remarkably active in soul saving service, by both evangelistic work and the settlement of pastors."

A TRIBUTE TO MARY L. ROBERTS.

Editors INTELLIGENCER AND JOURNAL:

In the departure of Mary L. Roberts (whose death occurred Sixth month 18th, 1888, and was then noted in the *INTELLIGENCER AND JOURNAL*), I am carried back half a century to the time I entered her city home a boy from the country, a stranger with neither friends nor relatives. She and her husband, B. Rush Roberts, had been recently married, and she at that time was even more afflicted than in after life, requiring constant watchfulness on his part. Seldom have I met a couple presenting evidence of a more loving, and congenial, or more unselfish attachment for each other; it may truly be said they were one in spirit. During my stay with them, and it lasted several years, none but the kindest words ever passed their lips,—and it is the home, with its daily and hourly communications, that reveals the true characters of men and women.

At this time their means were limited, but they were so perfectly united in view that everything worked nicely, and both made every effort to make their visitors comfortable, and they were many, for a meal was seldom eaten without the presence of friends, who were treated in a manner that nothing but genuine hospitality could dictate. Especially at quarterly and yearly meeting times Friends always found an open house with the best their means permitted and kind thought suggested, at their service. Young as I was, I could not help observing the contrast between this home and too many others, and this was most forcibly impressed upon me, and I have often said the few good qualities I possessed could be traced to their example. From the time I entered their house, a perfect stranger, I felt at home and happy, nor can I recall a single incident that gave me the slightest pain. In the years that have since followed, scarcely a day passes that I do not recur with pleasure to my life there, recalling many a pleasant incident prompted by her kindly thought for her family.

It is useless for me to refer to her great value in the Society of Friends, of which she was a devoted member as well as her husband; all who knew them know it, but as she often said, I was one of her boys, and I cannot pass her death by without some expression of my regard. Friends, relatives, and the public have lost in her one not to be easily replaced.

A. P. SHARP.

Baltimore, First month 15.

AN IMPORTANT CORRECTION.

Editors INTELLIGENCER AND JOURNAL:

In the article on the "Objects and Methods of Work of the Young Friends' Association," published in the last issue, there are two slight errors which I desire to correct.

In reference to the membership of the new organization I am made to say (in regard to young Friends) that we want "those inside the strict line of membership." It might be inferred from this that we wanted those *only*. What I intended to say (and what was probably in part overlooked by the typographer) was that "we want those outside, as well as those inside the strict line of membership." It is not the intention to limit membership strictly to members of the Society of Friends. While those interested in the new Association desire that all Friends, both old and young, should join it and aid in its proposed work, it is also hoped that all who approve of its objects, and are in any way interested in the Society of Friends may also become active members.

The work referred to in the published article as "Tanney's History of the Society of Friends" should of course be "Janney's History,"—a typographical error.

Very respectfully,

ISAAC ROBERTS.

Norristown, Pa.

EXPERIENCES OF PIONEER LIFE IN CANADA.

[Samuel Haight, of Yarmouth, Canada, a Friend well known and esteemed there, has contributed to *Young Friends' Review* his recollections of the pioneer days in Canada, seventy years ago. They contain many details of a personal nature, but these serve to make the account more vivid and real. It will be interesting, we think, to our readers generally, as well as those of the northern communities.—EDS. INTELLIGENCER AND JOURNAL.]

I HAVE had it on my mind to write, from personal recollections, a brief narrative of the various trials and afflictions as well as of the joys and blessings of my parents and their family, from the spring of 1817, at which date my father and mother moved from Westchester Co., N. Y., with nine of their children, viz: Daniel, Mary, James, Rebecca, Esther, Reuben, Samuel, Ephraim and Hannah, leaving my eldest sister, Phebe, married to Henry Powell, and settled in Poughkeepsie, N. Y. My parents' names were Reuben and Sarah Haight, formerly Wright. Father bought 1,000 acres of land, mostly pine land, with a small grist and saw mill, also a carding and jutting mill, located where it is now called Otterville in South Norwich. At that time there was a scarcity of provisions, and prices were very high, and my father commenced building a grist mill and making improvements, which caused a large outlay, and very hard labor almost day and night, until a reaction took place in prices, which caused him in 1820, to turn everything over to his creditors. At that time the assets were more than the liabilities, but the creditors hoping to realize more, kept the property for a time, but it declined in value, and was disposed of without satisfying their claims. There is a grist mill now

standing on the same site—a monument of remembrance of their losses and trials.

A little prior to 1820, John Moore and Elias Moore had located and settled on lands in the Township of Yarmouth. They were special friends of my father's and had bought a lease from Government of a clergy Reserve lot in the Township for nine dollars, which they presented to father. One-seventh of the land at that time was Clergy or Crown lands which Government leased for twenty-one years at a nominal rent—the first seven years \$3.50 each year, doubling every seven years. In the spring of 1821, the said John Moore engaged Merritt Palmer and my brothers, Daniel and James, to chop and clear land on his farm on the following terms: He, John Moore, was to find team and board and they to do the work, each to have one-quarter of the crop.

Previous to Father's leaving Norwich my sister Mary was married to a young man by the name of John Weeks; this Weeks being a millwright entered into partnership with Jacob Birdsel and built a gristmill one-half mile south of what is now called Richmond, on the Otter Creek, in the Township of Bayham, in the year 1822; and in the fall of 1821 my father moved to Yarmouth, into a part of the log house owned by Isaac Moore, who was a very hospitable man. I can truthfully say that all who became acquainted with my father's situation and that of his family showed great kindness and sympathy. We now lived $1\frac{1}{2}$ miles from the lot father's lease covered, so we commenced to build a log house in the winter of 1821 and '22,—brothers Daniel and James assisting. It was one mile in a dense forest. We brought what lumber we required for flooring and window frames from Norwich, a distance of forty miles, mostly through woods almost impassable at this time. I was near twelve years old. The house was built near a tamarack swamp connected with a long black ash swale with a spring proceeding from the swamp, which made it a very favorable resort for the wolf and wild cat which seemed to think we were intruders on their domain, and during the night particularly they were heard almost without cessation, and if we look at it unselfishly we can hardly blame them. To return to my narrative, in the fall of 1822, after the crop matured on the above named John Moore's farm which was to be shared equally, my brother Daniel being very homesick, sold a hundred bushels of wheat to Elias Moore for one York shilling per bushel, to realize means to return to our relatives in Westchester Co., N. Y. I can well remember that, at that time, it was a rare thing to see a shilling for a circulating medium, we used our productions, such as 20 bushels of wheat and 15 of corn for a cow, or four bushels of wheat for 6 or 8 yards of cotton. We mostly manufactured our own clothing from flax or tow. A lady's dress of such material would outwear four or five such as we now see, and many a pair of coarse, striped linen and tow pants I have worn. A few products would demand one-quarter or one-third cash. In this way we were enabled to pay our taxes, which were very light—no court house to build, no officers to pay. The nearest court house was at Victory

village, seventy miles east. Brother Daniel returned to New York state, remaining there about one year, then came back with a one-horse wagon, old-fashioned. Elliptic springs were not known here in those days. He also brought a box of second-hand clothing for the family's use. The horse and wagon was especially to enable mother to get out to meetings, she being a public minister amongst Friends from the time I can first remember her, and father was an elder until his death. They were both birthright members. I shall never forget how rich I felt, yes, the richest day I think I ever experienced, when we received the box of second-hand clothing and the one-horse wagon, donated by our relatives.

In the spring of 1822, sister Mary was taken sick at the Otter, near Richmond, and mother was there waiting upon her. I remember of going with a horse to bring her home—walking a part of the way and sometimes riding on the horse behind mother. Mary was soon after brought home and died of consumption the 7th of 11th mo. 1822, aged 23 years, 2 months and 17 days. Her husband came and was with her until she died. She left one child named Phebe. In 1823, I cannot say in which month, father's creditors appeared to justify themselves in sending officials to take whatever they found worth taking, and also took my father or rather left him with the promise that he would meet them at a designated place on Talbot street, as they told him they could not bear to see him part with his family. He met them as agreed upon, and was nearly two years in Victory jail, at Long Point. At that time imprisonment for debt was lawful, even for a very small debt. He did not remain very long in close confinement before there were bondsmen offered to bail him out on limits. I have often heard him relate that there was a school in the village, and there was a report circulated that there was a white-headed Quaker in jail, which came to the ears of the children and excited their curiosity to see what kind of a creature it could be. Accordingly they slowly approached his room, and he mildly and pleasantly spoke to them and told them he wanted to write them some pretty verses and wished them to come again to get them and commit them to memory and recite them to him. They did as requested, and this opened the door for multiplying his friends in the village in so much that the cupboard was filled with abundance of the delicacies for the physical man. He was soon allowed as much limit as his peculiar condition admitted for his comfort. He was very expert in catching pigeons, which were very numerous then, and he furnished the neighborhood with an abundant supply. During my father's confinement in jail my mother went and stayed with him for seventeen months, during which time she had a severe attack of bilious fever. Dr. Troyer of Long Point Bay doctored her without money and without price. I trust he received his reward.

Father was given his liberty I think in the fall of 1824. During the four years previous to this we made but little progress in clearing land. Two more children had been added to the family since our leaving New York State, viz: William, born in Nor-

wich, and Sarah E., who was born in Yarmouth, both of whom were delicate. Brother Reuben R., next older than myself, was always troubled with a cough, and was able to do but little. The other members of the family had to work out to get the necessities to live, so it seemed very hard to make much progress in clearing land. In the year 1826, brother Reuben was taken more poorly and departed this life the 3rd of Fourth month, 1826, aged 17 years, 10 months and 9 days, which was a great trial to all of us, especially to me, he being next older than myself.

The following year, 1827, brother James took the horse and the one-horse wagon that our friends had sent us, and took mother back to visit her friends in New York. While there James went to one of his uncles who was a hatter by trade, and was put forward learning the trade. Shortly after the yearly meeting in New York, in 1828, being the time of the separation, at which they both attended, they started again for Canada, James bringing a journeyman hatter with him. He commenced the hating business in the log shop on the same lot we occupied, and but a few rods from the house, the material for which Brother Ephraim and myself had prepared before he came, and after he came it was put together. Brother Daniel, after his return from New York State, took jobs of chopping in the neighborhood until he was taken with hemorrhage of the lungs, after which he lived only about a year, dying the 3rd of Eighth month, 1827, aged 30 years, 9 months and 22 days. My sister Rebecca had been slowly going into a decline for three or four years prior to her death, which occurred the 30th of Twelfth month, 1828, in the 24th year of her age. This sister was very dear to us, as we were deprived of all opportunity of getting school learning: she wrought hard in her delicate state of health to teach us all she could.

These were dark days to me, and I am well aware they were to other members of the family. Ephraim and myself were young, I being sixteen and Ephraim fourteen years old. Brother James found it was no place in the woods for his business, where it was hard to be found by the public, so he removed to St. Thomas, opened a shop, and carried on the manufacture of hats there, and being anxious to learn the trade, and father willing I should, I went with James in the year 1828. My sister Esther came and kept house for us in St. Thomas. This left the family still more helpless all being more or less feeble, except brother Ephraim. I was away nearly one year when father became discouraged and proposed to break up house-keeping, and he and mother go and live with brother James where he could do more in the shop than he possibly could in clearing land, leaving the other members of the family to find homes as best they could. This proposition of father's seemed to take very great hold of sister Esther's mind, and she sought some other way to pursue. She spoke to father of how hard it would be not to have a father's home to go to, even if they, the children, worked out. Father seemed willing to do anything possible to keep a home, and proposed that if I would come back he would give all up to Ephraim and myself if

we could pay for the farm, make a comfortable home for them, and some provision for the two youngest children.

James married Sarah, daughter of Isaac and Charity Carman, I think, in the spring of 1829, and sister Esther had gone home. I trust I never shall forget the conflict of mind for three days and nights before I was decided to return home. It presented itself as a duty I owed to my parents, brothers, and sisters. Brother Ephraim and myself accepted this responsibility in the year 1829, I being nineteen and Ephraim seventeen years old.

In 1832 Sister Esther was married to Merritt Palmer, and in 1834 we parted with our beloved sister Hannah, beloved by all who knew her, who died of consumption, aged nineteen years, seven months, and five days.

Thus we see the afflictions that our parents passed through as well as their children in thus having them removed in the bloom of life. I was blessed to be with them all, and enabled to help alleviate their wants, as far as poor, frail man could do, for which I have received a rich reward.

From 1834 we were blessed to be longer without serious illness in the family than for many years previous to that date. We were six in family. Ephraim and I wrought hard. One year we chopped and cleared twenty-six acres of heavy timbered land, sowed it with wheat, and fenced it. The same year we gave a job of chopping and clearing ten acres more. This we also sowed with wheat. That made quite an opening for one year.

Thus we continued until I was married, which was on the 17th of First month, 1839, to Phebe, daughter of Cornelius and Matilda Mills.

We had in possession at this time a farm of 300 acres, part paid for. This property was equally divided, also all goods and chattels except a crosscut saw, broad axe, a five-pail kettle, and a large pair of steel-yards, which both wanted occasionally. These articles are with us at the present time (1886). I then moved on my part of the farm. Father, mother, and Sarah E. remaining with Ephraim.

On the 27th of Seventh month, 1839, we were again brought into a deep baptism by the death of our sister Esther Palmer, aged 33 years, 9 months, and 23 days. My brother William not being able to do any hard work, and our brother-in-law, Henry Powell, wishing him to go as clerk, he being a merchant in Poughkeepsie, he went in the spring of 1840, remaining there about two years. Ephraim and myself had previously agreed to give him a clear deed of 50 acres of our land, by his staying with us until he was twenty-one years of age. Yet he preferred to go, and sold his land to us. On his return he lived with me one year, then married Mary Ann Taylor, daughter of Elisha and Elizabeth Taylor, and settled on a fifty-acre farm near here. My father, mother, and sister Sarah had a great desire to visit their relatives in Westchester Co., N. Y., and Ephraim and myself feeling anxious they should, though financially we were poor, we put forth every energy and succeeded in raising means for them to go. They started in the spring of 1841 and were gone over a year.

Ephraim and myself mortgaged our wheat on the ground to raise money to bring them home on their return in 1842. They remained with Ephraim until after his marriage to Elizabeth, daughter of Amasa and Phebe Chase, in 1848. After which time they lived a part of the time at my house, until father's death which took place the 2d of First month, 1851, aged 81 years, 11 months, and 29 days. He gave satisfactory evidence that he had overcome the world, and was fully prepared for the rest of the righteous.

After father's death, mother and Sarah E. moved into a house very near ours and got along nicely. Ephraim and myself furnished them with all the necessities of life until mother's death, caused by paralysis, which carried her away in two or three days. She departed this life the 25th of Fifth month, 1853, aged 78 years and 3 months.

After mother's death Sarah E. married Randolph Johnson, who owned a farm near here, with whom she lived until his death, which occurred some years after.

Brother James, at his marriage in 1830, was very prosperous in business but became a heavy loser by endorsing papers for a company in York State, who were doing a heavy business in wheat and other produce in Canada, but who failed to redeem their papers and left him with \$40,000 of bank debts to pay. This caused him and his family a great deal of trouble and anxiety. His health was not good at the time, yet he was enabled to satisfy the banks and save a sufficiency to make himself and family comfortable up to his death which occurred on the 22d of Second month, 1877, aged 76 years and 5 months.

In 1854, sister Phebe, who married Henry Powell, who remained in Poughkeepsie over 40 years in the mercantile business, with her husband moved to Canada, and bought a farm of me, across the road from our farm. They built a house on it, but before moving into it, sold the farm, returned to Poughkeepsie, retired from business, but remained there until his death. They were in Canada about two years.

Sister Phebe, after her husband's death, lived in Poughkeepsie with her son, Henry, for many years but later moved to Brooklyn, N. Y., and there lived with her daughter, Sarah C., until her death, which took place on the morning of the 16th of Twelfth month, 1883, aged 89 years, 2 months, and 19 days.

Brother William died at his home in Union more than two years previous to this—on the 24th of First month, 1881, aged 62 years, 4 months, and 14 days.

We see how changeable and perishable are all material things, in which myself and wife have had a great share of experiences, and I trust we feel thankful to the All-Wise Father, the Sustainer and Upholder of all those who trust in and obey him, who stilled the troubled waters until there was a great calm. This Power ever did, and ever will, I am satisfied from a degree of experience, sustain and raise the desponding mind, and enable it to bear up under the most severe trials that may be meted to us, for the trial of our faith. Persuaded I am, if we faint not, there will be a deliverance experienced, that will cause the soul to rejoice even in the furnace of affliction

which burns all that is consumable until the pure life reigns victorious. Then can we kiss the Rod that chastiseth us, saying, "Thou doest all things well."

In a measure we know how to be abased, and also how to abound, to rejoice, and to mourn, but in all conditions of life we hope to rejoice that we have thus far been spared. At this time my age is seventy-six, Phebe's nearly sixty-eight. We are living on a part of the farm that was taken up by us sixty-four years ago. Brother Ephraim also remains on the other part.

I feel thankful, I trust, that I can say that all of the above relatives are in easy circumstances financially, a blessing among many other blessings that should be prized by all considerate minds, yet to be in obedience to the Author of all our sure mercies. Feeling that my sun was fast nearing the western horizon caused me to leave this tribute to the memory of my parents, brothers and sisters who have passed on a little before me, also that our descendants in after time may have some knowledge of what their predecessors passed through in their pilgrimage, and in their day and time.

JOHN G. WHITTIER.

GREAT master of the poet's art!

Surely the sources of thy powers

Lie in that true and tender heart

Whose very utterance touches ours.

For, better than thy words that glow

With sunset dyes, or noontide heat,

That count the treasures of the snow,

Or paint the blossoms at our feet,

Are those that teach the sorrowing how

To lay aside their fear, and doubt,

And in submissive love to bow

To love that passeth finding out.

And thou for such hast come to be

In every home an honored guest.—

Even from the cities by the sea,

To the broad prairies of the West.

Thy lays have cheered the humble home

Where men who prayed for freedom knelt.

And women, in their anguish dumb,

Have heard thee utter what they felt.

And thou has battled for the right

With many a brave, and trenchant word,

And shown us how the pen may fight

A mightier battle than the sword.

And therefore men, in coming years,

Shall chant thy praises loud, and long;

And women name thee through their tears

A poet, greater than his song!

But not thy strains, with courage ripe,

Nor holiest hymns, shall rank above

The rhythmic beauty of thy life.

Itself a canticle of love!

—Phebe Cary.

We know in part; the other part

Is hid in God, and only shines

In points of Glory on the heart

That moves towards him in Love's straight lines.

—Benjamin F. Larrabee.

LONGING.

THE thing we long for, that we are
 For one transcendent moment,
 Before the Present, poor and bare,
 Can make its sneering comment.
 Still, through our paltry stir and strife,
 Glows down the wished Ideal,
 And Longing moulds in clay what Life
 Carves in the marble Real.
 To let the new life in, we know
 Desire must ope the portal;
 Perhaps the longing to be so
 Helps make the soul immortal.
 Ah! let us hope that to our praise
 Good God not only reckons
 The moments when we tread His ways,
 But when the spirit beckons,—
 That some slight good is also wrought
 Beyond self-satisfaction,
 When we are simply good in thought,
 Howe'er we fail in action.

—J. R. Lowell.

"WEST" AND "EAST."

If there is, as legend says there is, such a thing seen through Western eyes as an "effete East," what are its precise territorial limits? In other words, where does such an East really end and the West begin? Or, to state it still differently, at what point on the map may one, if so disposed, put one's finger confidently down and say, "Here is the spot where the effeteness of the arrogant East abruptly ends, and in its stead is the unexpended fecundity of a liberal, untrammelled West?" While the matter is not one that will, apparently, in the immediate future give rise to serious international complication, it is, nevertheless, of no little domestic moment, and may, at some distant day, even call for state interference and adjudication at the hands of a boundary commission, to be chosen from the impartial outlying districts in the extreme north and south.

In reality, the problem of geographical separation would be one extremely difficult to solve to the complete satisfaction of all concerned. It is, for instance, not merely a broad question between Maine and Oregon, between Eastport and Portland, or even, possibly, between New York and San Francisco. On general grounds, it might be admitted that somewhere in the intervening space the line would certainly fall. On a somewhat closer examination, however, it will be found that facts other and more minute than mere latitude and longitude must be seriously taken into consideration. It may even be not unfairly assumed that the fundamental idea of East and West itself is only relative, and cannot be thus recklessly applied. Schenectady is west of Jersey City; and we all know that Oshkosh lies far to the westward of Kalamazoo. If, in the inquiry thus set on foot, the reasons for the necessary distinction were still more closely inquired into, it might even be shown that they who have thoughtlessly used the epithet in question themselves may fall under its ban.

When the division is finally made, it must be wholly irrespective of any mere sectional prejudice,

to which it should rise superior. The West, it may be supposed, will accept the judgment joyfully; while the East, from the very nature of the case, will be sure, wherever the line is drawn, to regard it with its accustomed equanimity. Only those who, in a possible re-distribution, may now for the first time be included under the term "East" will become even a little more intolerant than they who have longer borne the name. For purely practical reasons, apart from mere sentiment, the distinction here suggested ought soon to be made. It was on the island of Grand Manan, down in the Bay of Fundy, last summer, that a comment was made upon the scarcity in the community of young people of both sexes. "How is it," we asked, "that we see so few young men and women here?" "Well," the captain replied, "a great many have married and gone west." "West?" we said. "To what part of the West?" "Well," said the captain, "mostly to Boston."—*Atlantic Monthly*.

THE SUFFRAGE RIGHT OF THE COLORED MEN.

It was alleged in a newspaper report that Senator Hoar of Massachusetts had admitted, in an interview with ex-Senator Mahone, of Virginia, that it was a mistake to allow the colored men to vote,—as by the provisions of the Fifteenth Amendment. A colored man in New York thereupon wrote to Senator Hoar, calling his attention to this interview, and the latter answered as follows:

SENATE CHAMBER,
 WASHINGTON, Dec. 31, 1888.

My Dear Sir: I have never seen the alleged interview attributed to Gen. Mahone until this moment. I have never uttered the sentiment therein attributed to me, and never entertained it in my inmost thought. I don't believe it was a mistake to make the negro a participant in the functions of the Government or to clothe him with all the rights of citizens as fully as they are vested in his white brothers. I do not believe that Gen. Mahone ever said what is attributed to him. I join with him in saying that the colored race ought not to be urging their claims to office, even if they be put on the ground of their race or color. But I am also of the opinion that the white people ought to do the same. In selecting persons for public office those who have the appointing power should have regard to personal character and to public sentiment. In recommending a candidate to the appointing power regard should be had to the same qualities, but that is equally true with whites and blacks.

If colored people are here, they are here without their fault or even their choice. They are here to abide. They and the whites, in my judgment, will live together in harmony, each contributing their share to the welfare, the greatness, and the glory of their country, if only justice and education become the standing policy of the republic. If these shall not be the standing policy of the republic it will fail, whether white men or black men compose it. The chief object of ambition for our colored fellow citizen to day is to afford as many examples as possible of

personal worth. If they are industrious, temperate, chaste, seeking to bring up their children in all household virtues, in the love of country, in the fear of God, they will command the respect of all men, and will take quietly but surely their proper place in the republic. But neither of the three great constitutional amendments was a mistake, unless the republic itself, unless divine law itself was a mistake.

I am faithfully yours,

GEO. F. HOAR.

To John E. Bruce, Esq., 102 West Eighty-seventh street, New York.

WEBB.

THE CHILDREN'S AID SOCIETY.

THE seventh annual meeting of this Society was held on 23d inst. Those present could not fail to be interested in its report which stated that the number of boys and girls in the society's care on First month 1st, 1888, was 354, since which time 370 were received. Of the total number, 383 passed out in various ways, a large number going with their mothers at service, leaving 341 at present under the Society's sheltering wing. Since its organization 1,545 boys and 1,498 girls have been left in the charge of the society.

In a more detailed notice of this meeting and of the work of this Society the *Public Ledger* says: "The Children's Aid Society announce that they have organized forty counties of the State and that others are gradually falling into line. This means that neglected children, instead of being left with improper, intemperate, or abusive parents, are likely to be removed into other families, where they are welcome and where good care is expected and required to be taken of them, so far as the supervising committees in those countries do their duty. There is a certain sort of ability for work of this kind, which, while it is rare as a gift, may almost be made contagious in its spirit. The general agent of the society, at 127 South Twelfth street, Mrs. Wilson, is considered by the Society to have great ability for the work, and communicates much of her spirit to the branch societies organized, so that capable women throughout the State soon take up the ideas requisite for carrying on the work. 'We are only limited,' writes Mrs. J. Peter Lesley, one of the early organizers of the society, 'in the undertaking for want of public appreciation and support.'

"This society does not separate young children from their mothers where the mother has any good stuff in her at all. She is encouraged to keep the little creature with her, instead of boarding it out. There are many good places where a child of the domestic is not considered in the way, and lower wages are, of course, acceptable, in view of a good home under such conditions. The Society by its local branches asserts the idea of near-home regulating of these matters. It empties the almshouses by placing young children in individual homes, and it gives a real object in life to unfortunate mothers and a chance to make themselves respectable and useful, with better prospects for the child and better chances than they themselves have had. Such a society as the Children's Aid is a good insurance against misfortune and thriftlessness by setting their protégés on their

feet, instead of leaving them dependent on the public's gifts. The public in contributing to its support is thus saved considerable of other outlays for taking care of the improvident and thriftless. It is money in the city's pocket and in the State's treasury if such societies are aided to carry out the good and large aims they so thoroughly understand."

THE SOURCE OF STRENGTH.

BEHOLD a tempest tossed sea; fierce winds sweep down upon it, its rocky shores look uninviting and its breakers perilous to yonder man in his frail boat. He is striving toward a point; how he labors, gaining no headway it seems, yet in his face there is a fixed look that shows a purpose.

As the eye scans the coast line more closely a narrow opening appears, and beyond it, a land-locked bay. Here the water is calm, and upon its surface the weakest bark may ride in safety.

But see! the boat is gaining. The elements offer less resistance as the oarsman nears the point where his only refuge lies, and with trembling hand he guides his craft into the peaceful water. Here he may rest and take courage; here his strength will be renewed, and his almost nerveless hand find its power again. As we behold him silent, calm and trustful a new life is coming to him, a power that he lacked before. But does he need renewed strength for so quiet a place or is this not his scene of labor? We see that his duty lies outside, where the conflict is, and thither he must go after a brief season of helpful quiet.

When he returns to his appointed place how is it that all seems so changed? He appears to have power to say to the elements "be at peace," and his strength has grown superior to that with which he battled almost hopelessly before, so that he conquers easily. Would that every mariner on the stormy sea of life knew of the entrance to the quiet haven?

Do the mists and the fogs hide from our eyes this secluded entrance? They shall be cleared away. Does our appointed task seem greater than our strength to perform it? In the brief stillness, when the spirit goes apart, strength equal to every emergency is found. Do the waters of affliction threaten to swamp our frail craft? Turn to the inner life for consolation. No power without us is equal to that Power within, which is standing ready to help us when we appeal to it, but like the boat on the stormy sea, we must turn the head in the right direction, and, if need be, struggle to enter the narrow way in our own souls.—*Selected.*

NEWS AND OTHER GLEANINGS.

—The Friends of Rising Sun, Md. and vicinity, members of West Nottingham Particular Meeting, have organized a social circle which meets bi-weekly at the homes of the members. A late meeting was held at the home of E. R. Buffington with 31 members present, together with several visitors. The object of the Circle is to encourage literary and religious thought and cultivate our social natures by offering an opportunity for free mingling of the old and the young. The last meeting was held on the evening of the 25th ult., at the house of Ellis P. Passmore.

—A correspondent of the INTELLIGENCER AND JOURNAL, at Lumberton, N. J., sends us a paragraph to chronicle the observance, on First month 14th, of the twentieth anniversary of the marriage of Caleb and Keziah E. Wilkins. A certificate was read and signed by those present, and words of exhortation and encouragement were handed forth by Joseph Hornor and Rebecca J. Cowperthwait. A part of the evening was devoted to recitations, after which, at a seasonable hour, the company separated.

—One of the most obvious of the advantages of the electric light is that it can be put in use when a flame of gas or oil would perish from lack of oxygen. The Hoosac Tunnel, on the Fitchburg Railroad, Mass., has hitherto been unlighted, all signalling of trains being done by means of explosion of torpedoes. The tunnel is, moreover, continually full of smoke, gas, and sulphur. About a month ago, trial was made of an electric plant which will furnish the tunnel 1,200 large-sized lights. These are placed 40 feet apart on both sides, and alternating, thus making one lamp for every twenty feet. A small building at the west portal contains the engines, dynamos, and other necessary machinery.—*The American*.

—On December 25th there died at Naples the eminent statesman, Signor Mancini, formerly Prime Minister of Italy. He will be honorably remembered, also, as a principal leader in efforts for humanity. Probably no statesman of modern times has labored so perseveringly and spontaneously to incorporate the principle of International Arbitration into practical diplomacy. Mainly through his interposition, an Arbitration Clause has been inserted in about twenty Treaties concluded on various occasions between the Italian Government and other countries.

M. Mancini was also the most influential leader of the movement which has finally resulted in the total abolition of Capital Punishment in Italy.—*Herald of Peace*.

—The Babylonian expedition of the University of Pennsylvania, according to latest advices, have commenced making excavations at Bagdad in search of archeological wealth. The labors of the expedition will be limited to a month, as the hot season will commence shortly, when the rise in the river inundates the low lands and makes exploration impossible.

—The Abbe Genthail, a professor of philosophy, who died in France the other day at the age of 83 years, directed that his body should be carried to the grave by six poor men, two of whom should be Protestants, and all of whom should be fathers of families. In closing his will he exhorted his heirs and friends to practice religious toleration, for although dying in the faith of his fathers, the lessons of life had taught him that toleration toward persons of every creed was an essential condition of Christian charity.—*N. Y. Evening Post*.

—A colored woman, Mrs. Whetsel, supplies ice to St. John, New Brunswick, to the town of Carlton, and to all the great vessels and steamers in port. Her husband, in company with white men, carried on the business. He died about four years ago, and the widow could not secure a fair adjustment of affairs. With four children to support, she determined to engage in the ice business herself. She managed to get a ten-year lease on the nearest lake, built her ice house, and she is now the sole dealer in St. John, employing eight men, all white—in winter she employs sixty; runs five teams, handles over ten thousand tons of ice, and does more than a \$10,000 business annually.—*Public Ledger*.

CURRENT EVENTS.

THE want of understanding between this country and Germany concerning the course of the latter country in the Samoan Islands continues. Recent expressions by the German Chancellor, Prince Bismarck, are regarded as aggressive and not calculated to smooth the trouble.

SAMUEL M. FELTON, for many years a railroad president, and deeply interested in the steel manufacture, died at his home near Philadelphia, on the 24th ult., in his 80th year. He was the brother of Chas. C. Felton, who was President of Howard University.

In the election, in Paris, on the 25th ult., (the first day of the week), General Boulanger, the revolutionary candidate, was elected by an immense majority, (reported at 80,000), to represent that city in the National Chamber of Deputies. This evidence of his popularity, in a contest with the present government, has caused great excitement in Paris, and created apprehension generally in Europe. A revolution of some sort, it is feared, may be impending over France.

INFORMATION has been received from Seward county, Kansas, to the effect that many of the residents are on the verge of starvation. Appeals for help have been sent to various places. Seward county is in that part of Kansas that has suffered from crop failures, and many of those who went there with little money lost their all and are now forced to appeal to the charitable for help.

THE *Farmers' Review* says that in the winter wheat belt the condition of the crop is slightly below that of the corresponding date last year. Still the returns indicate that as yet nothing serious has transpired, and that the crop condition is a good deal better than might have been expected under the circumstances.

NOTICES.

* * * The Quarterly Meeting's Visiting Committee will attend Haverford Meeting on First-day morning next, at 10 o'clock.

* * * An adjourned meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will be held at Race street meeting-house, Philadelphia, on Seventh-day, Second month 9th, 1889, at 11 a. m.

JAMES H. ATKINSON,)
ANNIE C. DORLAND,) Clerks.

* * * Friends' Charity Fuel Association will meet this (Seventh-day) evening at 8 o'clock, in Parlor, 1530 Race street. WM. HEACOCK, Clerk.

* * * Quarterly Meetings in Second month will occur as follows:

1. Philadelphia, at Race street, 10 a. m.
2. Farmington, Macedon, N. Y.
3. Abington, Abington, Pa.
4. Stamford, Crum Elbow, N. Y.
5. Miami, Waynesville, O.
6. Salem, Salem, O.
7. Easton and Saratoga, Easton, N. Y.
8. Shrewsbury and Neway, Plainfield, N. J.
9. Pelham H. Y. M., Lobo, Ont.
10. Short Creek, Mt Pleasant, O.
11. Centre, Bald Eagle, Pa.
12. Dunesburg, Albany, N. Y.
13. Stillwater, Plainfield, O.
14. Blue River, Benjaminville, Ill.
15. Canada H. Y. M., Bloomfield, Ont.
16. Warrington, Monahan, Pa.
17. Burlington, Mt. Holly, N. J.
18. Southern, Camden, Del.
19. Bucks, Wrightstown, Pa.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 6. }

PHILADELPHIA, SECOND MONTH 9, 1889.

{ JOURNAL.
Vol. XVII. No. 57.

MAXIMUS.

I HOLD him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake,
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight.

—Adelaide Proctor.

THOMAS CHALKLEY.¹

THE venerable poet Whittier, in his essay upon Thomas Ellwood, says of the journals of early Friends, "Little, it is true, can be said as a general thing of their literary merit. Their authors were plain, earnest men and women, chiefly intent upon the substance of things, and having withal a strong testimony to bear against carnal wit and outside show and ornament. Yet, even the scholar may well admire the power of certain portions of George Fox's Journal, where a strong spirit clothes its utterance in simple, downright Saxon words; the quiet and beautiful enthusiasm of Pennington; the torrent energy of Edward Burrough; the serene wisdom of Penn; the logical acuteness of Barclay; the honest truthfulness of Sewall; the wit and humor of John Roberts, (for even Quakerism had its apostolic jokers and drab-coated Robert Halls); and last, not least, the simple beauty of Woolman's Journal, the modest record of a life of good works and love."

To these we would add the Journal of Thomas Chalkley. As we turn over the pages of the old and

time-worn volume, we cannot fail to admire the uprightness of character, and the earnest zeal of this ancient worthy, whose life was spent in devotion to the work of his master.

Thomas Chalkley was born in Southwark, London, in 1675, and was carefully nurtured by pious parents at a time when the Society of Friends was still in its infancy and its members had the enthusiasm of recent converts. He had a deeply impressive religious nature, and early dedicating his talents to the church, he became an honored and acceptable minister of the gospel.

He makes this record of himself, "There was a great concern on my mind, rightly to distinguish between the voice of Christ, and the whisperings of Satan; and thus it opened to me: that Christ, the Truth, always speaketh good and for a good end, and that there is a divine life to the soul in this speaking. Keeping under this exercise, the Lord appeared to me again and many times refreshed my heart with his goodness. And when I was in my business among men, I did witness the Holy Ghost, —the Comforter—to be near me; which was more to me than all the world, or the riches, glory, and beauty of it; the love of God being so sweet to my soul and spirit, my breathings, prayers, and supplications, were to the Lord, that my neighbors, acquaintances, and relations might also partake of the like precious faith and love which I enjoyed. In this concern I felt the gospel power of our Lord Jesus Christ to work upon my soul, and the word of God was a seed in my heart, growing and opening in me, speaking to me, and making my understanding fruitful in the things of his kingdom; and in that ability which was given to me of God, through his grace and spirit, I exhorted people to repentance and amendment of life; and I always humbly desired the help and divine influence of God's external word therein.

"On the expiration of my apprenticeship, having served my father seven years, I entered more strongly into covenant with my Heavenly Father and Master, to serve him all my days, through his assistance; and was soon after drawn forth, in the Spirit and love of Christ to visit the meetings of Friends westward from London.

"After I had visited the churches of Christ in divers parts of England, and had many sweet seasons of God's love, and many good opportunities with my friends and others in this nation, and after I had been at my father's and at my calling, a little after this north-country journey, I found myself engaged in the love of the gospel to visit Friends in America;

¹ A paper read Second month 24, 1889, in a Conference, after meeting, at 15th and Race Sts., Philadelphia, by Annie Cooper.

and having acquainted my friends and relations of my mind (they being willing to give me up) in order for the voyage, Friends of the Monthly Meeting gave me a certificate, and I had another from the meeting of ministers in London. My father, and several other Friends with me, took boat from London, and accompanied me to Gravesend, on the 21st of Tenth month, 1697, and I went on board the ship Josiah."

After a tempestuous voyage of three months in the wintry season, he and his companions found themselves within the Capes of Virginia early in the year 1698, and they immediately began their journey northward, visiting in turn Friends' meetings in Maryland, Pennsylvania, and New Jersey, going as far as Boston. He gives this account of his visit to Nantucket. "A minister (so called) had some discourse with me and asked, 'What induced me to come hither, being so young a man.' I told him that I had no other view in coming there, than the good of souls, and that I could say with the apostle that a necessity was laid upon me, and woe would be to me, if I did not preach the gospel. The chief magistrate of the island desired that I would have a meeting at his house, there being no settled meeting of Friends before I came; and after meeting he disputed about religion with me. I thought we were both poor disputants; and I cannot remember all that passed between us; he said 'I disputed with your Friends in Barbadoes, and they told me, that we must eat the spiritual flesh, and drink the spiritual blood of Christ: and,' said the governor, 'did ever any one hear of such flesh and blood; for is it not a contradiction in nature, that flesh and blood should be spiritual?' 'Oh, surely,' said I, 'the governor has forgotten himself; for what flesh and blood was that which Christ said, except ye eat my flesh, and drink my blood ye have no life in you.' 'Why,' said he, 'I do not think they were to gnaw it from his arms and shoulders.' I then told him, he had answered himself. Thus our dispute ended. And from that time forward they had a continued meeting."

Thomas Chalkley quaintly tells us of his marriage soon after his return to London from America in 1699. "I thought it my place to enter into a married state, and I acquainted my father of my design, and that I inclined to make choice of Martha Betterton, a religious young woman, whom I entirely loved for that piety, virtue, and modesty, which I beheld in her: I was in the twenty-fourth year of my age, and she in her twenty-first. I likewise acquainted her father and mother of my intentions to which both our parents consented; her father saying, when I spoke to him, go together, and the God bless you together. And my father said, if I was worth my weight in gold, she deserved me. The heartiness of both our parents in the matter was more to me than a portion of silver or gold, of which we had but very little; but our love to each other was very great, and being well and honorably grounded it was not easily shaken. So after consent of parents, we proposed our intentions of marriage to the monthly meeting to which we belonged. After twice publishing our intentions we had liberty to proceed to the solemnization of our marriage.

"Soon after I was married, I had a concern to visit Friends in the counties of Surrey, Sussex, and Kent, which I performed in about two weeks, and came home and followed my calling, and was industrious therein. When I had gotten something to bear my expenses, and settle my wife in some little business, I found an exercise on my spirit to go over to Ireland.

"After some months, I acquainted my wife and my father, with her father and mother that it was my duty to go over and live in America. To which proposal my father consented, though with tenderness of heart, considering that I must be so far separated from him. I also laid it before the monthly meeting at Horsley—down in Southwark, who consented to it, though somewhat unwilling to part with us, and gave us their certificate to let our brethren know that we were in love and unity with them and walked according to our profession. And when we were ready, and in order for going, we agreed for the freight of our goods and servants with John Snoudon, and shipped on board the Josiah."

Purchasing a lot of ground on the Delaware river, he made Philadelphia his permanent residence, and devoted himself to business; this, however, was frequently interrupted by religious visits which he felt called upon to make to the Bermudas and Barbadoes, and to meetings nearer home. In 1706, he writes: "A weighty concern came upon me to visit friends in the West Indies and some parts of Europe, as it might please the Almighty to open my way. As it was a long travel both by land and sea, and hazardous, by reason it was war time, and many privateers out at sea, I settled my affairs by will, and otherwise, that if I should not live to come home again, things relating to my outward affairs might be done honorably and well."

With the approval of his Friends at home he went to the West Indies and traveled through Great Britain and Northern Germany. The visit, embracing a period of three years, appears to have been a source of satisfaction to him. On his return he says: "I was kindly and tenderly received by my friends, who longed to see me, as I did them, and our meeting was comfortable and pleasant."

As master of a vessel, Thomas Chalkley made frequent voyages to the Bermudas, the West Indies, and Great Britain, and during these long and often perilous journeys, he felt it right to hold religious meetings regularly on shipboard and at the places of his temporary sojourn. These meetings were often interesting occasions, and we could wish he had given in his journal, details of the many incidents which must have occurred in his visits to these foreign countries.

At length, for the sake of more retirement, in 1723, he removed to a small plantation near Frankford, and established himself at Chalkley Hall. John G. Whittier, during a temporary residence in Philadelphia, in 1838, wrote an interesting poem upon this now historic place. [Several stanzas of this the speaker here recited.]

The rural life, so grateful to one whose days have been passed in activity, was soon disturbed by un-

usual misfortunes. He says: "To add to my afflictions, I lost a vessel, in which I supposed I had upwards of five hundred pounds; and another vessel came in almost a wreck, in which I suffered in my interest several hundreds more, and a third I heard of, in which I had the like loss, and about the same time I had also a good new barn burned to the ground in a few minutes, so that I was exceedingly stripped in that way; and to add yet more to my exercise, I was sorely afflicted with sickness."

Domestic afflictions, too, of no ordinary character were also his allotment. By the death of his wife and children he was left alone in early manhood. Later, he married again, and for the second time, one by one he lost his children.

In order to retrieve his fortune and to pay his debts, he commenced his sea-faring life again and went as supercargo to Barbadoes in 1727. He afterwards became master of a ship and made a number of voyages across the ocean. As he grew older he felt very keenly the separation from his family and friends. During one of his voyages he writes in his journal: "About the beginning of Eighth month, being in the latitude of Barbadoes, the thoughts of leaving my family and habitation, and many of my loving friends (as at divers other times also) made me pensive and sorrowful; but it being on a principle of justice, and sometimes meeting with the presence and goodness of God, I was enabled to do my affairs and business, and forbore to appear sorrowful as much as I possibly could, or to be of a sad countenance in the sight of men; but to Him who knows all things, and sees in secret, I poured out my soul in all my afflictions, for he only is able to help me."

The time came at last when he could sell his vessel in London, and he could say: "I settled all my affairs to general satisfaction, so far as I know, on which account I had labored for several years, and was joyful that Providence had favored me so far as to see it accomplished; so that I wholly intended to leave trading by sea, the which I never inclined to only on a principle of justice, so I was fully resolved in my mind that my creditors should be paid their just debts, though I might lose my life in the pursuit of it, about which I had no anxious guilt because I was never extravagant or indolent, but met with divers casualties by fire and water; by the latter I lost many hundred pounds for several years together."

Like other early Friends, Thomas Chalkley held enlightened views upon many reforms, which now claim the attention of the world. It is interesting to find recorded, a century and a half ago, a paragraph upon Temperance such as the following: "As I was meditating in my closet on the duty and beauty of that great virtue of temperance, it appeared very bright to the view of my mind, and the great benefit of it to those who loved and lived in it. 1st. As to religion, it tends to keep the mind in an even temper, which is a help to devotion, and the practice of religious duties. 2d. It is a great preservative of health and a good constitution. 3d. It is a blessing to posterity in many considerations. Whereas intemperance destroys the healthy constitution of

body and estate, ruins many families, brings to poverty and disgrace, and what is yet worst of all, it is a great let to religion and the true fear of God."

The remaining years of this good man's life were past in the retirement of home at Frankford, except when he was called by impressions of duty to visit the meetings of his Society in various parts of his own country. Broken in health but still strong in spirit to be about his Father's business, in the autumn of 1747 he bade farewell to his wife and daughter and set sail for the island of Tortola, one of the West Indies, carrying with him a certificate from his monthly meeting. Two weeks after his arrival on the island, he was stricken with illness, and died in a short time, aged sixty-six.

The few incidents connected with his illness and death were sent to his family by a Friend living on the island, and are appended to his interesting Journal.

INCENTIVES.¹

NECESSITY was man's first incentive. "In the sweat of thy face shalt thou eat bread," is the inexorable law which applies as well to the food that nourishes and sustains the mind and the spiritual life, as to that which supplies the physical structure.

Labor, effort, thought are the watchwords, and the reward becomes the incentive to toil. In whatever relates to the care and sustenance of the body,—how we shall be fed, or wherewithal we shall be clothed, social conditions enable one individual to escape or evade the law by laying additional burdens upon another, yet the law remains. Men work by proxy,—the abundance of the one becomes the motive-power to him whose want makes labor an essential factor of his human existence.

Whatever the transaction it has its equivalent; and so men toil and barter and buy and sell, in the field and workshop, and in the market-places of the world's activity, while the fulness of the gain, which is the incentive, seldom finds its way to the hands made hardest by the toil.

But this can only be said of the things that "perish with the using,"—those things that connect us with the visible creation of which we are a part and from which we cannot separate ourselves. "Made of the earth," the tenement we inhabit when it has served the purpose of its existence falls back into the atoms out of which it was constructed, to be remoulded into other forms of manifold beauty and workmanship.

The mind which dominates and controls the physical being,—through which the will and the understanding are manifested, is the true self and the true worker. By no possible device can it delegate to another its own portion of labor. Here the law is indeed inexorable. He who will not work cannot have the gain. The vast store of the world's knowledge has been gathered bit by bit through patient, persistent, individual effort,—each one makes it his own through corresponding effort; and to increase this store—to add some lasting treasure to the accumula-

¹ Paper read at the Educational Conference, under arot of the Yearly Meeting's Committee, at 15th and Race streets, Philadelphia, First month 26, 1889.

tion already made—becomes the motive, the incentive to other minds to continue the labor.

This desire for knowledge is inherent in the human mind; centuries ago, it was written of the Athenians and the strangers sojourning with them, that they "spent their time in nothing else but either to tell or hear some new thing." The same is true of our own period; turn where we may, in every field of thought or effort, there is the same desire to hear, to know. The activities of the age are leading us along,—only that which is worthy to endure will stand the crucial test of the investigator. This is as true of what has been written of the relations of man to the spiritual life as of what science and philosophy have disclosed. Only as we enter into and become partakers in the world's work, can we be helped and have our own sphere of knowledge enlarged. This broad, full culture of the mind is a noble incentive, one that appeals to the finest and best qualities of the intellect, and when once awakened, will not be satisfied until some enduring gain is secured.

But do we find our highest incentives, the limit of our aspiration here, and forget that the mind, with its unbounded capacity for development, lies mid-way between that which is "of the earth" and that divine principle inbreathed by the Creative Power, through which man became a living soul? To possess,—to make our own,—to be able to say, "I know, I have investigated, have made myself familiar with the laws upon which these conclusions are based,"—these are incentives constantly urging to increased effort; and did we make the storing of the mind with the treasures of knowledge the ultimate aim and end of life, great and worthy as the acquisition might be, we would find ourselves lacking in the *one thing without which* all other possessions and attainments are unsatisfying. The learned apostle knew this from his own experience which emboldened him to write, "Though I speak with the tongue of men and of angels, . . . and understand all mysteries, and all knowledge, it profiteth me nothing without love,"—without that divine principle which regulates and controls the spirit, and brings all that is acquired,—whether in material things or in the treasures of the mind,—into harmony with the Divine Intelligence, and they become subservient to him who, as the refiner and purifier, watches for the moment when the baser elements with which the fine gold of our life is alloyed, are consumed that his own image may be reflected therefrom.

The things of the Spirit bring peace and rest to the life over which they have control; there may be poverty and little intellectual culture, but the lack of these cannot take from that life its highest and holiest incentive,—the privilege of communion with the Father of all spirits. It is this communion that transfigures common things, and makes of toil and want stepping-stones to the fulness of the Infinite.

In this three-fold existence each part has its relative place in the economy of life, and the claims of one cannot be set aside or neglected without loss to the whole. Three in one! a trinity of forces minis-

tering to the *completeness* of the whole,—finding its highest and best expression, not in the perfect workmanship of the lithe and pliant form, nor in the marvelous power, the expansive wisdom of the mind, but centering in the emotions, the affections, the aspirations, which become richer, fuller, and more abounding, as they overflow in blessings to other lives.

And inasmuch as the life of the Spirit is more than the perfections of the body,—more than the acquirements of the intellect,—it becomes of the highest importance that its training and development shall be in the direction of all that tends to build up and strengthen the mind and hold in check the appetites which if left without control can only lead to the debasement of the whole being.

It is just here that the incentive to action becomes the turning point in character. If it is pure and noble, the life will correspond; if it seeks only the things that "perish with the using," the end will be unsatisfactory and delusive.

Ambition, the greed of wealth, the thirst for intellectual culture, are all incentives that lead thought and effort into channels of activity, which too often absorb the life to the neglect of the duties that we owe to the Divine Being and to humanity. Loss, gain: these represent the two extremes; if the incentives are pure, wholesome, and ennobling, the gain is assured thirty, sixty, or an hundred-fold. If they are selfish and find their satisfaction in earthly good alone, the loss is represented in the words of the Great Teacher: "From him shall be taken away even that which he hath."

L. J. R.

For Friends' Intelligencer and Journal.

NOTES FROM PALESTINE.—IV.

BETHANY—JERICHO—THE DEAD SEA—THE JORDAN.

THE traveler in the interior of Palestine is expected always to have a guard who carries fire-arms. If he neglects this, he is liable to be robbed by the natives for violating one of their time-honored customs, if not for his possessions. The government grants to different sheikhs the right of providing escorts for travelers. Accordingly, when we started on horseback from Jerusalem for a three days' excursion to the Dead Sea and the Jordan, a guard marched on foot before us, though the rusty musket which he bore on his shoulder looked as if it had not been fired for twenty years. We were attended also by a dragoman, Isa, who had made all necessary arrangements for the journey and who served us faithfully. He was assisted by a servant. They carried on their horses our provisions and such luggage as we were likely to need.

Following the road near the base of the Mount of Olives, after a short ride we came to Bethany. We met several Syrian families traveling on donkeys. Sometimes the wife rode with a child in her arms, while her husband went on foot behind. Often two hamper or wicker baskets were balanced across the donkey's back and from each peered the heads of the younger children, while the older ones walked with their parents. Their garments were not very

neat, and were thrown upon them carelessly, yet, at a distance, they looked graceful. A peasant offered us some green almonds from his orchard. They were so tender that we could eat the shell as well as the kernel, and found them very palatable.

Bethany is a poor village, with wretched houses and no drainage. We were shown there the Tomb and Tower of Lazarus, and the site of the house of Martha and Mary. We descended the tomb of Lazarus by twenty-six steps, our lighted candles serving to show how deep and dark was the cave below. The Tower, in another part of the town, is a crumbling ruin. Just beyond Bethany our route ascended a hill where Martha is said to have met Jesus when she told him of the death of Lazarus.

On our way to Jericho we passed a valley in which white camels were pasturing. We saw the site of an inn associated with the story of the Good Samaritan, and rode by the side of a deep gorge, in which flows the brook Cherith, where Elisha was fed by the ravens. After crossing the Valley of Achor, we came to the Sultan's Spring, a pretty brook flowing over rocks. It is also called Elisha's Fountain, from a tradition that this is the water which the prophet healed with salt. It is still pure and sweet. A group of Syrian girls were gathered about it, singing and dancing in honor of one of their number, who was a bride. In the vicinity of the fountain extended a range of steep cliffs, comprising a lofty peak called the "Mountain of the Temptation" or "Quarantana." This name was first given it by the Crusaders, who believed that it was the scene of Christ's Temptation and of his forty days' fast. In the rocky sides of this cliff are many small artificial caves, which from below look hardly bigger than the holes which birds make for their nests in clay-banks. These caves are large enough, however, for people to inhabit, and here many anchorites dwell, secluded from one another and from the world, and spending their time in prayer and penance.

Where once stood ancient Jericho are now only a few mounds of earth. We rode beyond, to modern Jericho, and passed the night at the Austrian Hospice. The town is a collection of squalid huts and has no buildings of interest, except an old tower, probably erected for the protection of crops from the Bedouins. It is said to be on the site of the house of Zaccheus. In the village gardens are vines on which grapes ripen abundantly.

The region about Jericho is overgrown with thorny underwood, amidst which our horses unwillingly made their way. This is partly composed of the *Zizyphus Spina Christi*, of which Christ's crown of thorns is said to have been made. The gum Arabic plant and the Balm of Gilead are found here also, the latter with fruit resembling small unripe walnuts, from which the balm is made which pilgrims buy.

The Rose of Jericho does not grow in the city of its name, but further south, on the banks of the Dead Sea. It is not like a rose, nor does it belong to the same family, but to the *Cruciferae* or *Mustards*. Its stem is very short, with branches a few inches long spreading in all directions. It has a small white flower, and when in blossom presents no unusual ap-

pearance, but after it begins to ripen, the branches become hard and woody and curl inward to protect the pods containing the seeds, until the whole plant looks like a ball of curious wickerwork. Whenever it is put in water, its branches slowly unfold again and spread out as if it were living. For this reason it is sometimes called "the resurrection plant," and is brought away by travelers as a curiosity; it does not, however, resemble the evergreen moss of that name which grows in Mexico.

From the Plain of Jericho may be seen, in the distance, Mt. Nebo, whence Moses looked upon the promised land. We had a sultry ride through the desert to the Dead Sea. The ground in its vicinity was sprinkled with a fine, white, nitrous dust, a deposit from the water and vapors. The sea itself has a peculiarly dreary and desolate appearance. It lies in a deep basin, 2,601 feet below the Mediterranean level and has no outlet. It is nearly shut in by high hills, but on the north side, where we approached, it has a flat, sandy beach, opposite a small island. We were glad that we had brought our bathing-suits, and, after the heat of the sun, found the water refreshing. It felt smooth and oily and was pleasant to float in, but not as easy for swimming, as our feet were continually borne to the surface by its buoyancy. Indeed, it was difficult to regain them when we wished to stand. The water has a very bitter taste, it contains 25 per cent. of solid substances, one-half of which is chloride of sodium or common salt. It will not support life of any kind. Fish, carried to it by the river Jordan speedily die, and it contains neither shells nor coral. The air about it is peculiarly dry and oppressive. It is not true, however, as has sometimes been asserted, that no bird can fly across it, and that no living thing exists on its banks.

Many parties were hurrying along the road from the Dead Sea to the Jordan, in order to secure a camping ground on the banks of the river, before the crowd there became great. When we arrived, nearly every space had been taken by Russian pilgrims and we could scarcely find room to spread our table-cloth. The river at this point is not more than forty yards wide. It has low muddy banks, shaded by willows, cane, and tamarisks. Where a large tree bends far out over the water is the traditional place of the baptism of Jesus. The pilgrims were standing in the river, bathing, drinking, or washing their garments. Some were filling jars and bottles to carry home with them, others were spreading their linen on the ground and bushes to dry. They had so soiled the water that we were unwilling to enter it [and only dipped in our toes. Afterwards we saw the river nearer its source, where it is bright, clear, and sparkling. In a straight direction its length is one hundred and thirty-six miles, but its many windings make it actually much longer.

The Monastery of St. John, a large square stone building, has been built over a grotto, in which it is said John the Baptist dwelt, near the Jordan. Not far from this we noticed, in a rocky hill, the cave of an anchorite, and were impelled to visit it. The excavation was just high enough to permit us to stand. It opened into another room even lower. Here we

found a man lying very ill, in a space so small that he could not move his body. It was apparent that he could not live long. We reported his condition at the Monastery, and the Greek monks at once went to his assistance, intending to bring him back with them, should he be able to be carried.

On our way back to Jerusalem, we passed the Muslim pilgrimage shrine of Neby Mûsa or the Tomb of Moses, which the Mohammedans have built on a hill-top west of the Jordan, notwithstanding the well-authenticated records of his death in the region east of that river. Each pilgrim on first coming in sight of the shrine erects a small heap of stones and many such are to be seen along the way. An annual pilgrimage is made to this spot in April. We saw the procession start one morning from St. Stephen's Gate in Jerusalem and wind over the Mount of Olives. Without the walls, the hillsides were brilliant with gay tents and crowds of moving people; some had been waiting for hours; others were just arriving. The procession was headed by music and banners. Then followed Turkish soldiers, some Mohammedans richly dressed, many pilgrims and beggars. In the midst were some dancing dervishes, scantily clad, who whirled in a religious frenzy, while they still kept their places in the ranks. One was eating poisonous cactus.

A few hours after leaving Neby Mûsa, we arrived again at the Mount of Olives and followed the road midway between its foot and summit. At a sudden bend, Jerusalem came into view, presenting a very striking and beautiful appearance far below us. This is believed to be the spot where Jesus wept over the future fate of the city when entering it for the last time.

CORA A. BENNESON.

THE GRAVE OF GEORGE FOX.

EDITORS INTELLIGENCER AND JOURNAL:

In a late number of the *INTELLIGENCER AND JOURNAL* (First mo. 26th) is an article on the burial place of Penn's remains, in which mention is made also of the grave of George Fox. The few particulars given by the writer accord with my recollection of a visit made to the spot in August, 1882, but whereas he had seen the grave only through the bars of an iron gate and was unable to get in, I was more fortunate. I stood reverently at the side of the grave, and plucked from it some spears of grass, a few of which I enclose. The author of the article in question moreover says that the solitary tombstone is the only monument that has ever been raised to him of whom it was said he "never feared the face of living man." That is a mistake. There is near the grave a monument which more than any device in bronze or marble, would have gratified the stout but tender heart that rests under the "plain grey stone." It is described in the following lines which I borrow from a letter written home by a friend of my daughters, a Presbyterian, who accompanied them and me on our first excursion abroad. I preserved no notes of my own visit. My friend says:

"We went this morning to visit George Fox's grave. We took a 'bus to Moorgate street, and then walked quite a distance to Finsbury Square, and further still

to Bunhill Fields Cemetery. Coming at length in sight of it, we hastened on and found there a janitor or guide. We came first upon the grave of John Bunyan, which has an appropriate monument. It is a group containing the figure of Bunyan, and on either side of him a figure of Christian, the pilgrim, representing two stages of his progress. In the one he bears on his shoulders the well known bundle: in the other the bundle has fallen to the ground, and he bears the cross. Thus the wonderful allegory is told to every passer-by, and he who runs may read. We then continued our search for the grave of the indomitable George, and finally found a small tombstone but no mound; yet it is certain that he is really interred at this spot, though from a considerable part of the cemetery the bodies have been removed, and the ground built upon. The Friends have built here a mission chapel and in connection with it a coffee tavern, with a number of clean, well-aired beds, and they maintain also a night school and reading-room, all for the workmen. We went through these buildings and drank a cup of the uninviting coffee which Mr. McP. required me to drink as a test of my devotion to temperance principles. I swallowed it, as he did his, and found it very bitter. The tavern is, of course, conducted on strict temperance principles. Our guide told us it is always crowded at meal times, and every night a temperance meeting is held which is fully attended though the place is in the lowest and most degraded part of London. The man seemed to take pleasure in showing us about. He gave me some flowers from the grave, a spray of which I send you. It is one of the commonest wild flowers in England, the *Lobelia*, and makes such a pretty border."

There is a growing disposition on the part of religious bodies, which the Friends in England have caught, to connect with each congregation some work of practical benevolence. Such works were enjoined upon believers in the first days of Christianity and have always been carried on by the Catholics. They have been taken up by Protestants only in comparatively recent days. It is to be hoped that from its nucleus at the grave of George Fox the good work may spread wide and far.

I am very sorry that none of us can remember what was the inscription on Fox's tomb-stone or whether in fact there was any.

February 1, 1889.

J. D. M.

[We may say that we understand the author of the letter from London, in *The American*, referred to in our friend's letter, above, is an American woman, now residing abroad, and not a Friend, though her husband is,—or was,—of the Orthodox body. She has, however, shown much interest in localities connected with the labors of the early Friends, and is an admirer, as her letter (on the removal of Penn's remains) showed, of their earnest spirit.—EDS. *INTELLIGENCER AND JOURNAL*.]

No man has a prosperity so high or firm but two or three words can dishearten it. There is no calamity which right words will not begin to redress.
—Emerson.

SCRIPTURE LESSON, No. 7.

SECOND MONTH 17, 1889.

THE TIMID WOMAN'S TOUCH.

GOLDEN TEXT:—"Fear not, only believe."—Mark 5:36.

READ: Mark 5:25-34.

JESUS found a great multitude gathered to receive him wherever he went. Those who had been instructed, or fed, or healed of their diseases, carried the good news to their friends, so that throughout the whole land of Galilee the people went out to meet him whenever they heard of his coming.

So we find that he had no sooner crossed over from "the country of the Gerasenes," where he had cured the demoniac, to the other side of the sea, than the multitude gathered to give him welcome.

It is while they throng about him that the sweet, simply incident of our lesson occurred—one of those tender passages in the story of his life that, like his own presence,—“drew all men unto him.”

A woman,—an invalid, who by the nature of her disease was accounted unclean according to the law (Lev. 15: 25), and separated from social intercourse.

Had suffered many things. Had been under treatment which was very painful, and with the disease had caused her great suffering.

Came in the press behind. She had heard that he had healed others who were afflicted with incurable disease, and her faith encouraged her to believe that she too might be cured by him. Real faith is always active; it sets about to accomplish that which it believes can be done. Faith makes substantially real in ourselves the things believed or taken hold of.

Touch but his garment. It was not the touch of the hand that won the healing; it made known to Jesus that one was there who needed his help, and so was the bond of sympathy between the timid woman, who shrank from presenting herself before him, and himself—that bond which makes the whole world akin. The faith that said and acted out the word, “If I may but touch his garment”—in the old version the hem, the loose fringe that bordered the outer garment—“I shall be made whole” wrought the cure.

Go in peace. How comforting to this woman was the assurance that her plague had indeed been healed and she could return to her family and friends and peacefully enjoy their society. They who have known the torture of some bodily affliction and been permanently relieved know how to understand the peace that fell upon the life of this daughter of Israel.

We cannot get a profitable understanding of these miracles, as they are called, and in reality were to the people among whom they occurred, unless we take into consideration the low state of knowledge in relation to sickness and physical infirmity that then prevailed. It is hardly possible for us in our day of great research as to the cause of disease, to do justice to many of the statements which are found recorded in the life and ministry of Jesus—were they occurring here and now they might be explained according to known laws. Let us be willing to accept the verdict of those who saw and believed, and were made willing to accept Jesus as their promised Messiah, because of the mighty works which he did.

We who read may see farther, and need not the

evidence of the senses to enable us to find in him the manifestation of a perfected humanity, pervaded and permeated by the Spirit of God—in whom the union of the human and divine was so complete that he could say of himself, “I do always the things that are pleasing to the Father.” “I and my father are one.”

In the many accounts given in the gospel narratives to show what faith is, and what it has accomplished, there is impressed upon us one great lesson—that we need to cultivate it in ourselves—in order that we may have peace and happiness. Illustrations of faith can be drawn from every age, and one of the most beautiful in modern times is clothed thus in rhyme by W. H. Burleigh:

Restless, and oft complaining, on his bed
Tossed a fair child, as burned along his veins
The fire of fever with consuming pains;
And ever and anon he raised his head
From the hot pillow, and beseeching said—
“Water! oh, give me water!” By his side
The healer stood, and tenderly replied—
“Wait yet awhile, this potion take instead;
“No,” cried the child—“‘Tis poison, and will kill!”
His father took the cup—“My son, be sure
This is a noxious draught, but it may cure,
Wilt my boy drink it?” Then said he, “I will—I
I’m not afraid ‘tis poison now—I know
Thou would’st not give it, father, were it so,”
O trusting childhood! I would learn of thee
This lesson of pure faith, and to my heart
So bind it that it never may depart—
Therefore shall thou henceforth my teacher be,
For in thy perfect trust, the sin I see
Of our own doubts and fears. The cup of life,
Drugged with the bitterness of tears and strife,
Shall I not drink it when ‘tis proffered me?
Yes—for ‘tis mingled by a Father’s hand
And given in love—for, rightly understood,
Trials and pains tend ever to our good,
Healing the soul that for a better land
Thirsts with a deathless longing! Welcome, pain,
Whose end is bliss and everlasting gain.

For Friends' Intelligencer and Journal.

EXHORTATION TO ENCOURAGEMENT.

“THE Father worketh hitherto, and I work.” So said Jesus Christ in the outward advent, when performing his glorious mission amongst men. May all who enter the waste places of human intelligence seek the same guidance, the same holy assistance; then they will not in vain, but will win souls to Christ our Redeemer, the Rock of our strength and our portion forever. His promises are “yea and amen” forever. “Ask and it shall be given unto you; seek and ye shall find.” Knock at the door of this treasury, and you will find it has never been exhausted. O, that I could inspire confidence in one discouraged mind! “Fear not, Jacob, for I am with thee; be not dismayed, I am thy God.” Keep the faith, and the everlasting patience till the end of thy journey here; and thou shalt reign with Christ in the kingdom of Heaven.

SARAH HUNT.

TIME wasted is existence; used, is life.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SECOND MONTH 9, 1889.

EQUALITY IN ALL THINGS.

THERE is, at all times and in all classes of society, constant friction as to the true adjustment of individual rights and privileges, and most persons are on the alert to see that no infringements on these occur. But inside of the sanctuary of the home there is not kept such a close censorship, as here all are conceded to be on a par, and we are not so careful to fill out in every particular our claim to this equality, by giving of our strength to supplement the weaknesses of others. It is so pleasant to have one place in which we can fall back and indulge our propensities. It is so easy to keep the smile and the cheery word for the outside world. Here, at least, we can be allowed to throw off restraint, and say our own say without let or hindrance. Yet nowhere is the demand greater for the practice of courtesy and self-forgetfulness. And nowhere is there larger returns. Here if anywhere is confirmed the truth of the affirmation "it is more blessed to give than to receive." For true happiness springs from this equalizing of our gifts in the home circle, each one bringing to the home altar that which God has granted him, and receiving in turn from others the varying gifts thereon bestowed. This fact should never be omitted in child culture as being the very foundation stone upon which a home is built—the mutual self-denial, the equal giving and receiving—thus making a happy home the ideal aim as to this life. Properly trained as to the giving of the gifts and graces of the spirit in the home, there is less friction when out of it. In the social circle it becomes easy to minister to others and we unconsciously gain advantage over those who selfishly wait to be entertained. A contemporary writer on this point says: "One scorns the thought of being a beggar for money, but is not the guest who sits waiting for the generous donation from another mind a social beggar?" A somewhat startling question, yet who has not felt it a truth upon many a social occasion, when compelled to give, give without any responsive gaining on the other side? To again quote, "we cannot all be wits but we can cultivate the grace of saying pleasant things; of reading, and thinking enough about what we read, to talk intelligently; and think about what we see and hear, so

as to be able to bear our share in the general contribution. Is there anything more depressing than one sitting apart and waiting to be entertained? We cannot all stand as shining lights, but we can brighten the social world by carrying into it our own lamps trimmed and burning.

And not in the home and social circle alone is this equalizing needed. In religious circles we need to be more willing to share our experiences that these perchance may help others. If we feel our portion to be meagre let us modestly share it in the quiet hour with a friend. Our religious fire may kindle at the touch of another flame and grow brighter for both. It often happens that those united in the same religious fold feel that there is not equality, that some more than others are favored by the Divine touch, forgetful that "God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable to him." This glorious declaration of equality before God, should be to us all as a promise sweet and precious, and should forever silence in us any feeling that there can be preferment. But the selfish nature must be watched and kept under control while we should ever cultivate the grace of sharing our divine sustenance, however small it may seem. To this end are we incited by the example of Jesus of whom the record speaks so plainly of preferment, He being the "beloved Son," and yet so willing, for the sake of their uplifting, to place himself on an equality with all men.

We regret very much the confusion caused last week in the mailing of a portion of the edition of the paper. The packs for a number of offices were placed in the wrong wrappers. We have corrected the mistake as far as it has been brought to our notice.

MARRIAGES.

MATTHEWS—COALE.—At Deer Creek meeting-house, First month 17th, 1889, by the order of the Society of Friends, Joshua H. Matthews, son of Samuel H. and Ruth H. Matthews, and Mary E. Coale, daughter of Walter S. and R. Margaret Coale, all of Harford county, Md.

DEATHS.

BUDDY.—At the residence of her brother, Dr. Samuel E. Haines, Philadelphia, Pa., First month 28th, 1889, Annie H., widow of Isaiah Buddy, aged 44 years.

CLEAVER.—At his residence, near Curwensville, Clearfield county, Pa., First month 7th, 1889, Nathan Cleaver, in the 79th year of his age; for many years a member and elder of West Branch Monthly Meeting.

He leaves a wife with whom he had lived in near unity for 56 years.

HILTON.—On 20th of First month, 1889, Annie, daughter of Joseph J. and the late Hannah S. Hilton, aged 23 years. Interment at Colestown, N. J.

MITCHELL.—At Glenolden, Delaware county, Pa., on

First month 13th, 1889, Charles T. Mitchell, aged 33 years, 1 month, and 17 days, eldest son of Abner and Jane T. Mitchell; a member of New Garden Monthly Meeting.

His death was the result of an accident, which occurred a few hours before, being thrown by his horse with great force upon an iron track. Although he seemed sensible he was fatally injured he did not appear alarmed, but calmly gave his brother, a partner in the business they were just commencing, information relative to it, which was known only to himself, asked his devoted wife to kiss him, and soon after slept his last sleep. Startling indeed to his many warm friends was the sad intelligence of this unexpected change. Cut off in the midst of bright earthly prospects, the "pleasant picture" is indeed marred as to these, but there is comfort to the bereaved in the thought that their loved one is forever happily landed, and by his translation, their hearts will be lifted more from the earthly to the Heavenly home. His mother-in-law, (who was one year an inmate of his home), bears this tribute in a letter to a friend: "We loved and looked up to him as a good son, and help in every needful time, and we have lost more than the world knows, and though we cannot yet see the purpose of this sad, sad dispensation, we know, as he knew, where to look for help, for he did believe that our Heavenly Father wounds to heal, saying often to me, 'Cheer up mother dear, all things work together for good to those who love the Lord.' He never forgot my affliction of deafness, and took so much pains to have me know what was being spoken of. Ah! how I miss him, and how I shall as the days go on." That there were many, many others not thus connected, who valued and loved him, was manifest by the very large company that assembled to pay the last solemn rites, and take a last look upon his face, which was so happily expressive in death. Very impressive were the testimonies borne upon the occasion, tending to stir the hearers to heed the Scripture injunction "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

H.

STICKNEY.—At the residence of his son-in-law, Isaac Wilson, Bloomfield, Ontario, First month 21st 1889, Walter H. Stickney, in his 84th year; a life-long member and an elder for many years of West Lake Monthly Meeting. He was seldom absent from his place in the house of public worship, and of him it can be truly said, "Mark the perfect man and behold the upright, for the end of that man is peace."

JOHN BARNARD.

[A paper read by Augustus Brosius, in London Grove First-day School, on Tenth month 28th, 1888.]

How prone we are to delay giving expression to feelings of affection and regard until the object upon which we would bestow them shall have crossed the dark river to be seen of men no more.

A short time since we consigned to the embrace of Mother Earth one who has been long and prominently identified with our First-day School work. Over fifteen years ago, when London Grove First-day School was organized, John Barnard was one of the few older persons who not only gave it his sanction, but joined hands with the younger element, and by his cheerful presence and unswerving fidelity contributed very much to its success. Since that time although having reached nearly the age of four score and ten, his kindly greetings in our weekly gatherings, and prompt response with some fitting thought or sentiment at roll call, gave evidence of continued interest in this labor for the young. By such devotion to duty, made manifest through the labors and sacrifices of one so greatly revered, is there not an incentive to greater

diligence on our part to faithfully carry on a work which so deeply elicited his sympathy? John Barnard was one of those generous charitable characters whose sympathies ever go out to the unfortunate; being willing to lend a helping hand to the needy and friendless. Any reform which to him seemed destined to produce good results secured his sympathy and aid; believing in the Fatherhood of God and brotherhood of man he espoused the cause of the weak and lowly when to do so was to appear fanatical and render himself unpopular; large hearted, conscientious, living as I believe near to the Light as revealed to him, and although subjected, doubtless, to many tribulations he wore the same genial smile and spoke in the same cheerful tone; whatever of trial and sorrow he knew was hid from the world at large. Is there not an inspiration in such a life as this; will not the impress of such a character be for good; and will not those of us who knew and talked and labored with this dear friend be imbued with a greater zeal to press forward in such laudable work as our hands find to do? For almost ninety years he bore with cheerfulness the heat and burden of the day; yet his was a mellow old age, often showing the vivacity of youth, as he was a lover of the youth, for whom he mostly had a pleasant word. For a large part of the time during this long earthly pilgrimage he lived where he died. Many of you have known him for one and perhaps some for two generations, and the record he bears attests his fidelity to principle, his conscientious life, and that this tribute of praise is no fulsome eulogy, but is, as was the testimony borne on the day of his burial, truly merited. The genial presence of our aged friend will be felt no more, the friendly handshake, pleasant smile, and cheerful voice are things of the past. We can only retain the memory of this pleasant intercourse, but we can profit by very much that was made manifest in his life; and we feel assured that his earthly close was as of one who

"Sustained and soothed

By an unfaltering trust, approached his grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

THE PROHIBITORY CONSTITUTIONAL AMENDMENT.

THE Pennsylvania Legislature has now reaffirmed the action of two years ago, in approving the proposal of an amendment to the State Constitution, prohibiting the manufacture and sale of intoxicating liquors. The resolution to submit such an amendment passed the House previously, and on the 30th ult. it passed the Senate. It is proposed to have the vote of the people taken at a special election, and this will be held, probably, on the 18th of Sixth month. A law, fixing the date, and providing for the necessary details of the election will, however, be necessary, and this the Legislature will next consider.

Most of our readers in Pennsylvania are probably fully informed as to the method of procedure in such a case, but for the sake of a clear understanding of this highly important and interesting matter, we give the following details. To amend the Constitution of the State it is necessary:

1. That the proposed Amendment be agreed to by a majority of the members elected to each house of the Legislature.
2. That it then be advertised for three months in each county in the State.

3. That it be then again approved by a majority of the members elected to each house of the next Legislature.

4. That it be again advertised, (as in No. 2.)

5. That it then be approved by a majority of the qualified electors voting thereon, at an election held on the subject.

The first, second, and third steps have been taken, the fourth (advertising the second time), will promptly follow. The election, as mentioned above, will very probably take place in Sixth month. By that time, no doubt, a deep interest and lively agitation will be aroused. It should be added that the Amendment when once made, will be very secure, for several reasons: the chief being that, as explained, the process of change is slow and difficult, and also the Constitution permits changes only once in five years.

—At Darby, (Delaware county, Pa.), Monthly Meeting, on the 21st ult., the subject of the Constitutional Amendment was introduced, and it was determined to appoint a committee on the subject "with power to act." Fourteen of those present were appointed on the committee, with a request to nominate additional Friends to act with them as members of the Committee. They then adjourned to the close of the following First-day morning, meeting when the younger members generally might be expected to attend. At the latter time a session of the monthly meeting was held, in joint meeting, and the names of forty more were added to the Committee.

For Friends' Intelligencer and Journal.

DR. MARY F. THOMAS.

DR. MARY F. THOMAS was born Tenth mo. 28th, 1816, in Montgomery county, Maryland, and departed this life at Richmond, Wayne county, Indiana, on the 19th of Eighth mo. 1888. Her parents were members of the Society of Friends and resided in their earlier days in Bucks and Chester counties, Pennsylvania, where her girlhood was spent. Her maiden name was Mary F. Myers. Her father was the associate of Benjamin Lundy in organizing and attending the first Anti-slavery meeting held in Washington, at the risk of their lives. When seventeen years of age, her parents removed to New Lisbon, Ohio, where in the Seventh mo. 1839, she was united in marriage with Dr. Owen Thomas of that place, according to the order of Friends, both being members of the Society. A few years after her marriage, she commenced the study of medicine. She attended a course of lectures at Penn Medical College for women in Philadelphia, in 1851-52, another course in Cleveland, in 1852-53, and graduated from Penn Medical College in 1854. After practicing at Fort Wayne for two years, she came to this city (Richmond, Ind.), in 1856, where she continued to reside. She was elected a member of the Wayne County Medical Society, after being twice rejected on account of her sex. She became a member of the State Medical Society, in 1876, and was the first woman admitted to membership in that body. In 1877 she was a delegate from the State Medical Societies to the American Medical Association, and was the second woman admitted to membership in that

association. She was also a delegate to the National Medical Society at Chicago.

Her practice was very extensive among all classes. She was no respecter of persons, being as attentive to the poor from whom she never expected a farthing, as to those from whom she knew her compensation was certain. During the war, under the direction of Governor Morton, she spent considerable time in hospital service for Indiana soldiers at Washington, Nashville, Natchez, and Vicksburg, under the direction of the Christian Association, ministering to the comfort of the sick and wounded soldiers. When her services were no longer needed, she assisted General Farwell in bringing a large number of fugitives whom the war had rendered homeless and destitute to the North, finding homes and employment for them. In 1864 she was appointed superintendent of the hospital for refugees in Nashville, her husband accompanying her as hospital surgeon. This position they filled about eight months. She was the prime mover in establishing the Woman's Prison and Girls' Reformatory, at Indianapolis. She was one of the originators and constant promoters of the Home for Friendless Women, and for the last sixteen years of her life was its physician. She was always deeply interested in the care of the helpless and needy,—a veritable Dorcas, and beloved physician indeed to the poor.

To understand the foundation of this noble career, let us go back fifty-three years to those girlhood days at New Lisbon, Ohio. We find Mary and Hannah, her sister, aged eighteen and twenty, tilling the soil, harvesting the grain, tending the stock, and supporting the family in the illness of their father. They shared the labor and responsibility of men with the privileges of women. They observed, thought, reasoned, and formed a code of principles that governed them in after-life. Hannah, who married T. E. Longshore, of Philadelphia, was one of the first two women graduated at Penn Medical College. When she began practicing in Philadelphia only one physician gave her any recognition, and not a druggist would prepare her medicines. It was about this time the two sisters and one other woman, under the friendly branches of a noble tree, held what was, perhaps, the first woman's rights meeting in this country. Each agreed to write an article for publication, advocating that principle. Mary very soon concluded that woman's ballot was her only emancipation, and she ever after that was an ardent suffragist. Mary F. Thomas was one of the earliest advocates of woman's rights in Indiana. She was for two years editor of the *Lily*, established by Amelia Bloomer, and published in Richmond. She was a terse and vigorous writer, and her efforts as editor and public speaker did much towards sowing seed that is now beginning to bear fruit. She was found at the front of every movement the object of which was to elevate woman; especially desirous that the right of franchise should be given her. To this end she labored unceasingly with pen and voice.

For eight years she was president of the State Suffrage Association of Indiana, was the third president, and was first elected to that position in 1856. In 1859, Mary Birdsall, Agnes Cook, and Dr. Mary F.

Thomas presented a petition to the Legislature of Indiana, asking them to grant women the same rights in property that are enjoyed by men; also to take the necessary steps to extend the right of suffrage. This petition was signed by over one thousand persons, and was read by Dr. Mary F. Thomas. She was delegate to the National Convention held at Philadelphia, and president of our Suffrage Society of this place. She felt a great interest in the cause of Temperance, had been an active worker since the days of the Washingtonians. Her husband, Dr. Owen Thomas, survives her. She was the mother of three daughters, one dying at the age of fourteen; the youngest, a graduate of Cornell University, took the Greek prize at the inter-collegiate contest in 1874, and is now attending lectures at Leipzig, Germany. Her other daughter, Mrs. Pauline Heald, of Hartford, Michigan, was with her at her death. A large concourse of friends attended the funeral. The text, "She hath done what she could," was the subject of an impressive discourse on that occasion.

Richmond, Indiana. *

JOSHUA RUSSELL.

AN exchange paper, (the *Telephone*, published at Hamilton, Loudoun co, Va.), contains a sketch of the late Joshua Russell, whose death occurred on 12th mo. 31, 1888, and has been duly noticed. (He was the father of our friend Henry R. Russell, of Woodbury.) The sketch in the *Telephone* says: Joshua Russell was born Eighth mo. 12th, 1794, in New Market, Maryland.

When he was eleven years old his parents moved to a farm, two miles north of that town, where he spent the remainder of his life. Six years after moving to the country, his father died, leaving ten children. His mother survived her husband forty-nine years, all of which were spent under the same roof with her eldest son, the subject of this sketch. From the seed sown in caring for his mother he reaped a rich harvest in the loving ministrations of his children and grandchildren. On Fourth mo. 21st, 1824, he married Rachel Steer, of Waterford, Va. Five of their six children are married and, with one exception, live in their native State. One died at the age of six years. A Union man during our late war and living in a neighborhood where his views were extremely unpopular, he maintained his principles in a manner that won the respect of the opposing party.

As a member of the Society of Friends he was ever faithful in the performance of duties connected therewith. A close observer, he kept himself well-informed, until his eyesight failed, upon the leading topics of the day. For more than a year before his death he was totally blind, which privation he patiently bore, until, as the old year was drawing to a close, his spirit took its flight from the time-worn tenement, that was no longer a fit abiding place for aught so pure.

On 5th day, 1st mo. 3d, 1889, his remains, followed by all of his living children and grandchildren, together with many other relatives and friends, were borne to Bush Creek burying grounds, where

they were laid to rest besides those of his wife, who had passed from works to reward more than sixteen years before.

So has ended a well-spent life, embracing the greater part of a century. Few, indeed, are permitted to enjoy so long and so thoroughly, as his unusually bright mind enabled him to do, the blessings of this life. Although his eyes were closed a comparatively short time to the beauties of nature, it was, perhaps, that the spiritual eyes might see more clearly the beauties of His Kingdom. L.

For Friends' Intelligencer and Journal.

OUR EVENING SKY.

Venus has for some time past been a brilliant and conspicuous object in our western sky. It has been moving away from the sun; and will continue to do so until the 18th of the present month, when it will attain its eastern elongation or the position furthest east of the sun. After that date it will approach the sun for about seventy days, when it will come into the position in which it is nearest the earth and in the line between us and the sun. To one who looks at Venus through a telescope, it presents the same changes in phase as the moon, and is now of a shape like the waning gibbous moon. At the elongation it will be a luminous half-circle, and afterwards a crescent. While on successive nights smaller portions of the surface are turned towards us, the brilliancy will nevertheless increase until the 24th of next month. This growing brightness is due to the rapid approach of Venus to the earth.

Saturn is the only other planet now in a conspicuous position in the sky. As it is now nearly directly opposite to the sun, it is nearest to the earth and most favorably situated for observation. Owing to its great distance from the sun (about 875 millions of miles) it is comparatively dull, and the degree of light we receive from it varies but little.

During the present season the portion of the sky turned towards us in the evening presents a more brilliant array of stars than at any other time of the year. At about eight o'clock, Orion, with its nine bright stars directly to the south; the two most brilliant stars, Betelgeuse, Rigel, with Sirius and Aldebaran form a great rhomb; while Betelgeuse with Sirius and Procyon forms in the south-east a vast triangle with sides apparently equal. Higher up in the sky shine the twin glories of Castor and Pollux, the latter the brighter and lower; while over towards the east appears Saturn now close to Regulus and the sickle that marks the constellation Leo. Almost immediately overhead is Capella, while to the north-west Cassiopea and to the south-west the Pleiades and Arietis add their light, and lower in the west shines the brightness of Venus.

A number of easily-found objects like these affords us an excellent opportunity to observe the eastward motion of the moon. On the 3d inst., it was close to Venus, on the 8th it will be between the Pleiades and Aldebaran, on the 12th it will be near Castor and Pollux, while the 14th will bring it into conjunction with Saturn. JOHN M. CHILD.

New York, Second mo. 4th.

For Friends' Intelligencer and Journal.

SWARTHMORE NOTES.

THE lecture at the College, by Mary A. Livermore, announced for some time as to take place on *Sixth-day* evening of next week, will be given on *Fifth-day*. The error, we believe, was originally due to the agent for her lecture engagements. Her subject will be "Women of the War."

—Professor Arthur Beardsley has recently been elected Vice-President of the Engineers' Club, of Philadelphia, and presided over the first session of the new year. The Professor is quite prominent in engineering circles, and is also President of the Engineering Section of the American Society for the Advancement of Science.

—Professor Rolfe and Assistant Professor Price have made a change in their Latin classes. Professor Rolfe has taken one of the preparatory classes, and in exchange Professor Price takes the Freshmen.

—The Junior class is making arrangements to give its younger allied class, the Freshmen, a reception on next *Seventh-day* evening.

—The second semester of the college year began on *Second-day* morning. The programme of work is changed, just as at the beginning of a new year.

—It may be interesting to the Friends to know that *The Swarthmore Phoenix*, the magazine published by the students, has the reputation of being one of the very best college journals in the Middle States. The *Phoenix* gets probably more favorable comment than any other college paper in Pennsylvania.

—The elections for officers in the classes and literary societies will probably all take place this week. There is always considerable interest in them, and sometimes the contest for places is quite spirited. The results are especially important in the Senior class, as those now chosen will take part in the Class Day exercises at the close of the year.

—Our friend, Clement M. Biddle, of Philadelphia, spent all of *First-day* at the College. He spoke in the morning, after meeting, and gave an interesting account of his experiences of travel in the Holy Land, closing with a statement of some of the vital principles of the Friendly doctrine. In the afternoon Friend Biddle attended a large meeting organized by Professor Benjamin Smith to discuss the history and principles of the Society, and spoke upon the duties of young Friends. His visit was much appreciated.

—Professor Hoadley has started a class of Seniors in applied electricity. This promises to become a very popular course.

—The reports of the Board of Managers to the Stockholders, of the President to the Board, and the heads of departments to the President have been issued. The latter is a new feature, is very complete, and shows the encouraging progress of the institution.

It is a beautiful and fruitful thought of Victor Hugo's that a man need never be inwardly unhappy so long as he has two things, "something to do, and a sight of the sky."

EDUCATIONAL CONFERENCE.

THE Educational Conference under the direction of the Yearly Meeting's Committee, a notice of which was unintentionally omitted last week, met at 15th and Race streets, on *Seventh-day*, the 26th ult., and was largely attended. The two subjects for consideration were "Vocal Culture" and "Incentives." The former discussion was opened by Prof. W. W. Batchelor, a teacher of classes in the Friends' schools, who made an extremely interesting, though informal, address. He strongly advocated the proper development of the vocal organs, and consequently of the voice. A general consideration of the subject followed, in which many participated, valuable hints and helps being given, which teachers will, no doubt, put to good use.

After a recess the subject of "Incentives" was presented by a paper prepared by Professor Wm. W. Birdsall. Louisa J. Roberts followed with an essay which we publish to-day. Henry R. Russell read the closing paper, after which there was but little discussion, as the time for adjournment was at hand. It was announced that the subject for the next conference would be "Reading."

THE CAUSE OF PEACE: HELP WANTED.

EDITORS INTELLIGENCER AND JOURNAL:

THE Pennsylvania Peace Society has issued an address to the citizens of Pennsylvania in relation to a law recently enacted, appropriating a large sum of money annually for the maintenance of military force, exposing its dangers and asking aid in endeavoring to have the law repealed. This is a subject of vital interest to every one wishing well to our people, and particularly to the members of our Society, who are taught to believe that every phase of the art of war must be discontinued and condemned.

It is not my purpose to enter into any argument here on this important subject. But I wish to call the attention of Friends everywhere to the stronghold the war spirit is making upon our people, who are quietly consenting to all our Legislatures giving such large sums of money for its support.

Is it not time to cry a halt? The Pennsylvania Peace Society has prepared a remonstrance for the repeal of our State Law, has appointed a committee to call meetings and obtain all the signatures possible. Some of this committee are ready at all times to go where assistance is asked.

Let us not wait for another to move. Let all feel it their duty as well as privilege to join hands in this work. Let every meeting-house be thrown open as well as school-house for its consideration.

My heart is full on this matter. I do not want to encroach upon your space nor the time of your readers without an object. It is a call to work. The fields are white unto harvest.

I am glad to know that some are made to feel that "Eternal vigilance is the price of Liberty"—and will raise their voice of warning against the Sabbatarian movement, and glad to think of the hearts that are coming to save our land from the "worm of the still."

LUKENS WEBSTER.

3504 N. 16th St., Philad'a.

A PEBBLE AND LIFE.

DID you ever notice how smooth and round
Are the pebbles along the seashore found?
No angles sharp are on them seen
Though rough and ragged each one had been.

These pebbles have long been tossed and whirled
By the restless waves in the ocean world;
And many a storm has raged on the sea
When rasped and ground would the pebbles be.

But the waves and storms do not work for naught;
And soon in the pebbles a change was wrought;
The sharp, rough corners were rounded o'er,
And then they were left on the sandy shore.

So the bitter storms every life must feel,
A blessing for each of us doth conceal;
We are tossed about in God's ocean of Love
While storms of sorrow may surge above.

There are angles sharp to be worn away,
So rasping troubles come, day by day;
Sometimes we may need a heavy blow
That our characters rounded and fair may grow.

So patiently trust through trial and pain;
For God never bids thee to suffer in vain;
The surges roar and the waves dash high
To fit thee for quiet and rest by and by.

And when God's work is made perfect in thee,
Thou shalt toss no more in the restless sea;
But by life's ebb-tide be left on the strand
Of the happy shores of the heavenly land.

—*Ida G. Rust.*

HELP ONE ANOTHER.

"HELP one another," the snowflakes said,
As they cuddled down in their fleecy bed:
"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a big white drift we'll see!"

"Help one another," the maple spray
Said to its fellow leaves one day;
"The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be!"

"Help one another," the dewdrop cried,
Seeing another drop close to its side;
"This warm south breeze would dry me away,
And I should be gone ere noon to-day;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain just at hand;
"The wind may carry me over the sea,
And then, oh, what will become of me?
But come, my brother, give me your hand;
We'll build a mountain, and there we'll stand."

And so the snowflakes grew to drifts,
The grains of sand to mountains,
The leaves became a pleasant shade,
And dewdrops fed the fountains.

—*Parish Visitor.*

From *The American*, (Philadelphia).

A WINTER SUNRISE.

THE waning moon was scarcely visible in the western sky and not a star shone overhead, when I ventured out of doors, at the call of the gathering crows. These noisy scavengers of the river's shore had evidently slept with one eye open, and at the first faint glimmering of the dawn signalled in no uncertain tones, the coming day. Across the brown meadows floated their clamorous cries and roused me when my own slumber was most profound; but I responded promptly, willing at least, if not wildly anxious, to witness a winter's sunrise.

I have said the meadows were brown; such was their color when I saw them last; but now, every wrinkled blade of last year's grass was daintily feathered with pearly frost. A line, too, of steel-gray crystals topped every rail of the old worm fence, and capped the outreaching branches of the scattered trees. The glint of splintered glass filled the landscape.

Knowing the view there would be less obstructed, I walked leisurely to a high knoll in the lower meadows, leaving a curiously dark streak behind me where I brushed away the frost as I passed. Not a bird greeted me. The sparrows and chickadees of yesterday were still asleep. The crackling of brittle twigs beneath my feet was the only sound I heard, save, of course, the blended voices of the distant crows. The brightening of the eastern sky proceeded slowly. Cloud above cloud threatened to shut out the light until the day had well advanced; while from the river rose a filmy bank of smoke-like fog that settled in huge masses over the intervening marshes. But still the crows were clamorous, and I had been told that their songs at sunrise argued a fair day; so, 'twixt hope and fear, I reached the high knoll in my neighbor's meadow. It was at the nick of time. Without a heralding ray in the whole horizon, a flood of rosy light leaped through a rift in the clouds and every cold gray crystal of the frost glowed with ruddy warmth. Then deafening loud was the din of foraging crows, as though they exulted at the fulfilment of their prediction; and from that moment on, the day was beautiful.

And if crows could be so enthusiastic over a bright winter day, why not other birds? What of that host of arctic finches that tarry with us until spring? I listened in vain for the foxie sparrow's warble, the call of the Peabody bird, and whistling of the purple finch. These were all here yesterday and making merry; now every one was mute. The ceaseless cawing of the crows may have drowned their voices, but I think not. However, in other ways and no less cheerful ones, the vivifying effect of sunrise was soon apparent everywhere about me.

My friends, the meadow mice, were in their glory. Their grass-walled run-ways were roofed with ice and not a breath of the chilly breeze that fretted the outer world could reach them. I quite forgot the increasing beauty of the eastern sky, in my eagerness to watch the mice. I could look down upon them, through the transparent roofs of their crystal palaces, and wondered what might be their

errands. Every one was in a hurry, and none stopped to nibble at a blade of grass or tarried at a cluster of seed-pods. Was it the mere pleasure of activity that prompted them? It was very warm beneath the ice and far from cold above it. But all the while I might be frightening the poor creatures, so I withdrew, at the thought, to the cover of a clump of bushes. Quiet then seemed partially restored and soon one mouse came from an opening in the roof, where many run-ways met. It picked its painful way over the frost, as though every crystal was a pricking needle. I moved and away it darted, but not to tell its fellows. Another and another came and like the one first seen, they simply ran from post to pillar and back from pillar to post. Perhaps a weasel was on their track—but, if we commence surmising, there never will be an end to it. Let me declare dogmatically, these mice were taking a sun-bath, and with this thought leave them.

As I looked about me, the crows again became the most prominent feature of the landscape. They hovered in a loose flock over all the meadows; literally, in thousands, and as the rays of the sun struck them, they too glistened as though the frost crystals had encased their feathers. Higher and higher they rose into the misty air and soon dispersed in every direction; but they will gather again as the day closes, for over the river, somewhere in the woods, they have a roosting-place. I have seen this knoll now thickly tenanted by mice, black with crows, day after day, within a fortnight. What then became of the mice? Surely their cunning stood them well in need to escape these ravenous birds, and yet they have done so. Stupid as they seem when studied individually, these mice must have a modicum of mother-wit, to thrive in spite of so many odds against them.

But now, as the day advanced, the wooded bluff a mile away, and the willows on the river-shore gave evidence that not alone were the crows and mice awake to the beauty and warmth of a winter sunrise. The feathered world was now astir and music from a hundred throats filled the crisp air. There was, it is true, not that volume of sound that greets the daybreak in June, and not one voice was as tuneful as a thrush. This mattered not. The essential feature of a pleasant stroll, evidence that I was not alone, was present; for I cannot keep company with meadow mice. I call it a dead day, when there are no birds, and he who would know what such a day is, should be on the marshes or the river, when not a sound rises from the wild waste about him.

I stood long listening to the afar-off choir, and then, turning my steps homeward, fancied I could distinguish the different birds that now made the woods fairly to ring. There was a ditch to cross before reaching the hillside, and right glad am I that I looked before leaping it, for I saw a lazy frog slowly responding to the increasing warmth of the sunshine. All night long, this creature had been sleeping in a cosy nook, a foot deep in the soft mud which was protected here from the north and west, and has never been known to freeze. One eye and a small

fraction of the frog's head was visible, but the former was bright and I was sure that no accident had happened to bring it even so far above the surface. I stood very still, expecting much, but it was like watching the hour hand of a clock. In time the whole head was exposed, then the fore-limbs, and this, for many minutes, was the extent of the frog's activity. I ventured finally, to assist, and lifting up the clammy creature, placed it on a floating fence rail, whereon the sun shone as in summer. The frog was happy. Its expression showed this, its pulsing sides proved this, and could I have heard it croak, my own satisfaction would have been complete; but this it would not do. But let it be remembered, the croaking cannot be forced, either in June or January, and the voices of frogs have been heard frequently during the latter month. Even when the winter has been very severe, a typical January thaw has led them to give tongue, to croak unmistakably, although in thinner tones than during a summer's night chorus.

There were hours yet before noon, and my little adventure with the languid frog prompted me to explore the ditch in a rude way. All forms of aquatic life seemed as active as in spring. Fish, salamanders, snakes, turtles, and insects were not only active but alert and as difficult to capture as I had ever found them. Actual sluggishness characterized the frogs only, and yet these creatures are supposed to be less susceptible to cold than all the others. The truth is, the winter habits of every form of life are little known, and what impressions, if any, most have upon the subject, are more or less erroneous. We have had no winter as yet, but the same conditions that I found to-day, were true of the ditch-dwellers, last year and the year before, when we had not only winter, but winter intensified.

I did not enumerate the many birds aright, as I approached the hillside. My attention was suddenly called from the ditch to the green-brier thicket beyond, by a familiar sound, yet which now, late in January, seemed quite out-of-place if not out of tune and harsh. It was the querulous cry of a cat-bird. This familiar thrush is *no rara avis* at such a time, although probably in Audubon's day, few if any remained in New Jersey during the winter. No author makes mention, I believe, of such an occurrence. The number seen each winter gradually increases, and the disposition to remain affects apparently these birds over a steadily extending area. So at least, from correspondence, I am led to believe.

I found but three flowers as I neared my home, a dandelion, a violet, and a pale spring beauty; but earlier in the month, a friend had been more successful, and gathered not only those I have named, but others. Doubtless these superlatively early blossomings have to do with the present extraordinary winter, now more than half gone, but not altogether, perhaps. Many a plant is more vigorous than we suspect and stray flowers are hidden beneath the fallen leaves more often than we know.

When, in the forbidding gloom of a winter dawn, I ventured out of doors, it was with the anticipation of a cheerless walk, if not fear of actual discomfort;

but the brilliant sunrise promptly dispelled all this; my fears giving way to hopes that were more than realized.

Near Trenton, N. J.

CHARLES C. ABBOTT.

THE TRAINING OF JEWISH BOYS IN THE TIME OF JESUS.

In Farrar's "Life of Paul" we find much that is interesting and instructive; for instance, the training he received, which was the same that was given to Jewish boys in common. The prejudices of the Pharisaic house, it has been said, surrounded his cradle. His Judaism grew like the mustard-tree mentioned in the Scripture, and intolerance, fanaticism, national hatred, pride, and other passions, built their nests among its branches. At the age of five he would begin to study the Bible with his parents at home, and even earlier than this he would doubtless have learnt the Shema and the Hallel (Psalms 113 and 118) in whole or in part. At six he would go to his "vineyard," as the later Rabbis called their schools. At ten he would begin to study those earlier and simpler developments of the oral law, which were afterwards collected in the Mishna. At thirteen he would by a sort of Confirmation, become a "Son of the commandment." At fifteen his studies would become more minute and burdensome. It was in studies and habits like these that the young Saul of Tarsus grew up to the age of thirteen, which was the age at which a Jewish boy, if he were destined for the position of a Rabbi, entered the school of some great master. The one among whose pupils Saul was enrolled was the famous Rabban Gamaliel, who like his grandfather Hillel, held the somewhat anomalous position of a liberal Pharisee. His liberality showed itself in the permission of Pagan literature, his largeness of heart in the tolerance which breathes through his speech before the Sanhedrim. There is no authority for the tradition that Gamaliel was a secret Christian, but we see from the numerous notices of his in the Talmud, and from the sayings there ascribed to him, that he was a man of culture, sufficient to elevate him above vulgar passions, and of wisdom, to act upon the broad principles that hasty judgments are liable to error; that there is a strength and majesty in truth which need no aid from persecution; that a light from heaven falls upon the destinies of man, and by that light God "shows all things in the slow history of their ripening." It was Paul's birth at Tarsus, which determined the trade in which, during so many days and nights of toil and self-denial the Apostle earned his daily bread. The staple manufacture of the city was the weaving, first into ropes, then into tent-covers and garments, of the hair which was supplied in great quantities by the goat flocks of the Taurus. The learning of a trade was a duty enjoined by the Rabbis on the parents of every Jewish boy. The wisdom of the rule became apparent in the case of Paul when the changes and chances of life compelled him to earn his own livelihood by manual labor.

C. A. K.

J. G. WHITTIER'S VIEWS ON COUNTRY LIFE.

DANVERS, Jan. 11.—J. G. Whittier sent the following letter to the Essex Agricultural Society in response to a congratulatory letter. It was read at the Farmers' Institute to-day:

OAK KNOLL, DANVERS, 12th mo. 30, 1888.

David Low, Esq., Secretary Essex County Agricultural Society. Dear Friend: Thy letter conveying the congratulations and kind wishes of the Essex County Agricultural Society at its meeting on the 28th inst. I have read with no common satisfaction. No birthday has ever given me more pleasure. My ancestors since 1640 have been farmers in Essex county. I was early initiated into the mysteries of farming as it was practiced 70 years ago, and worked faithfully on the old Haverhill homestead until, at the age of 30 years, I was compelled to leave it, greatly to my regret. Ever since if I have envied anybody, it has been the hale, strong farmer, who could till his own acres, and if he needed help could afford to hire it, because he was able to lead the work himself. I have lived to see a great and favorable change in the farming population of Essex county. The curse of intemperance is now almost unknown among them; the rumseller has no mortgage on their lands. As a rule they are intelligent, well-informed, and healthy, interested in public affairs, self-respectful, and respected, independent land holders, fully entitled, if any class is, to the name of gentleman. It may be said that they are not millionaires, and that their annual gains are small. But, on the other hand, the farmer rests secure, while other occupations and professions are in constant fear of disaster; his dealing directly and honestly with the Almighty is safer than speculation; his life is no game of chance, and his investments in the earth are better than in stock companies and syndicates.

As to profits, if our farmers could care less for the comfort of themselves and their families, if they could consent to live as their ancestors once lived, and as the pioneers in new countries now live, they could, with their present facilities, no doubt double their incomes. But what a pitiful gain this would be at the expense of the delicacies and refinements that make life worth living. No better proof of real gains can be found than the creation of pleasant homes for the comfort of age and the happiness of youth. When the great English critic, Matthew Arnold, was in this country, on returning from a visit in Essex county, he remarked that, while the land looked to him rough and unproductive, the landlords' houses seemed neat and often elegant. "But where," he asked, "do the tenants, the working people live?" He seemed surprised when I told him that the tenants were the landlords and the workers the owners.

Let me return my sincere thanks to the Essex Agricultural Society for the kind message conveyed in thy letter, and with the best wishes for continued prosperity and usefulness, I am truly thy friend,

JOHN G. WHITTIER.

"If we teach the children to merit happiness and success—they are near to both."

JOHN MORLEY ON BELLIGERENT ANTI-SLAVERY.

JOHN MORLEY, M. P., in a speech, on December 12th, said :

"The Queen's ships are at this moment blocking the coast of East Africa, and for what? In order to help Germans to invade and to attack natives. The latest news is—and it really is very grave—that places on the East Coast of Africa have been subjected to destructive operations, the effect of which falls principally upon subjects of the Queen. The destruction of this trade cannot be good for any of us. I know it is said that the blockade of the East Coast of Africa by the Queen's ships is in order to help put down the slave trade.

"I have followed African politics for some eight or ten years pretty closely, and whenever the Government is in a fix they say they want to put down the slave trade. But let us be sure that we really are putting down the slave trade and are not being made the instrument of other people's ambitions. There will be much more, I fear, to be said on this subject; for I think it is our duty to show the Government that Englishmen are watching these operations with very great interest and anxiety.

But we have another affair of our own on hand, exclusively our own; also nominally in the interests of the slave trade. We are now conducting warlike operations, as you all know, at Suakin. When I remember all that went on, I am sorry to say, under a Government of our own principles, in the Soudan in 1883-4-5, I confess that I look upon these operations with the liveliest misgivings.

"What did we do in those years? We slaughtered, put to the sword, I am told, 15,000 Arabs. Even if we had succeeded in putting down the slave trade, the slaughter of 15,000 men is a very considerable and a very terrible set off; and if you want to give employment to your teeming millions, to kill 15,000 customers is not a very hopeful way of improving your commerce. As far as the suppression of the slave trade is concerned, the evidence is conclusive, and cannot be denied, that we have not succeeded the least in the world, because there is a greater glut of slaves in the slave market than there was before the Soudan operations commenced, four or five years ago. But, now, is it supposed that you are going to make your trade and the employment of your teeming millions flourish and revive by killing more of your possible customers? What are we in the Soudan for?

"If we do not take care, if people like you and our friends in the House of Commons do not take care, we are in for another of these abominable, profitless, purposeless, Soudanese wars. I will tell you why: because—and it is no secret—there is a military party in Egypt which is urgent for extending operations. A great soldier is mostly a friend of peace; but a small soldier, who wants to be a great soldier, is generally in favor of war. Well, this is wrong, but it is quite natural, and we have got to deal with it."—*Herald of Peace, (London.)*

A MISINFORMED PROPHET.

PROF. GOLDWIN SMITH has written to the *London Times*, begging England to beware of woman suffrage, which, according to him, has worked very badly in this country. Englishmen, he says, should make themselves acquainted with the American experience. Woman suffrage has been tried in Nebraska (this will be news to the Nebraskans) and was abandoned there. It is still under trial in one Territory, and the result is a general refusal to try it elsewhere. The adverse verdict is the more significant because an almost fatuous woman-worship prevails in "the States." He prophesies that women would not be conservative but radical, and declares that woman suffrage would work more mischief than any measure ever proposed by Mr. Gladstone. This, from an ardent Tory, is the utmost possible expression of disapprobation.

Nebraska has never had woman suffrage. A municipal suffrage bill is pending in its Legislature at the present time. In Wyoming, the "one Territory where woman suffrage is still under trial," a formidable phalanx of governors, judges, and ecclesiastical dignitaries testify to its good effects, and the advocates of woman suffrage have had a standing challenge out for years to its opponents to find two persons in the whole Territory who will assert, over their own names and addresses, that it has had any bad results whatever. Prof. Goldwin Smith ought to acquaint himself with the American experience, before he undertakes to acquaint others with it.

Some years ago, another opponent, a member of Parliament, tried to make a point against woman suffrage out of "the recent defeat of a woman suffrage constitutional amendment in the great State of Ohio"—a State where no such amendment has ever been submitted. The friends of the movement in Ohio are seeking to secure the submission of one now. One is really tempted to say to these learned gentlemen, in popular parlance, that it would be better for them not to know so much than to know so many things that are not so.

Englishwomen have had municipal suffrage since 1869, and it has proved so unobjectionable that the same right was extended a few years ago to the women of Scotland. Hence, as the editor of the *Rutland (Vt.) Herald* well says, "The English will be likely to judge more by their own experience than by any experiments in Nebraska, or Wyoming, or Kansas, or Boston."—*Alice Stone Blackwell in the Woman's Journal.*

I ACT for, talk for, live for this world now,
As this world calls for action, life, and talk—
No prejudice to what next world may prove,
Whose new laws and requirements my best pledge
To observe then, is that I observe these now,
Doing hereafter what I do meanwhile.
Let us concede (gratuitously though)
Next life relieves the soul of body, yields
Purespiritual enjoyments: well, my friend,
Why lose this life in the meantime, since its use
May be to make the next life more intense?

—Robert Browning.

ELIZABETH FRY'S DAUGHTER.

The name of Mrs. Frances Cresswell will probably be strange to nearly all my readers, but her death deserves to be recorded far more than do those of three fourths of the people who are the subject of elaborate panegyrics by the papers. She was the worthy daughter of the famous Elizabeth Fry, and from early childhood she was associated with the noble works of her excellent mother. Mrs. Cresswell, who has died in her eighty-sixth year, has lived at Lynn since 1825, and it would be impossible to convey in a few lines any adequate impression of the good which she accomplished there. Her sympathetic kindness and her charity to the poor were untiring and boundless. For nearly 40 years she educated a large number of poor children solely at her own expense at a school which she established as a memorial to her daughters, and she cared for them in all ways; moreover she devoted herself all her life to the amelioration of the condition of the Lynn fishermen, in whom her interest continued unabated to the last. Mrs. Cresswell, in conjunction with her sister, wrote the "Life" of her mother in 1847, and the work was sold both in this country and in America by tens of thousands. Mrs. Cresswell survived her husband and all her children, but she never recovered from the shock of the death of her eldest son, who was known in Lynn as "the fisherman's friend," although she continued her works of mercy and charity till within a month of her death.—*London Truth*.

SPOILING CHILDREN.

"THE worst injury any parents can inflict on society is to pet and spoil their children in such a way that when they grow up the world will regret that they did not die in infancy. A mother allows her boy to 'answer her back' and treat her rudely. Years after she has gone to her account another person will reap the bitter harvest of her weakness. The spoiled son will have taken to himself a wife, whom he treats in the same rude manner that he was permitted to adopt toward his mother. A spoiled boy may possibly become a worthy, religious man, but the effect of his having been spoiled will be seen in the large amount of dross that will overlie the gold. He will be ill-mannered, overbearing, selfish, and generally disagreeable. Mothers, you can prevent this! When a boy is given to you, accept him, not as a plaything merely, but as a most sacred trust—a talent to be put to the best account. Train him to be pure, truthful, unselfish, independent. Teach him to hate cruelty, to take the part of the weak, to recognize the special gentleness and respectful consideration due to a woman, particularly to his mother and sisters. In this way you may prevent your pets from ever becoming pests."

The above extract is from "The Five Talents of Women," and most heartily will it be indorsed by even those who offend against its ideas most. The need of care for children is an undisputed question; and sometimes one is forced to question if the results for the great mass of children would not have been better if we had learned to use the word culture in-

stead of care when speaking of their training. Caring for a child seems to be purely physical and financial, the two responsibilities of a child's guarding that can be trusted to honest servants. Culture recognizes more in a child than the body. It recognizes a mind and a soul; it recognizes a future for which the present is a preparation working to positive results.

Yesterday, that well dressed mother who quietly put a rugged, healthy boy in a vacant seat in a Fourth Avenue car, ostentatiously paying full fare—though the boy was under age—while an elderly gentleman stood up, certainly was taking a care of the child that was sadly lacking in culture. The possibility of gentle consideration for others in the future of a boy so trained is hopeless.

Culture means care, but far more than care. It means the study of the future citizen in all his relations; it means the constant pruning of disagreeable habits; it means the imposing of burdens that will develop thought and consideration for others. Bad table manners in a child are the reflex of ignorance or carelessness of the parents, and, when developed till they become habits, are bonds that were woven by the parent. Selfishness and disregard of the rights of others are but the natural fruit of a childhood that may have had care, but lacked that which is far higher, culture. The time to begin culture is in the cradle, when the baby lies plastic to every influence about him.—*Christian Union*.

THE SEVENTH DECADE OF LIFE.

It is a favorite speculation of mine, that if spared to sixty we then enter upon the seventh decade of human life, and that this, if possible, should be turned into the Sabbath of our earthly pilgrimage and spent sabbatically, as if on the shores of an eternal world, or in the outer courts, as it were, of the temple that is above the tabernacle in Heaven. What enamors me all the more with this idea, is the retrospect of my mother's widowhood. I long, if God should spare me, for such an old age as she enjoyed, spent as if at the gates of Heaven and with such a fund of inward peace and hope as made her nine years of widowhood a perfect feast and foretaste of the blessedness that awaits the righteous.—*Dr. Chalmers*.

LEND a hand. When? Where? To-day, every day, just where you are. You have heard of the girl who sat down and sighed the morning hours away, longing to be a missionary and help somebody, while her mother was toiling in the kitchen, and looking after three little children at the same time. You can find a place to help brother, or sister, or friend, and you can help everybody in the house by your patient, kind, obliging spirit, "in honor preferring one another," self-forgetful and mindful of others. It seems a very little thing "to lend a hand" in these quiet home ways, but if you could see the record the angels make of such a day, you would see that it was a very great thing. Boys, girls, watch eagerly your chance. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to "help a little," no matter how little it may be.—*Selected*.

THE BEST EXERCISE FOR CHILDREN.

INSTINCTIVE gymnastics is, from the hygienic point of view, the best adapted to the regular development of the child. It is not liable to any of the objections we have brought against gymnastics with apparatus. It cannot deform the body, for it is made up of spontaneous movements, and conformed to the natural office of each limb. It does not localize the work in a particular region of the body, for all the limbs are instinctively invited to take their quota of exercise and it does not seduce the child into efforts touching upon the limits of his strength. Instinct also invites him to the kind of work which is best adapted to his particular aptitudes for resisting fatigue. He has a natural disposition to perform light but frequently recurring acts, quick motions, which put him out of breath, while exercises with apparatus rather exact slow and intense efforts that bring on local fatigue. Now, all observers have noticed the wonderful facility with which a child recovers his breath, and his impatience of local fatigue. Finally, natural exercise, being the satisfaction of a want, is by that very fact a pleasure; and joy shines in the face of the child who is playing freely.—*Popular Science Monthly*

ANDREW H. SMITH of New York, recently read before the Academy of Medicine an interesting and very profitable paper, entitled "The Family Physician of the Future," in which he said: "The social custom, according to which, night after night, the young of both sexes give up a large portion of the night to revelry is responsible for an enormous sacrifice of health and life. That this custom continues in this enlightened age is sufficient proof that, though the schoolmaster is abroad, the doctor is not. If the medical profession exercised the influence which the nature of its calling implies, rational beings would adopt more rational methods of enjoyment. The same argument applies to the subject of dress, and particularly to the dress of women. The future student of history, when reading of the social customs and dress of the nineteenth century, will surely exclaim, 'Were there no doctors in those days?' And the more advanced student will reply, 'Yes: there were plenty of them, but they had very little influence in the community.'"—*Exchange*.

THOUGHTS that are quickly "thrown" by a writer or speaker, are likely to be quickly "thrown off" by a reader or hearer. It is only those thoughts that are dug for down deep in the thinker's mind, that are likely to be planted deeply in the mind of those to whom they are imparted. He who would impress others profoundly, must first be profoundly impressed himself.—*Selectrd*.

STATISTICS show that, under the Divorce Act passed by the British Parliament some thirty years ago, there has been a very large increase of divorce cases in Great Britain, much larger than can be explained by the increase of population. This does not tell well for the people, or for the operation of the law.

NEWS AND OTHER GLEANINGS.

—A recent article in the *INTELLIGENCER AND JOURNAL*, stating some of the objections to secret societies, has drawn out some communications on the subject, both *pro* and *con*. J. C. Young, Custer City, Penna., writes to us that he is the treasurer of an organization, the Christian Anti-Secret Society Association, which has appointed a lecturer, and desires financial help. As we do not print his appeal for funds, we insert this paragraph, so that those who feel especially interested, if they desire to contribute, may correspond with J. C. Young.

—The President of Michigan University remarks in his annual report that "a larger proportion of women than of men are taking by choice the full classical course."

—A branch broken from a peach tree in Wethersfield, Conn., last week, contained, in addition to half a dozen largely developed buds, almost ready to open, two that were in blossom.

—The weather crop bulletin, issued Second month 1st, states that, during the month of January, the weather has been decidedly warmer than usual in the winter wheat States of the central valleys, and the general weather conditions have been favorable, probably resulting in a slight improvement of the crop conditions as compared with January, 1888. The ground remains bare, however, in the greater portions of the wheat region except in Southern Michigan and the northern portions of Indiana and Ohio, where from one to three inches of snow is reported. Although there is a deficiency of rainfall reported from the Pacific Coast States for the month of January, the previous heavy rains make the seasonable weather conditions, as a whole, favorable for crops in that section.

—It is over forty years since John Jacob Astor established the Astor Library. The last annual report just published shows that the number of the volumes (exclusive of pamphlets) in the Library is 229,592, of which 1,938 were added last year. The Library has an endowment of \$1,498,409. It is a permanent and ever increasing benefaction to the people of New York.—*N. Y. Cor. in Public Ledger*.

—A paper read before the New York Academy of Sciences by Mr. A. A. Julien, speaks of the decay of the building-stones of New York City. Mr. Julien says that it is a pitiable sight to see new buildings being erected in soft and often untried varieties of stone, and often covered with delicate traceries which are sure to be nipped off by the frost before the second generation of the builder has entered the house. Some of the best building-stones, Mr. Julien affirms, have never been seen in New York. Worthy of mention among these are the hard sandstones of Ohio and westward, and those occurring near Lake Champlain, the latter of which offer remarkable resistance to disintegration.—*The American*.

—A movement has been started in Norway, says *London Nature*, for the despatch in the summer of 1890 of an expedition whose object will be to reach the North Pole. It is proposed that the leadership shall be offered to Dr. Nansen, the traveler who has just succeeded in crossing Greenland. Those who are arranging the plans maintain that no other country can furnish such a crew of hardy ice-men and Arctic travelers as Norway, and that a winter or two in the arctic regions would affect these men very little. The intention is, that an attempt shall be made to reach the pole by way of Franz Josef's Land. Ski which played an important part in the Nansen Greenland expedition, will no doubt again be of great service.—*The American*.

CURRENT EVENTS.

REDOLPE, the "Crown Prince" of Austria-Hungary, died suddenly, at the palace of Meyerling, near Vienna, on the 31st ult. At first, it was given out that his death was caused by apoplexy, but the surgeons who examined the body refused to sign a certificate to that effect, as he had evidently died by violence. Whether he committed suicide or was shot remains mysterious. He was heir to the imperial throne. His mental abilities were considered good, his moral character bad. His wife is the daughter of the king of Belgium.

JOHN M. CLAYTON, a prominent citizen of Pine Bluff, Arkansas, was assassinated at Plummerville, in that State, on the 30th ult., it is believed for political reasons. He was originally from Delaware county, Pennsylvania, and was the brother of Powell Clayton, at one time Senator from Arkansas. The event caused much public feeling, especially in that State.

THE Nebraska Legislature has passed a resolution providing that at the next general election the people of the State should vote upon the question whether prohibition or high license shall be incorporated in the Constitution.

THE excitement in Paris over the election of General Boulanger to the national parliament has somewhat subsided, and no serious results have followed. It is said that many of those who supported him are now afraid they have unsettled confidence in the stability of order in Paris, and so have injured the prospect for a large attendance at the Exhibition, the coming summer.

AN extensive strike among the street car employes was maintained in New York and Brooklyn, last week, and is unsettled at this writing, though some of the lines whose cars were stopped have resumed running.

It is announced by authority that on the expiration of his term of office, March 4th, President Cleveland will remove to New York City and practice law there.

THE total value of the exports of merchandise from the United States during the year 1888 was \$690,766,462, against

\$715,301,044 during the preceding year. The value of our imports during 1888 was \$755,244,153 against \$709,818,478 during 1887.

NOTICES.

A Conference on Temperance and the Constitutional Amendment will be held under the auspices of the Quarterly Meeting's Committee, at Friends' meeting-house, School street, Germantown, on First-day, the 19th inst., at 3 p. m. All are invited.

An adjourned meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will be held at Race-street meeting-house, Philadelphia, on Seventh day, Second month 9th, 1889, at 11 a. m.

JAMES H. ATRIKSON, } Clerks.
ANNIE C. DORLAND, }

A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Chester, on First-day, Second month 17th, 1889, at 2:30 p. m.

Friends and others interested are cordially invited.
MARY MCALLISTER, Clerk.

A religious meeting will be held at "Friends' Home for Children," 4011 Aspen street, West Philadelphia, on First-day, the 10th inst., at 3 p. m.

All interested are cordially invited to attend.

Quarterly Meetings in Second month will occur as follows:

13. Easton and Saratoga, Easton, N. Y.
16. Shewsbury and Rahway, Plainfield, N. J.
16. Pelham H. Y. M. Lobo, Ont.
18. Short Creek, Mt. Pleasant, O.
18. Centre, Bald Eagle, Pa.
18. Duquesburg, Albany, N. Y.
20. Stillwater, Plainfield, O.
23. Blue River, Benjaminville, Ill.
25. Canada H. Y. M., Bloomfield, Ont.
25. Warrington, Mowallen, Pa.
26. Burlington, Mt. Holly, N. J.
27. Southern, Camden, Del.
28. Bucks, Wrightstown, Pa.



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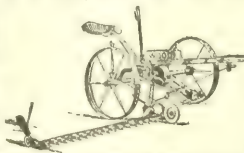
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INTELLIGENCER.
Vol. XLVI. No. 7. }

PHILADELPHIA, SECOND MONTH 16, 1889.

{ JOURNAL.
Vol. XVII. No. 838.

IT SINGETH LOW IN EVERY HEART.

It singeth low in every heart,
We hear it each and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet—
Who walk with us no more.

'Tis hard to take the burden up
When these have laid it down;
They brightened all the joys of life,
They softened every frown.
But oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard
Wherever they may fare.
They cannot be where God is not,
On any sea or shore,
Whate'er betides, Thy love abides,
Our God, forever more!

— John W. Chadwick.

For Friends' Intelligencer and Journal.

THOUGHTS ON THE ATTENDANCE OF MEETINGS.

THERE is much complaint wherever Friends' meetings are held, of their smallness, especially in the middle of the week. We know that in outward nature there is no effect without a cause; this rule will apply equally well to the moral and spiritual realms; therefore, to ascertain what causes are at work to produce the effect spoken of, to propose a remedy, and know how successfully to apply it, should be the desire of every rightly concerned Friend.

It is very evident that what are called "Friends' principles," are spreading throughout the earth, and we can no longer claim as our distinctive doctrines the direct revelation of God's will to the soul of man, and obedience to the Light within, since professors of so many other denominations now teach the same. Our own members have not lost faith in these, yet our organized meetings are fast dwindling in size and some have become entirely extinct. To be a society we must have a working organization, but that we cannot have without members, and those members willing to attend, and ready to work. The question may arise, is it the fault of the principle, of the nature of the organization, or of the individual

members? No Friend will call in question the character of those great truths that enabled George Fox and his noble compeers to come out of the bonds of priestcraft and superstition, and to proclaim to the people a higher type of religion than had been preached since the days in which Jesus and the apostles taught it in its purity. It will take a bold hand to attack our organization, even admitting that it is not perfection; neither should we asperse individual character, but it is evident there is fault somewhere. True there are extraneous causes, deaths, removals, etc., that cannot be ignored; but they are not sufficient to account for all these deficiencies.

It was said by the highest authority, that when two or three are gathered in the name of Christ, there will his presence indeed be felt, and there is no need to multiply evidence to prove the truth of the assertion; but these two or three, though feeling the power of this presence and living under its influence, cannot transact the business that necessarily arises in an organized body. If in attending our meetings, we become partakers of that spiritual food which nourishes the soul to eternal life, will we willingly absent ourselves therefrom? Will we not rather flock to them in such numbers, that our houses of worship would have to be enlarged? Ministers would be raised up among us to tell a listening multitude the "glad tidings of great joy," the young and the old would mingle their prayers and praises, "we would take sweet counsel together, and walk to the house of God in company," and "as the hart panteth after the water brooks" so would our souls long for these seasons of spiritual refreshment, and they would become a necessity to our spiritual life and well-being.

While the attendance of meetings is not a means to an end, but rather the contrary, and if our hearts are full of love to our Heavenly Father, we can and will worship Him in spirit and in deed, alike in a meeting-house, dwelling house, field, or garden; yet in fulfilling the first command to love the Lord, the second, to love our neighbor, will as surely follow as the night does the day, and we will heed the Apostle's injunction to "forsake not the assembling of ourselves together," but will "present our bodies a living sacrifice, holy, acceptable to God," considering it not only the "reasonable service" spoken of, but deem it a blessed privilege, to be denied which would be a loss to us.

If then these statements are correct, the work must begin at home, in our own hearts. See that they are fit receptacles for the spirit of love to dwell in, the spirit of obedience to manifested duty; of

good-will to all persons; of forgiveness to those who wrong us; of reconciliation towards those with whom we may have been at variance; of the peacemaker, to endeavor to heal differences between our fellow-beings, and watch over one another for good, covering, when in our power, the frailties of others, with a mantle of charity, practically exemplifying the working of the Golden Rule in our every-day life, remembering it has been said, "they that hunger and thirst after righteousness shall be filled." And while fulfilling these requirements we secure our own peace and our example has led others to seek and find the truth. we will have the blessed assurance that "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

E. H. COALE.

Holder, III.

NOTES FROM PALESTINE.—V.

BETHLEHEM—THE POOLS OF SOLOMON—TRAVELING WITH THE PILGRIMS—JACOB'S WELL—NABULUS—THE PLAIN OF ESDRAELON.

BETHLEHEM is a pleasant walk of six miles from Jerusalem by the most direct road, but we went a longer way in order to include in our excursion the Pools of Solomon. We rode tiny donkeys, and a boy ran behind to urge them forward with his stick. Their skins were so tough that they did not respond very quickly to his beating.

About half an hour after leaving Jerusalem, we came to a small square building covered with a dome. This is called the Tomb of Rachel. The present building is modern. For many centuries the spot was marked by a pyramid of twelve stones, corresponding with the number of the tribes of Israel, but the monument was altered in the 15th century, and since then has been frequently restored. It stands in a small cemetery. Some Mohammedan women had gathered about two of the graves, on which were flat plates of basket-work, containing a few kernels of grains and coins, as offerings to the dead. They joined hands in a circle and moved around the graves, dancing and wailing. The central figure in the group was a young girl, who with her friends was mourning for her parents.

The road to Solomon's Pools was very rough, but our donkeys jolted along, regardless of the stones. The pools lie at different elevations on the slopes of a small, green valley. They are three in number and consist of artificial reservoirs partly hewn in the rock and partly lined with masonry. The largest is 582 feet long and 48 feet deep. Around the brims were growing delicate wild flowers. Near the Pools is the Sealed Fountain of Solomon, which, it is said, once regulated the supply of water for Jerusalem. To see this, we descended a stairway of twenty steps to a dark, vaulted chamber. In a smaller room adjoining, the spring gushed forth. In the vicinity are extensive ruins, whose origin is not now known and which offer an attractive field to the explorer.

After leaving the Pools of Solomon, we rode through a cultivated valley, which may once have

been the Gardens of Solomon, over the mountains to Bethlehem. The town appeared attractive, as we approached it, being cleaner and more thriving than the places we had seen elsewhere in Palestine. It is built on an elongated hill, whose slopes are well cultivated in terraces, on which vines and fig trees abound. In the valley below are corn fields. Occasionally we met women of Bethlehem, who are noted for their beauty. We could always distinguish them from others by the white cotton squares they wore on their heads, the cloth being thrown back from the face.

We entered the Gate of Bethlehem by a steep inclined plane, paved with stone, and rode through narrow and slippery streets. In the shops people were engaged in making articles of mother-of-pearl, olive and Dead Sea wood. The population is four thousand, and the town has about five hundred houses, in general substantially built. Bethlehem is the most Christian town of Palestine.

We went at once to the Church of the Nativity, a fortress-like building, with three adjoining convents. Entering the narrow doorway, we found ourselves in a room of noble proportions, attractive for its simplicity as well as for its associations. It is paved with large slabs of stone and contains five rows of marble columns, some of which probably once formed a part of the Temple at Jerusalem. In the walls are mosaics faded, but still interesting. The room has, however, a desolate and neglected aspect. It is considered one of the oldest monuments of Christian architecture in the world, having been built by the Empress Helena, mother of Constantine, in 327 A. D. Here Baldwin was crowned king, on Christmas Day, 1101. The last repairs were made by Edward IV. of England. Two spiral staircases lead to the crypt, which is twenty feet below the floor of the church. Descending one of these, we came to a grotto encased with marble and adorned with pictures, tapestries, and lamps. On one side was a low recess with a silver star in its pavement, encircled by the inscription: "*Hic de Virgine Maria Jesus Christus natus est.*" Above hung fifteen silver lamps, which are always kept burning. The crypt contains various other chapels known as the Place of the Manger, the Altar of the Magi, the Chapel of St. Joseph, the Altar of the Innocents, the Tomb of Eusebius, the Chapel of St. Jerome, in which he made his famous translation of the Scriptures.

On leaving Bethlehem we turned aside to see David's Well (2 Samuel xxiii: 14-17) and the field which tradition has assigned as the one where the shepherds were "keeping watch over their flock at night," when an angel announced to them the birth of Christ.

After Easter many pilgrims were returning from Jerusalem to their homes in Damascus and the towns of northern Palestine. They traveled in separate parties by day, but at night, according to previous arrangement, all camped near the same spot for safety. We joined them. Our party consisted of eight persons. Besides a dragoman and four servants, we were attended by a Syrian gentleman, who had been connected with the American Consulate, and who spoke

our language. We bought our provisions and procured our tents and horses in Jerusalem. When all were ready, our little cavalcade rode out of the Damascus Gate and wound over the hills to the top of Mount Scopus, whence we looked back upon the Holy City for the last time, before turning northward.

Our horses were fine animals, remarkably sagacious and trustworthy. We rode them in the Syrian fashion, without stirrups, our blankets and bedding being arranged upon their backs to make a comfortable saddle. This gave us the greatest freedom of motion, and we traveled many hours a day without fatigue. We could change our position, and even lie down if we liked. It was our usual programme to rise before light and rest at mid-day. This was necessary owing to the heat. Frequently we started at three o'clock and were well on our way when the sun rose. I was so little accustomed to being up thus early that I was constantly falling asleep on my horse, but he carried me as faithfully as if I had been wide awake.

During the first day we passed several small villages, among them Rameh and Bethel. The latter is now a poor little town of five hundred inhabitants. It is one of the oldest places in Palestine. Here Abraham raised an altar, and Jacob dreamed of the ladder reaching to Heaven, on which angels were ascending and descending.

About an hour after leaving Bethel we entered the more fertile parts of Palestine, where there were vineyards and orchards, but they were not as luxuriant as we are accustomed to see in America. At dusk we climbed to the brow of a hill and saw the pilgrims already encamped in a pretty valley below. They fired us a salute as we descended. Their tents were gaily striped, and flags were flying. The people were gathered together in social groups, cooking or eating by their camp-fires. They gave us a kindly greeting and we pitched our tents among them, beside a running stream. Near us were ruins supposed to be the ancient Lebonah.

On the second day we came to Jacob's Well. It is a shaft nine feet in diameter, cut into the rock to a depth of seventy feet. Originally, it may have been deeper; a church had once been erected over it, and much rubbish has now fallen in. The mouth is funnel-shaped. The spot was to me one of the most sacred in all Palestine, for, although the well is not now used, the scenery about it remains unchanged since the day when Jesus sat resting there, and talked of the spiritual life to the woman of Samaria, who came to draw water. On the right is the parcel of ground that Jacob gave to his son Joseph. Around the well corn-fields are growing to-day as then; before it, is the valley between Mount Ebal and Mount Gerizim. To the latter the woman referred when she said: "Our fathers worshipped in this mountain." The Samaritans worship there now, still preserving the forms of service and sacrifice, which, as a people, they have used for nearly 3,000 years. Just beyond Jacob's Well is Joseph's Tomb.

The town of Nablus is on the site of the ancient Shechem, with Mount Gerizim behind it and Mount Ebal opposite. They form a natural sounding board.

A voice speaking on either mountain may be heard distinctly repeated from the other, if one listens in the valley between. Nablus has about twelve thousand inhabitants. We thought it attractive as we approached it. Many of the houses had white domes, and in some portions of the town, terraces with pleasant gardens rose one above another. But our opinion was changed when we entered the streets, which are narrow and dirty. Its people are discourteous, and the least civilized of any we met in Palestine. Until recently Christians were greeted with the cry Nozrani! (Nazarene) and pelted with stones. The staple manufacture of Nablus is soap, but one would not think so from the appearance of its inhabitants.

We first entered a mosque said to be built where Jacob sat when his sons spread before him the blood-stained coat of Joseph. Then we went into the Quarter of the Samaritans. Only one hundred and fifty are left, but these live separated from all other people. We visited their synagogue—a small, oblong chamber, in which services are conducted in their own dialect. Their priest showed us a celebrated old document, called the Samaritan Codex of the Pentateuch, which has given rise to much discussion among scholars. Some assert that it was written in the time of Moses, and others that it is a production of a grandson of Aaron.

From Nablus we journeyed towards Samaria, through a beautiful valley where the streams divide, those on the east flowing to the Jordan, and those on the west to the Mediterranean. Since Nablus has grown in importance, the town of Samaria has fallen into decay. It is surrounded by cactus hedges and ruins, and is now only an insignificant village. We did not stop there, but went to a neighboring glen to camp for the night.

In the morning we proceeded to Jenin, called En-gammin (Fountain of Gardens) in the Scriptures. It is a pleasant town of three thousand people, and has a fine spring and gardens. We breakfasted in a lemon grove, close beside a viaduct, which carries water to some mills. Then we rode nearly a day through a level, tedious, sun-baked region, called the Plain of Esdralon. It is wholly uncultivated. Thistles and weeds grow upon it to an enormous size. Not a dwelling was to be seen. On the north were Mount Tabor and Little Hermon, on the east the Mounts of Gilboa, on the south the Mounts of Samaria. This plain has been a famous battle-field. Warriors of many nations have fought upon it, from Barak to Napoleon. We used the water in our leathern bottles sparingly, lest it should be exhausted before we could replenish them. Our horses were so weary of the heat that, when we came at last to a stream, those at the head of the line lay down in the water. My friend was rescued dripping from her saddle. Our baggage was saturated. As all of the horses seemed likely to follow the example of their leaders we dismounted; the men waded the stream, and one of them carried me on his back. On the other side we camped for a time, to dry wet garments and rest.

CORA A. BENNETT.

SWARTHMORE HALL.¹

A YEAR before seeing Fenny-Drayton, I had visited Swarthmore Hall,² another home of George Fox, frequent printed notices of which have made it more familiar to us than is Fenny-Drayton. There is indeed a great difference between the little brick house at Fenny-Drayton and the handsome old hall of Judge Fell, but the gap between the two is filled up by the span of George Fox's eventful life. The simple shepherd boy had become the acknowledged founder of a Religious Society which numbered its members by many thousands, and the weaver's son was now known in official deeds involving the transfer of property—though perhaps he would himself have refused the title—as “George Fox, gentleman.”

To reach Swarthmore, when visiting the lake country of England, is a very easy journey. The traveler coming from the north, who has visited Grasmere, Derwentwater, Ambleside, and other parts of this beautiful region, will take the little steamer at the head of Windermere, the largest lake in England, and pass the whole length of the lake to Lakeside, a little village at its foot. Here is a railway of nine and a half miles to Ulverstone, a town of 10,000 inhabitants in the direct route to Furness Abbey, six miles beyond, one of the finest ruins of its kind in all England. It is a pleasant walk from Ulverstone Station to Swarthmore Hall and Swarthmore meeting-house, and the visit will well repay the time and labor it involves.

Visits to Ulverstone are frequently mentioned in George Fox's Journal, and were generally synonymous with personal insult and abuse. Swarthmore Hall, the home of Judge Fell and his wife Margaret, a little more than a mile distant, was indeed a peaceful haven for these poor persecuted Friends. “Now when I came up to Swarthmore,” writes Fox (Journal 1st ed. page 86), “I found Friends there dressing the heads and hands of Friends and Friendly people who had been broken or hurt that day [in Ulverstone]. My body and arms were yellow, black, and blue with blows and bruises received amongst them that day.”

Margaret Fell, the great-granddaughter of Anne Askew, the martyr, was very early convinced of the truth of the doctrines preached by George Fox, as a little later were the larger number of her family. Religious meetings of Friends were now frequently held in the Hall, as Fox thus writes: “And while I was in these parts, Richard Farnsworth and James Naylor came hither to see me; and the family and Judge Fell being satisfied that it was the way of truth, notwithstanding all the opposition, let the meeting be kept at his house. And a great meeting was settled there in the Lord's Power, . . . which hath continued there nearly forty years, until the year 1690 that a new meeting-house was erected near it.”

¹Conclusion of a paper read before the Historical Society of Pennsylvania by Dr. Jas. J. Levick.

²Swarthmore—Swarthmoor. I have no doubt that the correct mode of writing this name is the latter, *Swarthmoor*—the strong house on the moor; but as the name is always written *Swarthmore* in Fox's Journal, and has for two centuries been so written, I have retained this title. See “Fells of Swarthmoor Hall.” London, 1875.

George Fox modestly refrains from telling by whom this new meeting-house was built, but a letter written by him, under date 15th of Twelfth month, 1686, tells the story. In it Fox says: “I offer and give up freely to the Lord, for the service of his sons and daughters and servants called Quakers, the house and houses, barn and kiln, stable and all the land, with the garden and orchard, being about three acres of land, more or less, with all the commonage, great turfing, moss, with whatsoever privileges belonging to it, called *Pettys*, at Swarthmore, in the parish of Ulverstone. And also my ebony bedstead with painted curtains, and the great elbow chair that Robert Widdier sent me, and my great sea case with bottles in it. The land is free from all tithes, and it may keep the meeting-house in order and repair.”¹

This property of Pettys was one George Fox had some time before purchased; and on it was built what is now known as Swarthmore Meeting-house. The place is surrounded by a gray stone wall, inside of which is some pretty shrubbery. Over the doorway of the meeting-house is the inscription—

EX DONO G. F. 1688.

Within the stone vestibule is another doorway, the frame of which is made of two of the bedposts of his ebony bedstead; the great elbow arm chair, and another from Swarthmore Hall are here, and a long narrow chest is pointed out as that which George Fox carried with him when he crossed the seas. The interior of the meeting-house is plain, neat, and comfortable looking. The wood work is painted a light lead color. The preachers' gallery is somewhat elevated above the floor, and has its table for the Monthly Meeting. Meetings both for worship and for discipline are still regularly held here. But the most interesting object in the building is George Fox's old Bible and its chain, by which it is said it was attached to the gallery post in the early days of the meeting-house. The Bible is the edition sometimes known as the *Treacle Bible*, printed A. D. 1541. It is now on a table, and with its huge chain, is covered by a glass case. It was open at the text in the book of the prophet Jeremiah, and read “*Is there no treacle?*” in *Gilead*, no physician there?”

It is but a short distance from the meeting-house to the Hall, which has itself been a comfortable old-fashioned house, well suited, two centuries ago, to a family of wealth and position. The old hall or dining-room in which the “great meetings” were held is still there, as it was two centuries ago, and adjoining it is Judge Fell's study or library in which he was accustomed to sit, with open door and within hearing of what was said, but without compromising himself as being actually present in the meeting itself. For, however much Judge Fell may have been “convinced,” as George Fox writes, he never avowed himself one of the Friends. Perhaps in this way he was better able to help them when in trouble, than he would have been had he publicly joined in their meetings.

¹“Fells of Swarthmoor Hall.” London, 1875.

²*Treacle* is here used as synonymous with *theriac*, a Latin word meaning a medicine capable of curing or preventing the effects of poison, especially that of the bite of a venomous animal.

The old walls have, many of them, carved oak wainscotings, and the place shows what it once "had been." But it is rather sad to see the decadence into which Swarthmore, Dolobran, Llaithgwm, and other homes of the early Friends have now fallen. Given up to tenantry, sometimes to simple farm hands, the contrast between what they now are and what they have been is anything but cheering. And yet in the great hall at Swarthmore on the table there was at the time of my visit a large folio volume. The book was open as if some one had lately been reading it. I was curious to see what was on the page, and my curiosity was gratified by finding that it was a sermon by Charles H. Spurgeon entitled, "*We must fight against sin!*" So that the old warfare is still waged at Swarthmore Hall, though by other hands and under other banners.

Eleven years after the death of Judge Fell, his widow became the wife of George Fox. Everything connected with this marriage shows the unselfish character of George Fox. The marriage did not take place until it had the full approval of Margaret Fell's daughters and their husbands; and it was well known both to Fox and to his future wife that by a second marriage the widow of Judge Fell forfeited her right to Swarthmore Hall. Fortunately by this forfeiture the estate went, not to her son, but to her daughters who, all her remaining years regarded their mother as mistress, and their "dear father," as they then always styled George Fox, as the master of Swarthmore Hall. But it was not until nearly six years after their marriage that George Fox came to Swarthmore to make any stay.

Here he remained for a year and eight months in feeble health, which gradually improved in the loving social atmosphere which he now breathed. But on the 26th day of First month, 1677, he again entered on his public service, crossing to Holland, and so far as can be learned, was rarely, if ever, again resting at Swarthmore. He died in London, A. D. 1690, and twelve years later Margaret Fox peacefully ended her days in this old hall, which will always be associated with much that is deeply interesting in the history of the Religious Society of Friends and of him who is so generally regarded as its founder.

GRANT, O Lord! that our varied experiences from day to day may prepare us for that higher life which impends over us. May we not shrink from it. May we labor so that we shall be accepted of God at whatever hour this life may end. May we not count it dear, nor seek to prolong it, nor dread its termination. May we listen for thy call. As men wait and watch for the morning through the weariness of the hours of the night, so it may be given us to long for our rest—to be homesick for heaven.—*Selected.*

WHERE Christ brings his Cross he brings his presence; and where he is, none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—*E. B. Browning.*

For Friends' Intelligencer and Journal.

THE TRUE SOURCE OF STRENGTH.

"Judge not according to the appearance, but judge righteous judgment."

WE hold Jesus as the highest type of life: it was declared that "in his humiliation his judgment was taken away," and he suffered crucifixion rather than exercise any human will, setting us a perfect example. There we see that the first requisite necessary for us to come before the Lord is to humble ourselves, remembering that the little child has been pre-figured as the true condition, implicitly trusting in the All-Father as Director and Ruler Supreme. Let us all examine ourselves and see by what judgment we judge, not overlooking this truth: that by the same, God judges us. Our outlook upon others should be through the lens of our own spiritual condition; and if this be under the first proposition, it will be in mercy, even though a darkened life is the object of our care and watch. When John came preparing the way for the Messiah it was declared as "the voice of one crying in the wilderness;" and the prophet describes how it shall be: "Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God." Now the mere repeating of a scripture text, the casual thought of it as pertaining to a people who lived and had every function of a being like ourselves, is not sufficient. But the truth as it comes to our lives with an application, is the lesson we want to learn; and an experimental knowledge is the only availing medium whereby we can learn it in the true sense.

There remains to be an inward wilderness, and we individually hear the voice crying to us to "prepare the way for our God." Oh, let us not search the scriptures as did the Jews, thinking to have in them eternal life; but let us come to this "Me"—this Christ of God, and know of the way to eternal life. How prone we are to judge one another without mercy; that is, without the power of God's mercy upon us; and we call some conservative and reprove others for being discouraged, cut off a hearing from another, and so set ourselves up as the judge. Who doth direct the Spirit of the Lord, and who understandeth the will of the Most High, except the glory of the Lord shall be revealed and the sons and daughters bow down to him in the way of his appearing? Then the way of the Lord will be made straight, and all his directings will be in paths of peace; and we can exclaim with the prophet: "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

Even the youth faint and are weary, and our elderly people fail us; because we wait not on the Lord as devotedly as we ought. While a conflicting judgment is extant, where is the tower for our children to watch from? Remember there is no place of safety only on the watch-tower, and if we are not in love with this position, we are not dwelling in the tent of the Lord.

MARY G. SMITH.

Hoopeston, Ill.

SCRIPTURE LESSON, No. 8.

SECOND MONTH 24, 1889.

THE GREAT TEACHER AND THE TWELVE.

GOLDEN TEXT :—"And they went out and preached that men should repent."—Mark 6 : 12.

READ Mark 6 : 1-13.

THIS is believed to be the first time that Jesus visited Nazareth after he came before the people as a public teacher. It had been his home since his parents returned from Egypt, and fearing to go back to the ancestral home, had turned aside into Galilee and dwelt in Nazareth (Matt. 2 : 23). Here he grew up, and became a carpenter, working with Joseph at the trade, and preparing himself for the broader field of usefulness which was opening before him. His name and his fame had been spread abroad as he journeyed from place to place through the provinces of northern Galilee, and doubtless had reached his own city.

He cometh into his own country. Into that part of Galilee in which Nazareth was situated, to the home where Mary, his mother, and her children were still residing.

And when the Sabbath was come. We find Jesus careful always to attend upon the religious services of the synagogue, in whatever city he might be on the Sabbath, or seventh-day of the week, which was the day of rest observed throughout the whole Hebrew nation. They were required by law to give one-seventh of their time to rest, to meditation, and to prayer. Besides, there were memorial or holy days, that called for ceasing from labor. These were commemorative of great events in the nation's history, and were observed either as days of fasting and humiliation, or with glad thanksgiving for some signal favor or deliverance. The custom comes down to our own times, and the memorial days of our nation are occasions of great rejoicings. Friends have never, as a people, observed these holy days; to them all days are alike holy. The Sabbath, or First-day, as it is set apart for rest from labor, is used by them, as by other Christians, for worship, but as a testimony to their belief that any day may be devoted to Divine worship, they have given one morning in the week to that service, wherever it has been possible to get Friends to gather at that time.

Went into the synagogue. Luke 4 : 16 to 30, gives the account of Jesus on this occasion, which may be referred to.

And they were astonished. The people among whom he had spent all his life were not prepared for what they saw and heard. They knew that he was the carpenter, and they wondered where he obtained all his knowledge.

He called unto him the twelve. These were the disciples that had become intimately associated with him in his work and ministry, and had received his instructions.

He began to send them forth by two and two. That they might be helpful to one another, and in the lonely journeys they would make through desert and solitary places comfort and cheer each other in the way. The preparation for the work was very simple, but the authority under which they went forth was all-sufficient for the labor that lay before them. It

is the same now whenever the Heavenly Father calls us to some service; he suffers us not to take anything that may not be needed, no superfluity, but he gives abundantly as the need arises, and makes up every loss or want, so that even the spirits of evil are made to acknowledge the Divine Power.

Repentance has been defined as "the relinquishment of any practice from the conviction that it has offended God." There is a high court of judgment residing in the soul, before which all the acts of our lives are reviewed, and the decision given as to their character, whether right or wrong. Here, too, questions of right and duty are debated in reference to their government of actions yet to be performed. The decisions of this court are imperative. No argument of expediency is entertained. No speciousness of reasoning can alter the absolute verdict. The mandate is unmistakable, and, if obeyed, peace of spirit and quietude of conscience ensue; if disobeyed, remorse and anguish of spirit are the result. There is, however, no compulsory enforcement of the decrees of this judgment seat of duty. Man is not left in doubt as to what he ought to do, but still there remains with him a freedom to do or not to do, as he may choose. Were it not so, then could there be no sense of responsibility. We are well aware that there is a sense of responsibility resting upon us. We have the consciousness that we ourselves choose what course in life we shall pursue. The very struggle to decide between the conflicting influences of "the internal promptings and the external desires," makes our characters and tests the nobility of our lives. The soul grows strong by the victories it achieves. Failures to maintain our highest standard of right and duty bring regrets, compunction, remorse; if they end here the lesson has failed in the accomplishment of its purpose. Repentance alone brings spiritual strength. We may be sorry for a fault and still go on in our wrong doing; but when the conviction of our sin comes with such force to us as to lead us to relinquish the practice, then the victory is won that is met with the Divine blessing. To obey becomes strengthening and elevating when it is the obedience of our choice. When John the Baptist saw many of the Pharisees coming to him for baptism, he clearly outlined the character of true repentance and distinguished it from that which these self-righteous professors set forth as meritorious. "Think not to say within yourselves, We have Abraham to our father," he said unto them, but "bring forth therefore fruit worthy of repentance." It is the fruit, not the promise; ah, how prone we are to make the promise, though we know well enough that the Divine blessing rests only on the promise that is fulfilled.

EACH one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought, that out of a single household may flow influences that shall stimulate the whole commonwealth, and the whole civilized world.—
Dean Stanley.

For Friends' Intelligencer and Journal.

MIGRATIONS OF THE RAT.

THE idea of migration did not originate with man. Long before his era, both plants and animals, driven by a change of climate, by the rise and submergence of continents, or by enemies of their own kind, had sought homes far from their native habitat.

But human agency has aided much in the present arrangement of the vegetable and animal life of the globe. Besides the domestic animals which have accompanied man in his wanderings and the various useful plants introduced by him, there have been other and less welcome companions of his travels both by land and sea; ships from the Old World have brought us immigrants who did not report at Castle Garden, and railways have furnished conveyance to many passengers who neither held a pass nor paid their fare. The European cabbage butterfly was introduced into Quebec and has spread from there into various parts of the United States. As a sort of return for this most unwelcome contribution the Colorado beetle has traveled eastward in grain cars to New England and from there has made its way to Europe.

But perhaps the most persistent and extensive traveler in man's footsteps is the rat. Originally a native of India and Persia, this rodent is at present almost as widely distributed as man himself. In their native land the black rat (*Mus rattus*) and the brown rat (*Mus decumanus*) exist together, each filling his own place in the fauna of the region. The former migrated first. Entering Europe, it soon spread over the continent, and according to the old German legend these pests had become so numerous in the town of Hamelin by the year 1284 that the magic art of the Pied Piper was called into requisition to free the town from vermin. The Piper, having enticed the rats into the Weser river, and being refused his promised recompense, again began his music, this time drawing after him the children of the town to Koppleberg Hill, where

"A wondrous portal opened wide,

As if a cavern were suddenly hollowed;

And the Piper advanced and the children followed;

And when all were in, to the very last,

The door of the mountain-side shut fast."

So runs the legend, still popular in the old German town in Brunswick. For further particulars the reader is referred to Browning, who has told the story in verse and who draws from it rather a lame moral in regard to the keeping of promises—a moral which suggests the inquiry as to whether the motive for keeping promises should be a fear of the consequences of breaking them or a desire to conform to the inherent fitness of things.

As to the legend, though the anniversary of this mysterious event is still observed by the residents of Hamelin, one's faith is somewhat shaken when one reads that the rat was probably not known in Europe till at least two centuries later than the date given by the chronicle for the appearance of the Piper.

For many years after his introduction into Europe, the black rat continued his depredations unmolested.

But about the beginning of the eighteenth century the brown rat appeared in the half-European, half-Asiatic town of Astrakhan, and from there advanced westward over the whole of Europe, fierce as the savage hordes which swept down from the North upon Rome, driving his smaller and weaker kinsman before him. When he reached England he received two new titles, which, though not intended as marks of honor, at least go to show that he received considerable attention on his first arrival in that country. From a mistaken notion that this unbidden guest had come from Norway, he was styled by some the Norway rat—a most inappropriate name, since that country was one of the last invaded by him.

Others seized the opportunity to cast reproach upon their alien king, George I., who had left his German home in response to a call of a Protestant Parliament, and had come to rule over a divided country. They declared the hated house of Hanover and the brown rat had entered the land together, and the latter was thenceforth known to the Jacobites as the Hanoverian rat.

From India to the shores of the Atlantic this four-footed wanderer had come, but his pilgrimage was not to end yet.

The beginning of the last quarter of the eighteenth century brought to our shores two invaders—the British soldier and the brown rat. The first, after eight years of conflict, gave up the struggle and retired. But the second, while the last ship-load of troops sailed out of New York harbor, was still pursuing his victorious career of conquest. Here, as in the Old World, the black rat had preceded him, and here as there fell a victim to his rapacity. At the present day the black rat is a rare sight while the brown rat has become a true citizen of the world and calls all lands his home.

Living in the midst of filth, he is himself scrupulously clean. Omnivorous in his habits, a scavenger by profession, he is probably beneficial to some extent in devouring refuse. Indeed the disappearance of the plague in Western Europe has been attributed by some to the destruction of disease producing matter by this animal after its introduction into that region.

Hunted and despised, a parasite of civilization, an enemy of industrial growth and yet a part of it, this prolific animal continues to thrive and to make for himself a home wherever man establishes his dominion.

ANNA L. NICHOLS.

State Centre, Iowa.

FAITH is better than sight; for faith is trust in One who can be depended on more surely than even our own senses. Our eyes may deceive us; but He who deserves to be trusted implicitly, cannot prove untrue. The very idea of faith is confidence beyond the realm of the senses. It is the child's restfulness in the strong arms of the capable parent, in an hour when the child himself would be powerless for his guidance or his protection.—*Selected.*

"It is better to set ten men to work than to do ten men's work."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

BACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, SECOND MONTH 16, 1889.

THE UPPER WINDOW: A PARABLE.

IN an eastern city may be seen, any day we choose to look, a compact residence, sufficiently roomy yet without waste spaces, symmetrically proportioned, built for service, but at the same time satisfying the desire for beauty. The sole occupant of this abode has resided here alone for many years, and it may be mentioned also, that the very day it was completed he took possession of it. To say that he dwells alone, may seem to convey an idea of loneliness, but such is far from the truth, neither can we admit that he feels like a prisoner, though he never leaves this dwelling-place.

We have spoken of the comely proportions of this house as it appears from the outside, and it is said, that within may be found every convenience and comfort that one could desire. Beautiful windows open from his living room, and through these he communicates with the outer world. But there is a certain use for each window, as for instance, from one he beholds the most attractive pictures of moving life; here a beautiful landscape is spread before him, and all the glory of sun and sky and the majesty of clouds and tempests fill his soul with wonder and delight. It must be confessed that there are, at times, scenes which swell his heart with distress, yet he would not voluntarily close his eyes upon the great panorama. Through one window come strains of music; the clamor of many voices, discordant or harmonious; melody of birds, and the wail or the shriek of the flying winds. Through another he is made conscious of the great sea's salty smell, or is greeted by the pine tree's spicy fragrance, but time would fail to tell one-half of the delights that are his to enjoy.

Thus in much joyousness the years wear on, our friend has been so fully occupied with the attractive sights and alluring sounds about him that he has scarcely noticed an upper window, small, rather difficult to reach, and through lack of use, dimmed and dusty. But there comes a day when the enjoyment of outside scenes seems to flag, and his heart grows more sensitive to sorrow; when the wail of grief drowns the strains of gladness; a sense of the unrealness of things takes possession of him and, withdrawing from the outer world, he stands in dark-

ness. Yet we cannot say in darkness, for, from the upper window a dim ray of light falls upon him, and, for the first time he consciously fixes his eyes upon it. How pure the light appears, though the glass is hazy through neglect; but he reaches up eagerly to brush away the obstructions to its clear shining. Patient now, and intent, he gives his whole attention to perfecting the upper outlook, and his heart is made glad by the purest ray of light that ever dawned upon him. Strange as it may seem, this light, so different from that which reached him through his lower windows, causes their light to give him new happiness, and changes his gloomy earth view into a grand picture, lighted by Heaven's own glow.

Have we kept our upper window clear and free for the passage of the heavenly light?

Even before the joyous sights of the lower world grow tiresome may we raise our eyes to the pure light above, and through its illumination, understand clearly the true value of the mingled and sometimes puzzling experience we call our human life.

MARRIAGES.

SMITH—DUELL.—At the residence of the bride's parents, Wenonah, N. J., Eleventh month 21st, 1888, under the care of Buckingham Monthly Meeting, Pa., Edgar A. Smith, son of Sarah J. and the late Benjamin W. Smith, of Holcomb, Pa., and Tacy, daughter of Chalkley and Mary G. Duell.

DEATHS.

BUNTING.—At his residence, near Edgewood, Bucks county, Pa., Second month 1st, 1889, of typhoid pneumonia, Blakey Bunting, in the 65th year of his age; for several years an overseer of Middletown Monthly Meeting.

EASTBURN.—At his residence, Newtown, Bucks county, Pa., Second month 6th, 1889, Aaron Eastburn, in his 85th year.

FAWCETT.—In Philadelphia, Second month 3d, 1889, Frances Fawcett, in her 83d year.

JACKSON.—At his residence, near Stephenson, Frederick county, Va., on the 6th of Second month, 1889, J. Fenton Jackson, in the 71st year of his age; a member of Hopewell Particular and Monthly Meeting.

PAINTER.—At Darby, First-day, Second month 3d, 1889, Emma T., wife of George B. Painter, and daughter of Garrett Thatcher, of Brandywine Summit, Delaware county, Pa., aged 44. Interment at Concord.

PALMER.—At the home of her parents, Spencer and Eliza W. Chandler, Hockessin, Delaware, First month 27th, 1889, Phebe H., wife of Norwood Palmer.

With a full realization of the outflowing tide of life, our young friend waited calmly the coming of the messenger whom we call death, often supplicating for patience after expressing her desire to be taken when the Master's time should have fully come.

Earth's twilight was endurable only as Heaven's dawn, and to her pleading question, You will not keep me, will you? our hearts responded, No, truly! and we rejoiced in her joy as she entered into rest. R.

POWELL.—At Bethpage, Long Island, Eleventh month 16th, 1888, Sarah F. Powell, widow of Richard S. Powell, in the 86th year of her age.

This dear Friend was for many years an elder of Jericho Monthly Meeting, and was loved by all whose fortune it was to know her. She loved to mingle with Friends, and felt a concern to regularly attend meetings, both for worship and discipline and to encourage her family to do so. She was simple in her tastes, modest and retiring in her nature, always industrious and faithful in performing the humble duties of her life.

The beauty of her life shone most fully in the home circle, where she was a loving and devoted parent. She showed a mother's unparalleled love in her tender care and sympathy for one of her daughters who has been an invalid for many years, and who still remains to mourn the loss of a mother who preached by example, performing every known duty, and endeavoring to live a truly Christian life.

The last few months she seemed to realize the end was near, sat calm and quiet, but cheerful, as if her work was done and only waiting.

H. W. C.

SHARPLESS.—In Philadelphia, Fifth-day, Second month 7th, 1889, Isaac Sharpless, of heart failure, in his 67th year.

SITER.—At his residence with his son-in-law, T. Morris Perot, Second month 3d, 1889, Adam Siter, aged 84 years; a frequent attender of Race street Meeting, Philadelphia.

SMEDLEY.—Second month 8th, Albin M. Smedley, aged 54 years; a member of the Monthly Meeting of Friends of Philadelphia.

SMITH.—At her home, in Tinicum, Bucks county, Pa., Twelfth month 28th, 1888, Rebecca Smith, aged 71 years; a member of Buckingham Monthly Meeting, Pa.

WALTER.—At her home in Christiana, Lancaster Co., Pa., on the 18th of First month, 1889, Hanna B., wife of Geo. H. Walter, in the 75th year of her age; a member of Sadsbury Monthly Meeting.

The death of this faithful wife and devoted mother has left an aching void in the hearts of those that loved her and looked to her for counsel and guidance.

Although having lived the time allotted to mortals, she desired to regain her health that she might assist in the care of her afflicted husband, whose faithful nurse she had been for over two years. But when she found her strength was not to be restored, she was eager to join those who had gone before and to be at rest in the Heavenly Home. She had a kindly and sympathetic nature that felt keenly for the sorrow and suffering of others and was ever ready to aid those in want, or speak a kindly word to those in trouble.

She was the mother of seven children, five of whom are left to miss her loving companionship.

The sweetest lives are those to duty wed,

Whose deeds both great and small,

Are close-knit strands of an unbroken thread,

Where love ennobles all.

M.

WILLS.—On Second month 2d, 1889, Zebedee M., son of Zebedee R. Wills, near Marlton, N. J.

WILLIAMS.—Second month 3d, 1889, at her residence in Willistown, Pa., after almost a lifetime of patient suffering, Amy H. Williams, in the 66th year of her age; a member of Goshen Monthly Meeting.

He that soweth righteousness hath a sure reward.

EDUCATIONAL.

SCHOOL INCENTIVES.

If we could make searching inquiry into the real causes of the energy and persistence with which, in varying degrees, our pupils pursue their studies, I imagine we should come upon some remarkable varieties of motives.

I would not be surprised to find inertia, pure and simple, the actual determining force in many cases; the pupil going on without much genuine interest, and with no real appreciation of the ends to be attained, going with the stream because he is in it; the smooth-working machinery of our modern school systems carrying him on much as Dickens's cab-horse, who though he fell down when taken out of the shafts, went very nicely all day by virtue of the extra high wheels, the tight check-rein, and the fact that amid such surroundings it is easier to go straight ahead than to do anything else. Let us hope that unlike the abused beast, such pupils may escape at least a portion of the reward of labor whose purpose they so little understand.

We would find many influenced by a kind of prevalent belief that education, in some way or other, is an excellent thing; many, determined to "get an education" because they are convinced that it will render them valuable assistance in "getting on"—an idea that while no branch of science ostensibly treats of it, the valuable part of education is the acquirement of the ability quickly and successfully to open that oyster, the world of business success.

We should be astonished, were the whole truth known, to find how much of the work done in our schools is well done, and persistently followed up, because of the mere pleasure which the pupil has in doing it.

Children are not the only people who do not always know when they are enjoying their greatest pleasures.

It is no matter of wonder that many a boy should be clamorous for vacations, which he really enjoys far less than school, and should rush out at recess and crawl back at the tap of the bell when if the truth were known, he enjoys his geography more than leap-frog. He is the father of the man. Do we not long with a genuine longing for a real vacation, and when we get it, wonder what we wanted it for? Do we not forsake our comfortable homes, exchanging their roomy apartments for the veritable confines of the seashore hotel, and their running water and ready gaslight, for the kitchen pump and occasional kerosene lamp of the ideal country house? And all apparently for the purpose of discovering how much we really enjoyed our own homes.

We are unhappy, frequently, because we do not know how happy we really are, and we must not, therefore, find fault with the boys and girls for not knowing that though some of them grumble a great deal and some imagine that they are suffering many hardships, they really are having a very good time after all.

But the incentives which prompt the labor of our pupils are too various to be discussed; the point to which we should talk is by what means we may so supplement these incentives; what additional, or artificial inducements may be used in order that we may successfully interest the indifferent, stir up the sluggish, infuse earnestness into the careless; what wise words, or deeds, of ours shall be "as goods" to those who, comprehending not the purposes of the labor, and having studied too little to know the joys of study, "creeping like snail unwillingly to school," fail to make even snail-like progress there.

In the first place it would be well if we could reduce to a minimum the artificial hindrances inherent in our school systems.

I believe that one of the most effective incentives would be the opportunity, could it be offered to every child, of advancing in his work just as rapidly or slowly as his intellectual growth will allow. There can be no doubt that while our graded system is on the whole an immense advantage to the majority, and in certain ways to every pupil, it hinders some, diminishing their taste for study by making their tasks too light, while it hurries others beyond their ability, sacrificing them to the demand of the majority, making both the bright boy and the dull boy the slaves of their mediocre brother.

We have been prone to overlook intellectual differences, and to assume that the same results ought to appear from the work of every pupil, and in the same time; we have been prone to forget that different intellectual attainments may be equally good, equally high, capable of equal, though different, service; and so we have mourned over those who failed, and "would not be comforted," and, what is worse, have taught our pupils that when they fail to "get up" they have wasted their time, and disgraced themselves and us, so that their incentives are all gone, and they too frequently do little more in school.

Perhaps the nearest approach to the natural progress, is made in those schools where promotion is most frequent. If failure means the loss of an entire year's work, the idea of "passing" is likely to assume an undue importance in the minds of pupil and parent and teacher, and the result may be summed up in the significant word, "cram." If we could have more frequent promotions, so that failure should really mean an opportunity to deepen and broaden and *fasten* the work of the last few weeks or months, we could afford to be more honest in our judgment of candidates for promotion, and I believe that we should have fewer discouraged, mis-located, aimless pupils.

It seems to me that we have frequently gone far astray in this matter of incentives; substituting means for ends; setting up false standards and lowering our ideals; and while it is proper that we should in this matter be "all things to all men, if haply" we "might gain some," yet we should confine such doubtful and hazardous expedients to cases, I will not say *beyond*, but *below* the reach of higher and nobler springs of action. While all the machinery of the school will necessarily assist in

keeping our pupils up to the mark, it seems to me that there are two things which the teacher cannot do too constantly or too thoroughly. The first is, to impress upon his pupils their duty as responsible beings, to attain their highest development, to approach the limit of their endowments, to make of themselves the best, and, therefore, the most useful men or women that under their individual, limiting circumstances is possible. It is not necessary that the boys of my class shall excel or even equal those of any other class—they are responsible for their own possibilities. Every boy cannot lead his class, or be President of the United States, but he *can* do the best that is in him.

It may sometimes be wise to call John's attention to the fact that Henry is doing better work, but I believe a healthier and certainly a nobler ambition will be excited by showing him that John is not doing what John's own mind and character demand as their just due. We shall gain immeasurably if we can induce our pupils to attach less importance to comparisons between themselves and their mates, and instead, to compare themselves with themselves, "the actual with the possible," and to make this comparison the spur to noble effort.

And the teacher cannot too much or too successfully, show his pupils how, by doing it himself.

We talk about it a great deal, but I believe we do not really sufficiently value the personality of the teacher as an educating force.

"Hitch your wagon to a star" is an admonition that requires some imagination to be deemed practical, but it comes very near realization when a careless boy or girl takes to revolving in a more or less eccentric orbit round a genuine noble-minded, high-souled teacher.

Have I got my head in the clouds? Well, I'll say it another way. I know a man who can make a boy imbibe Latin and Greek with much the same kind of enthusiasm as the kindergarten children display in their work. I mean that his pupils advance rapidly, know that they are advancing, and are conscious of their enjoyment. I don't know many such men. So far as I know, he is able to do it for the following simple reasons: Every boy in school knows that his teacher has the entire respect and confidence of the intelligent portion of the community, and that he is a factor in the community outside of his school work. Every honest boy heartily likes him, because he is a frank, good-natured, likeable fellow—in short, because he can't help liking him. Every boy knows that, whether he does well or ill, he may expect justice at his teacher's hands. Every boy in that school has a profound respect for his teacher's varied and thorough scholarship. Each of his pupils has discovered that it is a delight to learn of one apt to teach. Does not one of these pupils "hitch his wagon to a star?"

Philadelphia, First month 22, 1889.

CREEDS and forms, and a literal faith, will do nothing for us. We must give up our own wills entirely, and become like little children; it is the only way we can enter the kingdom.

TEMPERANCE NOTES.

At the adjourned meeting of the Philadelphia Yearly Meeting's "Committee on Temperance and Intoxicating Beverages," held on th 7th inst., the main business to claim attention was the consideration of the draft of an address, on the proposed amendment of the Constitution of Pennsylvania, prohibiting the Manufacture and Sale of Intoxicating Beverages. The address had been prepared by a sub-committee and claimed careful consideration. After a second reading and a few changes the paper was accepted. There was a diversity of opinion as to the proper method of bringing it before the people of this Commonwealth, which finally resulted in referring it to the committee appointed to assist the clerks in preparing a report of the work of the Committee during the year, to be submitted with that report to the next sitting of the yearly meeting.

On First-day, the 10th inst., a Temperance Meeting was held in Friends' Meeting-house, Germantown. The attendance embraced those who are usually present on First-day morning,—members of the Temperance Committee and others from Philadelphia and several interested workers of the vicinity, not Friends. The principal speakers were Dr. H. T. Child and Lewis D. Vail, who very ably presented the subject. Henry Bentley gave a brief yet interesting account of his experience in one of the principal cities in Maine, regarding the oft quoted testimony that "Prohibition does not prohibit." He found that the law may be evaded, by using the same secret precautions that the robber uses to accomplish his nefarious purposes. Several others spoke in favor of the proposed amendment to the Constitution, and encouragement was given to all present, to use their influence in its direction. The next Temperance Meeting will be held at Frankford, on First-day, the 17th inst., at 3 p. m.

A SUGGESTION TO THE PHILANTHROPIC.

EDITORS INTELLIGENCER AND JOURNAL:

SINCE the Santee Sioux Indians have had their land allotted to them in "Severalty" and the balance of the Reservation (in Nebraska), has been opened for settlement to the white people, I have often been exercised in my mind. When I look at the situation of the settlers near the Reservation I appreciate what heavy burdens must naturally arise for those in its vicinity, especially for those who are living so near to the Indian families that the children of the two classes must often mingle on the playground and in almost every department of social life, and in thus mingling imbibe more or less of the habits and character of those with whom they associate. We must confess to ourselves that these Santees, though far in advance of some other Indians, are not civilized up to a moral status that is desirable, and have not arrived at a civilization of moral culture which we could desire for our own children. I hold to the idea that civilization has a predominant right to set her foot wherever she can; and wherever she obtains a foothold her right to do so draws to itself an accompanying duty or obligation. The Society of Friends

has been very active in advancing the civilization of the Santee Indians. Let us look at the condition of things as they most likely exist, and at the circumstances of those who are expected to aid in the furtherance of this civilization.

Those living on the frontier are generally a mixed class of people. Take first, our own countrymen who have left their relatives in the East, and who have scarcely sufficient means to keep the wolf from the door; but who, with brave hearts, strong limbs, and an energy which is worthy of success, came West and took up land near the Reservation and settled down with an earnest will to make a home for themselves and growing families in spite of the difficulties of frontier life. Then there are those from across the ocean, who have been attracted to the United States by our republican form of government and the great opportunity of acquiring land and making homes all their own, who may have settled down on land perhaps adjoining the Reservation and are working earnestly and patiently, although under many difficulties and privations, to make for themselves a home and a competence ere age overtakes them and they can work no more. There are growing families among these also. At the earlier part of the time in their struggles against the common inconveniences and hardships of frontier life, the education of the children is sadly, although not intentionally, neglected. Some grow out of childhood into manhood and womanhood with but limited literary advantages. In the earlier days it was difficult to organize school districts, owing to the distance families lived apart, although they were often organized, covering many miles in area. Thus, as time rolls on and these who are children assume the responsibilities of life, how can they be qualified without the helps and aids of education to do the work which has fallen to them to do, in maintaining and improving their own moral status and standing firm against the inroads of habits inherent in a semi-civilized race.

Friends have spared not time, nor means, nor labor for the help of these Indians; but should we as Friends—the world renowned friends of the Red Man—turn him out in the condition in which these Santees are, into the social circles, as it were, of our brothers, and not do anything to hold up their hands in the way of fortifying them with books, papers, or libraries? Some might question the feasibility or the propriety of such a movement as the gratuitous furnishing of these settlers with reading matter; but we have never tried it yet. There are, no doubt, philanthropists among them and public-spirited men who would be glad to see the rising generation growing up and gaining, as they grow, all the knowledge they can grasp to fit them for the increasing duties of life. I believe that much of the money spent for them would do the Indian more good, eventually though indirectly, by spending it on settlers adjoining the Reservation, especially the children, in the way of wholesome reading matter—children's papers for the little ones, and books and periodicals for the older ones and parents. There are already three institutions on the Reservation devoted to the instruction of the Santees in that place. That there is much

need of more philanthropic work round about San-tee, no one can doubt, if they will but take time to consider the subjects I have barely hinted at; and I hope some abler pen than mine may set forth the necessity of work in this direction. M. K. H.

Genoa, Neb.

SUNDERLAND P. GARDNER.

EDITORS INTELLIGENCER AND JOURNAL:

I HAVE a note from our aged and esteemed friend, Sunderland P. Gardner, informing me he had a minute from his monthly and quarterly meetings to attend the quarterly and other meetings within New York Yearly Meeting, and that he expected to attend Duaneburgh Quarter, to be held at Albany on the 18th inst., and would probably not attend the others during the cold weather. S. C.

Albany, N. Y.

For Friends' Intelligencer and Journal.

FRIENDS' MEETING AT DEER CREEK, MD.

THE meeting at Deer Creek, Maryland, is known to have existed as early as 1737. As the records have been lost, it seems impossible to ascertain precisely when the first meeting was held. The meeting-house was burned down, and in 1784 was rebuilt. There was then a very large meeting: both ends of the house were generally full. A great many worthy Friends gathered there. The first ministers of whom we have knowledge were Joseph Jones and James Rigby; then Mary Mifflin and Betsy Coale; and later on were Susanna Jewett and Sarah Warner, both much beloved. The Jewetts had a large family. The children scattered to different parts of the country. One son, after an absence of many years, returned to Deer Creek, and bought his old home and improved the place by remodeling the house. Then he visited the old meeting-house and graveyard, where his worthy parents lay resting. He requested permission of the Friends to repair the meeting-house and grounds. They gave him permission to do what he wished; and he has made great improvements; he had all the inside of the meeting-house taken out, and now it is all new with the exception of the partitions and benches. The house is built of stone, and it has been "pointed," so that it looks like a new house. The ceiling and wainscoting is oiled and varnished. It is certainly both beautiful and neat, and we do most assuredly appreciate his kindness.

Then he had the grave-yard cleaned and a new fence put around it and the meeting-house. It shows what a kind, generous heart Hugh J. Jewett has.

A FRIEND.

THERE are a hundred things which you cannot do, and which you are not called upon to do, but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill, but the fact remains that, at the present moment, you are only called to fill one place. Do the one thing; fill the one place; He who sees all things and all places will take care of the rest.—S. S. Times.

THE QUESTION OF MUSIC.

EDITORS INTELLIGENCER AND JOURNAL:

DEAR FRIENDS: The article signed by Thomas E. Hogue in a recent issue, on "Music," and the estimate placed thereon by Friends of the Fox type, is the most clear of anything I have seen in print. Music amuses the senses and no more; it does not aid in building up character; it does not strengthen manhood nor assist in awakening aspirations for higher spiritual attainments, but rather hinders them. With all expressed in that article I fully accord, having long had a concern on the same subject. Many years ago, when reduced to death's door in my chamber, I addressed an epistle to Philadelphia Yearly Meeting, where it was read, printed, and distributed to all of the members. Many of these may now be hidden away, and this may revive the concern.

O, for truth's testimonies blessed in all their bearings! God grant they may be maintained in their full force and power through all time to come; which must be if we abide in Christ. SARAH HUNT.

SWARTHMORE NOTES.

THE speakers for Commencement were announced to the Senior class on Second-day. The students who will deliver orations are as follows: From the course in Engineering, Howard A. Dill, Indiana, and Willis W. Vail, New Jersey; from Arts, Mary Kirk, Pennsylvania, and J. Carroll Hayes, Pennsylvania; from Science, Jennie F. Waddington, New Jersey; from Letters, Elsie D. Stoner, Pennsylvania.

—It is probable that the class of '89 will have a memorable commencement, as the close of this year will mark the second decade of the college's existence. It is proposed to have quite a celebration of the anniversary with as many of the alumni and former students present as possible. The executive committee of the Board of Managers has referred the subject of the bi-centennial to a special committee to confer with the Faculty.

—Alice M. Jackson, A. B., of the class of 1883, has applied to the Faculty for the arrangement of a course of study for her second degree.

—Dr. Shell proposes to have trial sports this year previous to the regular spring sports in Fifth month. This will avoid the entrance of poor competitors in the exhibition and will raise the standard of Swarthmore athletics.

—A bill is before the Legislature of Pennsylvania at present giving to college graduates desiring to teach and who have taken a regular course in pedagogics, the same privileges in respect to teachers' examinations that graduates of the State Normal Schools now enjoy. President Magill is deeply interested in the bill, which he himself drafted, and he is supported by President Knox, of Lafayette, President Atherton, of the State College, and other distinguished educators. As it now is, graduates of the State Normal Schools, many of whom are not even prepared to enter college, can receive permanent certificates as teachers while college graduates with the broadest general education, including the pedagogics, have to take the examinations.

—The Junior class gave their Freshmen allies a very enjoyable reception in the Reception Halls, Seventh-day evening last. Several new features were introduced and every body seems to have had a pleasant time.

—The Seniors have elected Ralph Stone, president; George Masters, vice president; Alice S. Palmer, secretary, and Willis W. Vail, treasurer. Besides the president, those who will take part in the Class-day exercises in Sixth month are: poet, Louelle Passmore; historian, Elsie D. Stoner; statistician, Horace B. Forman; prophetess, Clara Haydock, and presenter, Justin K. Anderson.

—The libraries of the literary societies of Swarthmore now consist of three thousand well selected volumes and in the college library are ten thousand more. One of the institution's greatest needs is an adequate library fund and a building for the library. Either one of these would go far to place the Friends' college on an advanced footing with the other great colleges and universities.

ORTHODOX FRIENDS.

Efforts are making to push forward the erection of the proposed John Bright University, at Wichita, Kansas. The foundations of the first building have been constructed at a cost of \$12,000. The resources of the institution consist of about 300 acres of land, (in or near the city), and it is proposed to issue bonds secured by a mortgage upon it. In a letter on the subject, in the Chicago *Christian Worker*, A. Rosenberger refers this plan in part to "the widespread financial stringency, and the consequent stagnation in business that has prevailed for some months."

—The principal institutions of education in this country, in charge of Orthodox Friends are: Haverford College, for young men, and Bryn Mawr College for women, both near Philadelphia; Wilmington College, at Wilmington, Ohio; Earlham College, at Richmond, Indiana; Penn College, at Oskaloosa, Iowa; Guilford College, at New Garden, North Carolina; and Friends' School at Providence, Rhode Island, all of the latter being coeducational. The two institutions in Pennsylvania, and that at Providence are financially strong, though, like the usual experience of such institutions, they continually find their wants outrunning their resources, but those in the West are comparatively new and have but limited foundations.

—David B. Updegraff's quarterly, *Friends' Expositor*, (representing the "ordinances" and paid-pastorate element among the Western Orthodox), gives a summary statement of the action of the several yearly meetings in regard to the Richmond "Declaration of Faith." There are twelve of these "affiliated" bodies, and their course was as follows: Canada (50 members present) adopted it, being the only one that used this exact expression; Indiana, Kansas, and Baltimore approved it; New York accepted it, as a true declaration of Christian doctrine, and New England used much the same formula; Iowa and Western accepted and approved it as a statement of faith, but "not as a compulsory creed;"

North Carolina adopted it, "as a valuable restatement," etc.; Ohio accepted the report as a faithful reflection of the Conference proceedings, and printed it "for information;" Dublin received it "as a valuable outcome," but declined to adopt it; and London declined to express any judgment upon it.

—Commenting upon the result the *Expositor* says: "All of these complimentary phrases and pious nothing that are said over its bier can mean nothing more than decent burial. . . . We will mention two reasons of great weight with the rank and file of the church everywhere. First, they believe in the coördinate rights and authority of the yearly meetings,—in other words the autonomy, or self government of every such meeting. They shrink from the thought of centralizing power. Second, they deny the ability of any man or body of men, to set forth doctrines to be believed or duties to be performed so fully and explicitly as it is already done by Christ and his apostles in the Scriptures."

For Friends' Intelligencer and Journal.

AND FIND YE FAULT?

And find ye fault with this fair world that God
has given to us?
What have ye done to better it, that ye should
murmur thus?
This earth is very beautiful, a glorious place to live,
Rewarding very generously the labors that we give;
And very full of goodness, too, if goodness' ways
we seek,
And cherish with our cheerfulness those who have
proven weak.
For some few imperfections among the fruit,
would ye
Condemn the whole production, and eke the
graceful tree?
The sanctimonious croakers, as well as those who
seel,
Are keeping bright millennium days a very long
ways off.
Don't weep and wail and call the world a dismal
"vale of tears,"
But verging to an end that fills your life with
gloomy fears,
But love it for the pleasures that were given to
lighten cares;
Let thanks for each day's blessings be the burden
of your pray'rs;
And your heart should be as light as merry sounds
of childish laughter—
Who finds but discontent on earth, I fear will find
it after.

HARRY DAVID.

For Friends' Intelligencer and Journal.

A SWARTHMORE INCIDENT.

On a sunny, sloping hillside
Spread with grass all velvet green,
Looking far across the meadows
To the Delaware's bright sheen,
Stands our dear old Alma Mater—
Arms spread hospitably wide
Students new and old to welcome:—
Friends found true and friends untried.

Years ago within its bosom
Dwelt two children, twelve and ten;
Elder, boy, and younger, sister;
Orphaned, far from home; and when
On a bright, warm day in spring-time,
Visitors within the walls
Strolled in pleasant admiration
Of the homelike rooms and halls,

Seeing one sweet, brown-eyed maiden,
Round and rosy, bright and fair—
Asked "Who is she?" Low the answer:—
"She's our pet, an orphan rare."
"Art thou all alone here, darling?"
"All alone"—a scholar said
When with quickened step approaching,
Laying 'gainst his cheek her head—

With his left arm thrown about her,
Blue eyes wide and shining clear,
Spoke her fair-haired, noble brother;
Smiling "You forget; I'm here!"
Silver sweet his childish accent,
Strong and true his shelt'ring love;
And I know that speech stands written
In the Golden Book above.

A. L. D.

"HOW READEST THOU?"

Luke 10: 26.

'Tis one thing now to read the Bible through;
Another thing to read, to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty, once a week,
But no instruction from the Bible seek.

Whilst others read it without common care,
With no regard to how they read nor where,
Some read it as a history, to know
How people lived three thousand years ago.

Some read to bring themselves repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there,
How Daniel killed a lion and a bear;
Whilst others read, or rather in it look,
Because, perchance, they have no other book.

Some read the blessed Book—they don't know why,
It sometimes happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradiction there.

One reads with father's specs upon his head,
And sees the things just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what he thought.

Some read to prove a preëdopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read it, as I've often thought,
To teach the Book, instead of being taught.

—Selected.

ARE AMERICAN WOMEN EXTRAVAGANT?

THE *Christian Union*, (New York), alludes to some statements in a recent book on America, by a French visitor, Paul Blouet, who writes over the pen name of "Max O'Rell." It says:

He has made one criticism which must strike every American woman. "That which struck me most in America, from first to last, is the total absence of stupid-looking faces. All are not handsome, but all are intelligent and beaming with activity. In my opinion, it is in this that American beauty mainly consists. In the large cities of the East the first thing that caught my attention was the thinness of the men and the plumpness of the women. This seemed to hint that the former lived in a furnace of activity and the latter in cotton wool. This impression soon deepened into a conviction." Mr. O'Rell then pays American men the highest compliments on their treatment of women, saying that the men of France do not pay the chivalric homage to women that the American man pays. Our kindly critic pays full justice to the grace and intelligence of American women in social life, but surely takes much from her crown when he says:

"If an outsider be competent to form an opinion, I venture to say that the American woman does not render to man a tithe of the devotion she receives from him. The French wife repays a husband's devotion by protecting his interest; an American one too often repays it by breaking into his capital. But Jonathan complains not. To him it is only seemly that 'beauty should go beautifully.' If one fortune goes, he sets to work to make another, and the sweat of his brow is soon crystallizing once more upon the neck and arms of his beloved womankind in the form of diamonds."

This has been said before, and it is time for American women to stop and ask the questions: "Am I becoming selfish?" "Is it true that my diamonds, or even jets, are the crystallized sweat of the Jonathan's brows?"

Hardly a defalcation is discovered that is not traceable to social ambitions on the part of the women of the family. Almost every breach of trust is connected with family social ambitions. And the very ones who tempt, actively or passively, drift or sail on till destruction comes, without question.

A wise physician recently said: "I tell you I have to see it. There are men whose only relation to wife and children is that of banker. When they die they are mourned as the bankers, the ones who made the incomes secure; their death means a percentage of danger to income." Women shrink from such an arraignment, resent it indignantly, and many justly resent it. Yet too many American women do deserve it. Life is organized on too complicated a plan for the average income. The display at home and abroad shows the margin between income and outgo is too narrow. This is so evident that the social economist finds the family life of America threatened, and gathers statistics to prove that the higher the social grade the more the number of marriages decrease, and attributes this to the fact that the cost of supporting a family grows greater every year, and

this increase is in the form of luxuries chiefly for women. Surely it is a serious subject, and one worth the thought of women. The woman of limited income has her share in this reform. Every effort to excel in display, whether at a cost of one dollar or one thousand, is one more burden for someone to carry, and usually that someone is the man, who makes a double effort to meet the new demand and leave a margin of capital. Nor does the burden rest there. New standards of luxury are created for the children, who in turn refuse to establish homes on narrow incomes, because display, not happiness of the highest order, has become the object in too many families.

TOOL CHESTS FOR GIRLS.

PARENTS do not object to see saw and hammer, gimlet and screw-driver in their sons' hands at a very tender age. They look upon tools as a boy's birth-right. But a little girl is hurriedly told in a horrid tone to "put them down," "to not touch," that she will cut herself or pound her fingers, and "get hurt" generally.

But the time is not far off when there will be a room in the house set apart for the workbench and that bench and its tools will be as free to the daughters as to the sons. In their fashionable brass-hammering and wood-carving the girls have "got a taste" of it. We may expect to yet see the carpenter come to give lessons as regularly as the music teacher. Why not? That eight children out of ten would like it better there is no doubt.

A dozen years hence certain branches of many trades will be largely occupied by women. We shall see young women at study and work in architects' offices, in the wall-paper designing rooms, mixing paints and stains and finishes and fresco-washes. We shall see the student at the Harvard Annex emerge from her long companionship with the "higher mathematics" with the "plans and elevations" of a house in one hand and a "bill of lumber" in the other as "applied mathematics." At present the training, in geometry say, is so unapplied that the "sweet girl-graduate" lays the tea-table with the cloth awry, and the plates at all angles and distances, and is serenely unaware that she has hung her water-color drawing crooked until some distressed occupant of the room points it out.

The modern female hand and eye are so far untrained that not one young woman in five can take shears and cut straight across a breadth of goods unless she fold and crease the cloth, or "slowly cuts by a thread."

For myself I have saved many a dollar first and last by being "handy with tools."

When I was a little girl and held a mortal objection to allowing my older brother any accomplishments which I had not, I conceived the brilliant idea, one summer's rainy day, of making myself a churn, which was to be an exact reproduction in miniature of an old-fashioned instrument my grandmother used and called "an-up-and-down-churn!"

A gentleman called at our house and found me under the shed diligently boring a hole into a round

piece of wood. Wishing to make himself agreeable to me, I suppose, he inquired what I was making. I replied in the most matter-of-fact way, as if it were the most common matter in the world for seven-year-old girls to manufacture household tools, "a churn;" and great was my indignation when he went away laughing as if he had heard the greatest joke in the world. After that, I never met him, even after I had grown to the dignity of young ladyhood and trained gowns, but what he inquired with a most aggravating interest, if my churn was done.

It never was, I am bound to say; but I learned my lesson, just the same, and whenever I want a nail driven in, a shelf put up, or a window-shade adjusted, I do not wait for a carpenter. Instead I thank my stars that I ever practiced on churns and wooden sewing-machines; and if it were necessary, I think I could—with all the confidence I once began my churn—build a house—after a fashion!—
Helen M. Winslow, in Wide Awake.

"CHEAP" SHOPPING.

Of all the illusions of the present time, cheap shopping is the most wearisome, the most disappointing, the most dissipating. When once the idea of bargain-hunting takes possession of the female mind, it becomes a prey to feverish and wild expectations of wonderful chances. Like the gold-digger or the lottery-ticket buyer, there may be for the prowling shopper the greatest opportunity in a lifetime just at the next corner shop. So she joins the pushing, scrambling crowd of women who fill the sidewalk, to the despair of policemen and men who want to catch a train or get back to business, finally makes her way into the store, breathless and in disarray, to buy a whisk broom for ten cents, from which the handle flies at the first brush, a pin for fourteen cents, from which the glittering setting is broken at the first thrust for useful purpose, or it may be a cheap book, with type so fine as to put out the eyesight, where all the *r*'s or *p*'s or *q*'s are blotted out through every page, or a shoddy silk made out of cotton and shorn of its proper width by three or four inches, sleazy woolen and cotton dress goods "marked down" to the price they were originally intended to be sold for, job lots of worthless trash thrown together, which, when bought, litter up the house and give it the air of an auction room,—all this and much more, and all a mere illusion and a snare.

The honest shop-keeper is driven to his wits' end to allure the buyer into taking his goods for "less than cost," or to take a present worth twice the cost of the purchase, thus allowing him to sacrifice money, time, truthfulness,—all to the happiness of his customer. Great factories are built, hundreds of men, women, and children employed in making shams,—jewelry measured and valued by the bushel, not as valuable as potatoes or apples, but sold by the piece for many times the cost of manufacture for a moment's poor adornment. There is no reason why people should not wear brass pins if they want them; but let them pass for what they are, and be strong enough for use. As to bogus ear-rings, there seems to be no excuse for their being. And why

should a woman buy a piece of tin four inches long, made into a poor imitation of a water lily and a leaf, and wear it as an ornament? It is not beautiful, and it is too frail to be useful.

In sane moments, we all acknowledge that shopkeepers must make profit on their goods, that we do not want to be benefited by another's loss, that cheap goods are dearest in the end, and that genuine simplicity is better than false display. . . .

We fall out of sweet, unobtrusive, domestic ways, and join a crowd scrambling for things. Our children suffer from our methods, and learn readily our cheap lessons. Let us get from under this yoke, and be anything rather than hurried, pushing, tinsel-loving bargain-seekers.—A. E. H. S., in *Christian Register*.

INNER VISIONS.

. . . WHAT do some people fall back upon in themselves, when the outer, active life is suddenly cut off?

Last summer I knew of a German, the wealthy owner of a stone quarry on the outskirts of one of our Eastern cities, who fell over the edge of the quarry with his team and wagon, breaking his leg. He was about thirty-five years old, vigorous, well, and had never been sick a day in his life. He could neither read nor write, nor could any of his family or friends. Here was this man with a compound fracture that would keep him in bed three months, with absolutely no mental resources, his family and friends so employed that he must of necessity be left much alone, and with untrained hands that had never known anything but stone-work. When he closed his eyes what must have been his inner vision? I cannot imagine. Can you?

In strong contrast to him comes to my mind an elderly lady of my acquaintance. For many years she has been unable to use her eyes to read or write or sew, and the action of the heart and brain are so peculiar that she can in no way employ her hands. Friends visit her, because she is delightful to visit; but, at the best, she is alone a great deal, sitting or lying with folded hands and closed eyes.

What are her inner visions? All that is rich and beautiful, for she has a mind well furnished and a memory richly stored. Poetry and prose are there to be recalled, and the old time intercourse with choice friends. Life is beautiful, and well worth living still.

There is but one lesson to draw from these two out of many instances about inner vision; we must furnish our minds while we can, give them the best to store away for future use, so that, when we have need of it, we shall find it, instead of looking in upon an almost empty room or a sad jumble of worthless rubbish.—J. S., in *Christian Register*.

As the ice upon the mountain, when the warm breath of the summer sun breathes upon it, melts and divides into drops, each of which reflects an image of the sun; so life, in the smile of God's love, divides itself into separate forms each bearing in it and reflecting an image of God's love.—H. W. Longfellow.

BIBLE SCENES STILL ENACTED.

IN WRITING from Fayal, one of the Azores islands, a correspondent of the *Boston Transcript* says: "On the country roads and near the windmills you will see circular thrashing floors made of hardened pumice stone, where cows and oxen are driven over the grain, crossing and recrossing it. These are a distinct and frequent feature in the landscape, and remind one of Bible scenes. What is that strange noise I hear from afar? I say to my native companion. Why, it is an ox cart coming along the lane with a load of grain. I watch and wait, and within half an hour it passes, with its two or three yoke of oxen dragging this uncouth cart with its high encircling wicker front and sides. Its great solid wooden wheels creak and groan. One is impelled to be merciful and beseech the owner to oil the wheels. But no, I must not, and am told that this noise is a part of the equipage, and no farmer is satisfied unless his wheels have the proper amount of squeak. A law was once made by the Portuguese Government that no creaking cart should be allowed to enter a city, but the people rebelled, and the law was repealed."

ALL you have to do is simply your duty. I stood in a factory a short time ago, and learned a deep lesson. As I entered all seemed confusion—the buzz of machinery, the whirl of everything, dazed me. But I soon saw all was right, and that each one was doing the task assigned to her. I stood and looked at a young girl whose work was to untie knots in the threads as they were passing over the wheel. All day long she simply untied knots. Now, if she had said, "This is such a little thing to do, and I get so tired of it, I think I will try and do what the girl next to me is doing," she would have damaged the whole work. The simple thing of untying the knots had to do with the beauty and finish of this whole design.—*Selected*.

FINE manners no code can teach. If they are conscious they become artificial and are fine no longer. A man indeed may be taught to avoid grossness and impudence and not mistake them for ease. The youth who puffs a cigarette when he is walking with a lady, who is free and easy instead of scrupulously courteous in his address and tone, may be told that he is merely ungentelemanly and vulgar; and if he choose he may correct his behavior; certainly he would correct it if the lady showed him that she required the correction. The impudence of young men generally reflects the weakness of young women. If they required courtesy, there would be little insolence on the part of their cavaliers.—*Geo. Wm. Curtis*.

OUR friendships ought to reach both ways, partly up and partly down, each person clasping a hand above him and each equally giving a hand to some one below. So shall our whole humanity be bound together by the golden ties of friendship, so a thrill from the hand of God clasped by the topmost soul of our race go down through all ranks and grades to that of the lowest sinner.—J. C. Kimball.

SAMOA.

We have been hearing for the last few weeks a great deal about the "trouble with Samoa." No doubt many of us have wondered whether Samoa was a king or place. Samoa is the name of a group of nine islands in Polynesia, a little north of east of the Society Islands, a group much larger and better known. Samoa is also known as Navigator's Islands. The natives are negroes. All the islands of Polynesia are the tops of submarine mountains; the islands are, beneath the surface of the water, coral, which forms the basis of the soil; many of the islands have lagoons in the centre, and bear every evidence of being the result of volcanic eruptions. On some of the islands are high mountains. When these islands were first discovered we are in doubt, but undoubtedly they were visited by the earliest voyagers round the globe. The inhabitants of the several Polynesian islands all speak a language that shows a common origin—natives of different islands learning to understand each other in a short time. Their ancient religions were very like, and all practiced cannibalism. They tattoo the body; on some islands the people are rendered hideous by this practice, which they still keep up. The people of all these islands are indolent, but of a cheerful temperament, much given to pleasure. Wrestling and boxing are favorite pastimes. They have rude musical instruments. Before the introduction of Christianity, dancing was a species of state as well as religious ceremony; much of the dancing was of a degrading form. In Polynesia there are two distinct races; one very dark and somewhat dwarfed, the tallest of the men not being over five feet. The others are the color of the Malays and American Indians, many of them handsome and graceful. The ruling families or tribes are somewhat remarkable for their grace and dignity, so much so that some travelers have supposed them a distinct race that at some time had conquered and held in control the common people.

Originally the people wore but little clothing, and that woven from a fiber of a peculiar tree. Since early in the present century commercial relations have existed between these several groups and Europe and America. Missionaries visited the islands at the same time, and now civilized customs and styles of dress prevail, though in some of the islands a grotesque combining of the two prevails. These islands are under the protection and care of the different European powers, and of America. A few are under the direct control of European powers. The several civilized powers have, by treaty, agreed not to govern these islands, and to protect the property and citizens of each power against a common foe, whether a native or foreign one. Samoa was especially under the protection of England, Germany, and America.

Malieta is the King of Samoa, but another chief, Tamasese, has risen in war and conquered Malieta, who is now in exile on one of the small islands of the group.

Samoa has about 37,000 inhabitants, and is a Christian land.

Coffee, tortoise-shell, castor beans, arrow-root,

and ginger are exported from these islands. Fishing is the principal employment of the people. The foreign inhabitants are engaged in trade and commerce.—*Christian Union*.

THE ARMED EUROPEAN CONTINENT, 1889.

The London *Daily News* says: During the past eighteen years—a period which, upon the whole, has been a peaceful one—the armies of the Continental Powers have assumed proportions such as were never dreamt of at any era in the previous history of the world. The increase in their strength, and also, of course, in their cost, has been steady and continuous ever since the days of the Franco-German war. It is now no exaggeration to speak of Europe as an armed camp. The following table, which has been prepared, after reference to the most recent official documents and declarations on the subject, shows (1), in the column headed "War strength," the approximate number of men disposable for offensive purposes in the event of the outbreak of war in 1889; (2), in the column headed "Second Reserves," the approximate number of men who in the event of the outbreak of war would join the colors, but remain at home unless their services were very urgently needed at the front; (3), in the column headed "Final Reserves," the number of men who, in addition to all the above, would be available for defensive purposes in case of their country being invaded. All the men in the first two columns are trained soldiers who have served with the colors. Many, but not all, of the men in the last column are also veterans.

	War Strength.	Second Reserves.	Final Reserves.
Germany,	2,520,000	1,520,000	1,800,000
France,	2,440,000	1,570,000	1,700,000
Russia,	2,495,000	1,980,000	2,200,000
Italy,	1,010,000	1,320,000	1,200,000
Austria,	1,145,000	1,470,000	1,700,000
Turkey,	620,000	310,000	340,000
Balkan States,	250,000	165,000	195,000
	10,480,000	8,335,000	9,195,000

Here we have a mass of men, in number equal to the population of a first-class State, who may at any moment be called upon to take the field. Over twenty-eight millions of Europeans, all in the prime of manhood, are liable to expose their lives in the next great war. More than two-thirds of them are at present engaged in civil pursuits; but war might drag every one of them from the office, the field, and the workshop, and thus, at a few hours' notice, the commercial, manufacturing, and agricultural interests of half Europe might be paralyzed by the withdrawal of all the best and most active workers.

Up and be doing!

Not wait for to-morrow;

Never to-morrow

May come to your hand;

Who waits for its advent

May find to his sorrow,

That God shall twofold

His one talent demand.

—*Treasure-Trove*

WOMAN'S EDUCATION IN GREECE.

AMERICA may well feel proud of the part she has played in this important advance in one of the oldest countries of the world. In 1830 two Americans left their native land to spend the remainder of their lives in the new-born kingdom of Greece. One was Dr. Jonas King, sent out by the American Board of Foreign Missions, and the other was Dr. John Henry Hill, under the auspices of the Protestant Episcopal Church of the United States. Dr. and Mrs. Hill were given careful instruction to establish schools, and to do nothing "which could justly give rise to the impression that another church, or another form of Christianity, would be introduced, but to labor to restore to that people the holy simplicity and glorious purity of that very gospel which St. Paul preached among them." In 1832 Mrs. Hill opened a school for girls in Athens, which, up to that time, had been an unheard-of thing in all Greece. Its beginnings were very humble, but soon the idea began to spread, and the number of pupils ran up to fifty, then to one hundred, and to three hundred. In a few years the average attendance was seven hundred, and continued about that for many years. Mrs. Hill carried on the school for nearly forty years, and was succeeded by Miss Marion Muir, who is still there. The management is very simple, the buildings are plain, the rooms small and crowded, but, by the testimony of a correspondent, "the results are of the very best."

This opportunity for the education of girls was so well appreciated that by request of several leading Greek families a school was opened for more advanced studies, and the result was "Hill Institute." This, like the first school, has always flourished. It is at present under the control of Miss Bessie Mason, a niece of Mrs. Hill. There are now sixty-four boarders and one hundred and ninety day scholars. The young ladies come from all parts of Greece, from Crete, Egypt, Asia Minor, and the Balkan region. The school is recognized as of great importance. "The Greek mothers of nearly all our homes were educated at Hill Institute," was said by a Greek orator at the grave of Mrs. Hill in 1882. It has also furnished teachers for girls' schools all over the kingdom, that have sprung up from time to time, as the idea that girls must be educated took possession of the people. To-day there are in Greece two hundred and seventy public schools for girls, with over 20,000 pupils.

The finest of these schools is the Arsakeion at Athens, founded by M. Arsakes. The money he left for this purpose was so fortunately invested that now the property consists of nearly a whole square in the best part of Athens. This school has a daily attendance of 1,500 girls, ninety of whom are boarders. The funds are in charge of "The Society of Those who Love Instruction." The instruction is graded from the kindergarten to the normal department, and the work done is said to compare favorably with the same grade of work done in Germany. The Greeks look upon the Arsakeion as a legitimate result of the Hill Institute, and the two schools work in harmony. By force of circumstances the priesthood has a part to play in this instruction, as a law

has been passed, and is strictly enforced, that no school can be carried on in Greece except the priest is allowed to come in to give religious instruction. Owing to the influence of Americans, the New Testament is used as a text-book in the elementary schools.—*Springfield Republican*.

NEWS AND OTHER GLEANINGS.

—The life boats round the English coast during the past year rescued no fewer than 617 persons, the great majority of whom, but for the efforts of the gallant crews, would have perished.

—Mary Hemenway and other philanthropic ladies are providing at their own expense special instruction in calisthenics to large classes of female teachers, in Boston, and it is proposed to extend these facilities. The services of Dr. Posse, the well known instructor in the Swedish system of gymnastics, have been utilized in this work.—*The Student*.

—According to Gaskell's New Family Atlas, Mount Hercules, in New Guinea, now claims the honor of being the highest peak in the world. Its height is given as 32,768 feet. The same authority gives Mount Everest 29,002 feet, so that Mount Hercules leads the world by 3,766 feet.—*Scientific American*.

—At a meeting in London of the Royal Botanic Society the secretary reported that the recent fogs had done much damage to the plants in the conservatories, causing many of them to shed both leaves and flowerbuds; more especially had this been the case with Australian plants, which, from enjoying in their own country a large amount of sunlight, were found less capable than any others of contending against the vicissitudes of London weather.

—Prof. Lodge, the eminent English electrician, has recently written a letter, discussing the possibility of dissipating fogs by means of discharges of electricity. He has himself made experiments, said to have been successful, in which smoke was condensed in a room, but nothing on a large scale has been attempted. The *London Electrician* has suggested the wide field for labor in the dissipation of the London fogs, and other applications have been mentioned, such as clearing of smoke from tunnels, of dust-particles from flour mills, and the abatement of the general nuisance of smoke in manufacturing towns. Prof. Lodge is said to be trying to raise funds to conduct experiments on a large scale.—*The American*.

—Science gives the following significant facts concerning the results of smoking by boys:

"In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months' time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year."

—Last spring, in the time when daisies blow, a lady living on Mount Bowdoin went out to gather a bunch of the golden-hearted flowers. Seeing some exceptionally large and deeply-colored clover blossoms, she stooped to pick them, and discovered a four-leaved clover, and another and another, until she had discovered seventeen four and one six-leaved ones on the one plant, not larger than

her own hand. The plant was in a rocky spot, and its roots readily detached themselves from the scant soil and came up in her hands. She took it home, set it out in her garden, and it produced its kind through all the summer long. The plant never increased in size, its roots refusing to spread themselves, but she rarely visited it without being rewarded by from one to eight four-leaved specimens. In the autumn the lady transplanted the root to a small salt box, which it does not nearly fill, but since that time it has borne thirty-seven four and a dozen five-leaved clovers.—*Boston Transcript*.

—*The Woman's Journal* says that the Pundita Ramabai is lecturing in Japan to great audiences. In Tokio, the largest lecture hall in the city was so crowded that the doors had to be closed half an hour before the meeting began, every inch of room being already occupied. Ramabai, of course, speaks through an interpreter.

—An interesting account is given in the *London Pall Mall Gazette*, by Mary H. Garnet Barboza, (a daughter of the well-known New York minister, Henry Highland Garnet), of a school for girls which she has established in Liberia, (Africa), at Brewerville, an inland town. She says the girls show an ardent desire to learn, and that her school was quickly crowded. Good provision had been made for the education of young men, but the other sex were without such opportunities. Mrs. Cardozo taught housework, as well as the ordinary elementary branches of study.

—Dr. Elizabeth Thalberg has within the past year been appointed resident physician at Vassar College, with a handsome salary. In spite of her German name, Dr. Thalberg is an American. She was a Miss Burr, of Brewer, Me., and married a German physician, Dr. Thalberg, of New York.—*Woman's Journal*.

CURRENT EVENTS.

A NON-PARTISAN and non-sectarian convention of those in favor of the adoption of the Prohibition Constitutional Amendment has been called by the "State Constitutional Temperance Amendment Association" to meet at Harrisburg on the 19th instant, at 9 o'clock, a. m. The officers of the W. C. T. U. of Pennsylvania unite in the call.

A SERIOUS fire on Walnut street west of Broad, Philadelphia, on the afternoon of the 10th instant, destroyed the

drug store of Frank E. Morgan and the laboratory of John Wyeth & Brother, and damaged adjoining property. The loss was estimated at \$500,000. One fireman was killed.

EXTENSIVE storms were reported from Western Europe at the close of last week. The following telegrams give some details:

BERLIN, Feb. 10.—Reports of heavy snow storms come from all parts of Germany. In this city the snow is a foot deep, and in the Bavarian Highlands it has fallen to a depth of six feet. In the west and northwest thunder and lightning accompanied the snow. Traffic is almost entirely suspended in Schleswig and Jutland.

THE HAGUE, Feb. 10.—A storm of exceptional severity is raging throughout Holland. The rivers are greatly swollen, and Rotterdam, Dordrecht, Scheidam, Zwolle and Kampen are inundated. Many shipwrecks, with great loss of life, are reported.

LONDON, Feb. 10.—Snow continues to fall throughout the south of England and in Wales. On the coasts heavy gales prevail, and a number of shipping disasters are reported.

NOTICES.

. A Conference on Temperance and the Constitutional Amendment will be held under the care of the Quarterly Meeting's Committee, at Friends' meeting-house, Unity and Wain streets, Frankford, on First-day, the 17th instant, at 3 p. m. All are invited.

. A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Chester, on First day, Second month 17th, 1889, at 2.30 p. m.

Friends and others interested are cordially invited.
MARY MCALLISTER, Clerk.

Quarterly Meetings in Second month will occur as follows:

18. Centre, Bald Eagle, Pa.
18. Duaneburg, Albany, N. Y.
20. Stillwater, Plainfield, O.
23. Blue River, Benjaminville, Ill.
25. Canada H. Y. M., Bloomfield, Ont.
25. Warrington, Monahan, Pa.
26. Burlington, Mt. Holly, N. J.
27. Southern, Camden, Del.
28. Bucks, Wrightstown, Pa.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly to raise funds. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Muuro.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 8. }

PHILADELPHIA, SECOND MONTH 23, 1889.

{ JOURNAL.
Vol. XVII. No. 89.

THE SINGING HEART.

Thou Heart why dost thou lift thy voice?
The birds are mute; the skies are dark;
Nor doth a living thing rejoice;
Nor doth a living creature hark;
Yet thou art singing in the dark.

How small thou art; how poor and frail;
Thy prime is past; thy friends are chill;
Yet as thou hadst not any ail
Throughout the storm thou liftest still
A praise that winter cannot chill.

Then sang that happy Heart reply:
"God lives; God loves and hears me sing;
How warm, how safe, how glad am I,
In shelter 'neath his spreading wing,
And there I cannot choose but sing."

—*Danske Lundridge, in the "Independent."*

For Friends' Intelligencer and Journal.

A FORCED MINISTRY.

I QUITE agree with the editors of this paper in their dissent from the views expressed by Edward Ryder, on the subject of the ministry.

Within the past few months two other articles (the one a contribution, and the other a report of a Select Meeting) have expressly conveyed the idea that vocal ministry should be encouraged as a means of building up our meetings. To at least *one* of your readers the prevalence of such a sentiment, and the out-spoken expression of it seems rather alarming.

The elders,—if they are anointed for their station as well as appointed to it,—may by their spiritual discernment be able to discover when a word of encouragement is indicated, just as truly as when they find it necessary to caution or restrain; but if the idea is to prevail that vocal communication is to be encouraged in preference to silence, and that which entertains the multitude will build up the meeting, there is great danger of lowering the standard of our profession, and of losing sight of the Source whence true gospel ministry proceeds.

A friendly exhortation which the speaker may think is adapted to the assembly, is a very different matter from a gospel message which he is *bound* to deliver, however trying it may be to his natural inclination, or however contrary to human notions of the fitness of things. How many instances we find recorded among the experiences of our early Friends—would that those of the present day were more familiar with them,—of duties to be performed, and of messages to be delivered, that seemed to thwart their own purposes, and to be quite contrary to their ideas

of expediency or probability. Under these humbling dispensations they were required to disregard the outward vision, to look with the eye of faith only, and to sacrifice their own will on the altar of obedience. Blind, faithful, and obedient seem to have been their watchwords when duty called them forth; and after the performance of the service, if they were favored with inward peace they accepted it not only as their rich reward but also as a seal to the truth of the testimony which they had been called upon to bear. If they had reasoned with the presentation, or sought the approbation of their hearers, the true message would have either been withheld, or else so marred in its delivery as to fail of reaching the erring one for whom it was intended. Then would the messenger have had to suffer in a two-fold sense; first for his own disobedience, and secondly for a negative participation in the error of his brother because he had failed to point it out.

A vessel to be entrusted with these solemn messages must be both clear and empty before it can be ready to receive them. Pride and vanity can have no place there, and worldliness must be excluded. The strong will of man may tenaciously cling to these beloveds, and the self-asserting spirit may attempt to justify their retention; but unless and until they are given up, and the vessel is thoroughly cleansed, the gospel message cannot be conveyed in its purity.

A Friend,—one of the present century,—who was a deep minister, and who lived an unworldly life, gives in his journal an account of attending a meeting where for a long time he was "unable to feel them." How much better silence was than a verbal offering would have been during this season of inability may be inferred from the effect that his message produced when the proper time came to deliver it.

In "Friends' Library," of the other branch of the Society, and in "Friends' Miscellany," of ours, as well as in "Janney's History of Friends" may be found a rich storehouse of biography and experience that ought, as we peruse the many volumes, to make us feel both grateful and responsible for our right of membership, and also for the high standard of gospel ministry which those worthies maintained. The journals of John Woolman, Job Scott, Richard Jordan, William Evans, and many others furnish abundant evidence that they sought not to entertain their hearers (or those who had assembled expecting to hear them), but simply to wait for a clear presentation of duty, and then to "begin in the life, continue in the life, and quit in the life." While of James Simpson, Nicholas Waln, John Salkeld, and

Jacob Ritter, it may be said that they copied no man, but walked by faith rather than sight.

We are often reminded that the culture of the present day requires both intelligence and courtesy on the part of those who address assemblies; and that when people come to our meetings desiring and expecting to hear words, if they are not gratified they will not be likely to continue coming. So be it. If in the silence of a Friends' meeting they find nothing that they can appropriate, it is questionable whether their attendance is of much advantage to themselves or to the meeting. When those who are not of our fold avail themselves of the privilege of open doors and free seats to attend our meetings for worship, silent though they be, does it not seem pitiable that any of our own members should offer as an excuse for their non-attendance the flimsy pretext that there is *no speaking*? In such cases, parents, overseers, and other concerned Friends have duties to perform toward the delinquents; but the present article has reference to a superficial ministry encouraged, or forced, in order to attract our members, and thus induce them to attend meetings.

Of course we all value an *authorized ministry*, and when a gift has been conferred on one of our flock we should feel grateful for the *gift*, but not by flattery or otherwise spoil or mar the instrument. We should earnestly desire his or her preservation in the Truth, and when a message is delivered try to fix our attention upon the subject matter, and not upon the messenger. The more eloquent the discourse, and the more attractive the speaker, the greater is the need for us to look within and not without.

"Charms he may have, but he has frailties too;
Dote not too much, nor spoil what ye admire."

There are some among us who lay great stress upon the diction, the manner, or other individualities of the speaker. These it must be admitted are minor considerations when compared with the essential qualifications for Gospel ministry. If the command is positive, the opening clear, and the concern ripe, the message will be likely to flow forth in language adapted to the one who delivered it, and intelligible to those for whom it is intended. After such a communication there will be a covering of stillness spread over the assembly, which will be manifest in the looks and in the deportment of those present, which—if it be not dissipated by some untimely offering—will continue until the close of the meeting, and the effects of which will be perceptible even after Friends have separated and gone to their homes.

Our elders who are alive to their duties no doubt exercise a care both ways; being ready to give a word of encouragement to the timid little ones, and a timely caution to the forward spirits. It is to be hoped that both elders and ministers are duly impressed with the importance of a sound and a pure ministry; that they are firm in the conviction that the welfare of our Religious Society is deeply involved in this matter; and that they are ever mindful of the two risks to which our meetings are exposed:—it is "unprofitable to withhold more than is meet," and it is dangerous to "offer strange fire."

As a conclusion to the whole matter, we (who are not members of the "Select Meeting") may profitably read the following paragraph from the "Book of Discipline" of Philadelphia Yearly Meeting:

"It is our earnest desire that both ministers and elders may be as nursing fathers and mothers to those that are young in the ministry, and with all care and diligence advise and admonish them; and if they see occasion, reprove them in a tender and Christian spirit, according to the rules of our discipline and counsel of Friends in that respect; also exhort them frequently to read the Holy Scriptures, and earnestly seek the mind of the spirit of truth, to open the mysteries thereof, that abiding in a simple and patient submission to the will of God, and keeping down to the openings of love and life in themselves, they may witness a gradual growth in their gifts, and be preserved from extending their declarations further than they find the life and power of Truth to bear them up."

H. *

Second month 9, 1889.

For Friends' Intelligencer and Journal.

THE CHARACTER OF ELIJAH.

SOME weeks ago a sketch of the life of Samson appeared in this paper, eulogizing him: the desire came upon me, to present in contrast the character, as delineated in the Bible, of one who in my estimation is altogether far more worthy of emulation and imitation than Samson. While it is true, as the writer of the article referred to, says, that "to understand correctly the character of a man, it is necessary to study it in connection with the age in which he lived," yet there are traits of disposition and actions that in any age or country are intrinsically wrong and reprehensible, while others are equally praiseworthy under all circumstances.

In giving an epitome of the life of Elijah the Tishbite, it is impossible, within the limits to which I shall confine myself, to do full justice to such a noble and exalted character. His birth and early life are left in obscurity, the first account of him being when he appears before Ahab, the King of Israel, prophesying, "As the Lord God of Israel liveth, before whom I stand, there shall be no dew nor rain these years, but according to my word." Thence he goes to the brook Cherith, where he is fed by ravens. The next we hear of him, is in the house of the widow of Zarephath, who sustained herself, her son, and the prophet, on the "handful of meal and a little oil," which failed not until the day in which the rain was sent. Here he performed the miracle of restoring to life the widow's only son. The next great act in which he figures, is the test, if we may so call it, of the true God. We are all familiar with that remarkable passage which describes the trial before the King, and all assembled Israel, between the prophets of the Lord and those of Baal, in which the power of the Most High was so signally manifested, by the fire consuming the sacrifice, wood, stones and dust, and licking up the water in the trench. He then commands the destruction of the false proph-

ets, at the same time telling Ahab that the drouth would be broken, "for there is a sound of an abundance of rain." The killing of the prophets of Baal provoked the wrath of Jezebel, Ahab's wife, a wicked woman, who swore vengeance on Elijah, to escape which he departed for Beersheba, but had gone only a day's journey, when wearied in body and disheartened in mind, he slept in the wilderness under a juniper tree and an angel appearing unto him, said, "Arise and eat," and he found a cake and a cruse of water, after eating which he slept again. A second time the angel bid him eat, and "he went in the strength of that meat forty days and forty nights, unto Mount Horeb the mount of God." Then in the cave there came to him the word of the Lord, "What doest thou here, Elijah?" How pathetic and yet how loyal his reply! Then in obedience to the command of the Lord, he went unto the mount, and the whirlwind, and the earthquake, and the fire passed before him, and after "the still small voice," and again the query was put, "What doest thou here Elijah?" Again we hear his plaintive lament for Israel, in answer to which he is commanded to return to Damascus and anoint Hazael, King over Syria, Jehu, the son of Nimshi, King over Israel, and Elisha, son of Shaphat, prophet in his stead, and the encouraging assurance is given, that there were yet seven thousand in Israel, "all the knees which hath not bowed unto Baal, and every mouth which have not kissed him."

He then finds Elisha, casts his mantle upon him, and is shortly followed by him. The next we hear of Elijah, he is sent to Ahab and Jezebel to tell them the punishment of the Lord for their wickedness in the matter of Naboth and his vineyard. About two years after this we find him calling fire from heaven on the fifties and their captains who are sent out to apprehend and bring him before Abaziah, who was then king over Israel, Ahab having died on the battle field, as foretold by the prophet.

The next and last account we have of this great personage is that of his passage over Jordan, accompanied by his faithful and attached friend Elisha, who cannot be induced to leave him, and who prays, as a last boon, that a double portion of his master's spirit may be upon him when he is taken from him. This was after Elijah had rolled his mantle together, and smote the waters, and they were divided, so they could pass over on dry ground. No words of mine can improve on the description of his glorious translation from all the troubles and vicissitudes he had experienced to perfect rest. "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." This great, this noble character is thus as abruptly taken from our vision, as he was first introduced to us, and he has been well entitled "the grandest and the most romantic character that Israel ever produced."

This article has been prolonged already too much, but it seemed as if the merest, most shadowy out-

line could hardly be given in fewer words, yet please allow the following quotation: "The undaunted courage and fiery zeal; the brilliancy of his triumphs; the pathos of his despondency; the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration, throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story." E. H. COALE.

Holder, Ill.

SCRIPTURE LESSON, No. 9.

THIRD MONTH 3, 1889.

JESUS THE MESSIAH.

GOLDEN TEXT:—"If any man would come after me, let him deny himself, and take up his cross, and follow me."—*Mat. x. 38.*

READ MARK 8: 27-38.

CÆSAREA PHILIPPI was the northern limit of the journeys of Jesus and his disciples. The city was enlarged by Herod Philip, and named after Cæsar, with his own name added to distinguish it from Cæsaræa, which was on the coast of Palestine, in the line of travel from Tyre to Egypt.

In the way. As they were journeying from Bethsaida northward, while they were yet going, and talking as they walked, of the work in which they had been engaged, and all they had heard of what was said concerning Jesus and themselves.

Who do men say that I am? How natural that he should want to know what was currently believed concerning him. It was the human longing to be known and recognized for what he was. It was not enough that he felt within himself he was the Messiah so long waited for, or that the few whom he had gathered as disciples believed in him,—he wanted to be acknowledged by the whole people, and in the absence of the multitudes who thronged about him,—in the loneliness of his long journey, he finds opportunity to open to his trusted followers the future as it was presented to him. But before he does so he must hear from *their* lips, what not only the public say, but what they say concerning himself.

Thou art the Christ. This was the testimony of Peter. Matthew gives a fuller account, going more into detail, but it was enough to know that he was regarded by them as the *anointed one*, whom the Father had sent to seek and to save that which was lost,—to turn the hearts of his chosen people away from sin and evil, and lead them to a closer union with himself, through the teaching and example of this "well-beloved son."

And he charged them, etc. They were not to repeat the conversation. The people themselves must know him as the Messiah—he who should save them from their sins, through the manifestation in himself of the power that he possessed by which the Father was working for their help.

And he began to teach them. It is evident that at this time Jesus spoke more freely to them of what they must expect as his followers, and the manner of life they must lead, as teachers of the truths he was sent to proclaim. They must not be careful about their own ease and comfort. They must expect to be opposed, and have many things to endure—but they

must be self-denying, and care more for the gospel than that they were commissioned to teach, than for their own lives, and in the promulgation of this gospel they must do it with courage and a steadfastness of purpose that accepts death rather than be untrue to that which they have received, and as messengers are commissioned to proclaim to others.

In studying the life and character of Jesus of Nazareth, the one point that stands out in such bold relief that we cannot but regard it as of paramount importance, is his continued denial of self or keeping under subjection his human will. The one grand purpose of his life was "to do the will of the Father that sent me."

Should not we who are partakers of the Divine nature, even as he was, emulate his example? May we not go forth to our daily labor with the thought that even as Jesus resisted temptation, so may we,—as he was able to forgive insult and injury—everything for truth's sake, so may we. The same Divine assistance that was given to him will enable us to follow in his footsteps.

It is a consolation to know that many noble men and women, since the days of Jesus, have in their smaller measure been able to obey the Divine impulse within, casting self aside and through sacrifice been able to lift the world nearer to the ideal standard pictured in the Sermon on the Mount. Many humble followers of the Master habitually practice self-denial in their daily lives, thus enabling loved ones to perform some greater service, content if they only receive reflected honor. When such are ready to pass inside the portal to the "city celestial," and their "book of life" is opened, the record of "well done" will be found therein written; for as did Jesus they have listened to the Divine voice within and rendered obedience thereto.

"WHITE'S INSTITUTE" INDIAN SCHOOL.

[Henry Stanley Newman, an English Friend of some prominence, (author of the "Autobiography of George Fox," and other works), recently spent some time in this country, chiefly among the Orthodox bodies in the West, but returned to England, (owing to the state of his health) some weeks ago. We find in the *British Friend*, (London and Glasgow), an account of his visit to the "White's Institute," Indiana, a school maintained by Friends for Indian children, and many of the details, we think, will interest our readers. The school is located at a place called Treaty, in Wabash county, "a little roadside railway station in the woods." It "originated in a gift by Josiah White, of Philadelphia, of \$20,000," and in 1852, a tract of 650 acres of land, part of the Wabash Reserve, was purchased of Meshingo, chief of the Miamis, for \$6,500. Later, 120 acres adjoining were purchased of another owner, in 1860 a house was built, and in 1861 the school was first opened.—EDS. INTELLIGENCER AND JOURNAL.]

At first many white children were admitted, but since 1882 the Manual Labor Institute has been almost exclusively confined to Indians. It is under the control of Indiana Yearly Meeting [Orthodox]. The property is held by trustees, and the Associated Executive Committee of Friends on Indian Affairs are responsible for part of the expense. This com-

mittee represents most of the yearly meetings in the United States, and meets annually at the Institute. Seventy-eight Indians belonging to 14 different tribes, with the officers, compose the household. There are 27 Sioux, 10 Seneca, 10 Wyandotte, 9 Potawatottomie, 5 Cheyenne, 3 Ottawa, 3 Shawnee, 3 Peoria, 2 Sac and Fox, 2 Comanche, and one each Modoc, Caddo, Uchee, and Miami. These children all come voluntarily with their parents' consent for a term of three or more years. The United States Government allows 167 dollars a year for the support of each Indian child.

We proceeded to explore the estate. As we turned from the central buildings we admired the fitness of all the surroundings. Two large ponds lie to our right, where the boys ply their boats. Roach and perch have a lively time of it. The Indians delight in the water, and in rowing, swimming, and fishing. Below, in the valley, is the creek, which affords scope for young anglers, while on the spacious lawns in front girls as well as boys have abundant room for base-ball and tennis. But it is not all play. There is a sprightliness and easy freedom everywhere, but the children really work. In the doorway we meet a robust young Uchee from the Indian Territory. He is quick with his hands, but slow to think. He is a good writer, and at last, after great pains, has learnt the multiplication table. Here is a Sioux, whose name is Nathan Lone Wolf. He is descended from a noted warrior chief, and is a born sculptor. The superintendent studies each child, and shapes his training accordingly. Here is a group of boys tending 30 cows and calves, and studying the art of managing the unmanageable. A row of ploughs and appliances for under-draining lies near by, for these young Indians must learn to handle all the belongings of a model farm if they are ever to settle down and farm on their own account. Near the ponds are piles of timber, with a "lizard" for hauling timber from the forest, and large saws, worked by horse power, for cutting up the trunks. A couple of stalwart young Indians are splitting logs for firewood with their axes. One of them is a Wyandotte sent out by our friend Jeremiah Hubbard; the other is White Wolf, a Sioux from Pine Ridge. In the gardens are long rows of raspberry bushes, strawberry beds, cherries, vines, and walnuts to reward honest toil in summer and autumn. "We accustom the children to everything that pertains to a farm," said Oliver Bales, "so that when they leave us they may know how things are cultivated and understand the advantages of industry. These Indians are good, faithful workers. They have no director to oversee them this evening, but they have been told what to do, and they will do their work unwatched. They learn readily and work cheerfully, habitually, and skillfully. But Indian boys have not such good constitutions for standing winter as we have, and their health requires care."

The hogs are out in the woods picking up the mast, and at this time of year they find abundance of hickory and beech nuts and acorns. In a spacious grove stands the school-house, surrounded by eight acres of playground, under the tall forest trees.

School teaching needs patience here, for many children move in and out every year, and all work as half-timers. This makes the classification of the children difficult, the little ones being often more advanced than the older boys. The unscratched desks speak well for their good order. In the rear of the buildings are rows of beehives, flocks of geese, a hundred turkeys mostly settled for the night in the overhanging branches, and a well-filled pop-corn house. Pop-corn is to American children what roast chestnuts are to English boys and girls, and great fun it is to see the corn popping on the hot stoves. Beyond is the ash-hopper, with complete arrangements for teaching the Indians to make soap. The Sorghum factory is close by, where they manufacture abundance of molasses. There is also the blacksmith's shop, the carpenter's shop, and the shoe shop, where harness is mended, and all that pertains to leather, with a little group of boys detailed off to each department. There are also the milk-boys, gardeners, and broom-makers, sorted according to their various qualifications.

The "shades of eve were falling fast," and we gladly quitted our ramble among the well-stocked barns to see what was going on among the girls indoors. A plentiful meal was spread, and the Indian girls, with lady-like politeness, waited on us at table. There are twice as many girls as boys in the institute, and they are not one whit behind the boys in social culture and refinement. At the touch of a bell they rise from supper, each picks up her cup and plate, and all march out in single file.

Next morning I explored the household arrangements from altar to roof. Martha Bales has a gift for organization. Seven of the most trusty Indian girls are appointed overseers, but no girl is allowed to hold an office more than a month at a time. Thus there is an overseer for the dining-room, kitchen, bread and pie making, milk-cellar, laundry, sewing, and bed-making. Under these overseers range another group called "division girls." These change weekly, with one week each for dining-room, washing dishes, cooking, baking, dairy-work, sweeping, and mending for the boys, sweeping and bed-making for the girls, sewing, and two weeks' laundry. This makes 10 weeks' rotation for the "division girls." As we watched the girls methodically at work in the kitchen I saw one small child busy cleaning dishes, and I said, "Surely that fair-faced little one is not an Indian!" The reply was, "One year ago when that child came here she knew no English, and only talked Sioux."

Indians have little idea of the value of money or of taking care of their clothes. They do not like patched garments, and prefer frequent supplies of new clothes. They have their own ideas of being ladies and gentlemen. To correct some of these points of Indian character, a system has been adopted which merits explanation. The children have to buy their own clothing, and a regular monthly rate of allowance is made for clothing, and an accurate cash account kept with each child. This enables a careful child to save money and to obtain many little things desirable to child

life, while the slovenly and careless pay for their own wastefulness. Thus the young men who work on the farm receive about $3\frac{1}{2}$ dollars a month for clothing. Second-class boys get 3 dollars; third-class, $2\frac{1}{2}$ dollars; while little boys in the fourth-class get 2 dollars a month. An extra payment in every case is made during the harvest months, when they work all day on the farm. The young women in the first class get $1\frac{3}{4}$ dollars monthly; the second-class, $1\frac{1}{2}$ dollars; third-class, 1 dollar; fourth-class, 1 dollar; and fifth-class, $\frac{3}{4}$ dollar a month. The younger ones can purchase second-hand clothing if they incline from the older ones. This is not all. In order to train the Indian thoroughly in habits of self-restraint, perseverance, and economy, a threefold record is made daily of every pupil for school, work, and conduct, and on the percentage of this daily record all additional allowance is made for pocket money. The standard of good conduct is taken at 90. Every child winning more than 90 per cent. is rewarded, and every child whose record is below 90 loses a proportion of clothing money. Oliver Bales says: "This method is found to be very effectual for discipline and instruction. The daily consideration of questions of economy, prudence, and business integrity cannot fail to make a good and lasting impression upon the Indian in his weakest points."

ELISHA DAWSON'S VISIT TO ENGLAND.

EDITORS INTELLIGENCER AND JOURNAL:

ALTHOUGH more than fifty years have passed since the dear friend whose name heads this article made application to the several meetings of which he was a member for their sympathy and judgment in his apprehended religious duty of visiting in Gospel love the inhabitants of Great Britain and Ireland, the care indicated, and the signers to some of the documents Elisha Dawson obtained, may awaken renewed interest in him, and in those who shared in the weighty undertaking. [Elisha Dawson went, as indicated in the papers below, on a religious visit to Great Britain and Ireland, in the year 1835. He was "not received" there by the Friends generally, on account of the then recent controversies of the "Separation," and since his visit, a period of fifty-four years, no Friend of our body in America has made a religious visit to Great Britain.—EDS. INTELLIGENCER AND JOURNAL.] The following is the Yearly Meeting's certificate:

To the Inhabitants of Great Britain and Ireland:

Our dear friend Elisha Dawson spread before us a concern which has accompanied his mind for several years, to pay a religious visit in the love of the Gospel, to the inhabitants of Great Britain and Ireland, as set forth in the Certificates of concurrence issued by the monthly and quarterly meetings of which he is a member, and which were produced and read in this meeting.

Much sympathy was felt for him, and after deliberate consideration his concern was met with, and he encouraged to follow the pointing of Truth in this arduous undertaking, as way may open. He is a minister in good esteem, and beloved by us, being of exemplary life and conversation.

We commend him to the guidance of Divine wisdom, and to the kindness and sympathy of all amongst whom

his lot may be cast, desiring that this aged servant may be enabled so to fulfill his prospect, as may tend to the promotion of the Gospel of our Lord Jesus Christ, your edification, and the relief of his exercised mind, and if consistent with the Divine will that he may be favored to return to his family and friends with the rewards of Peace.

Signed by direction and on behalf of a yearly meeting of Ministers and Elders of the Religious Society of Friends, commonly called Quakers, held in Philadelphia for Pennsylvania, New Jersey, Delaware, and the Eastern Shore of Maryland, on the eleventh, and by adjournments, on the thirteenth, fifteenth, and seventeenth days of Fourth month, 1835, by
WM. WHARTON, Clerk.

Another document, signed by eight prominent Friends, and citizens of Philadelphia, accompanied by a certificate from its Mayor, here follows:

We the subscribers, citizens of Philadelphia, have long been acquainted with Elisha Dawson, whose home is in an adjoining State. He is an aged man, and a member of the Religious Society of Friends, remarkable for his innocent and exemplary life and conversation, and justly entitled to the respect and kindness of all persons where his lot may be cast. He carries with him to Great Britain, among other documents, a certificate of Unity, given forth by the Yearly Meeting of Ministers and Elders, held in Philadelphia on the 11th, 13th, 15th, and 17th of the Fourth month, 1835; and signed by direction, and on behalf of said Meeting, by
WILLIAM WHARTON, Clerk.

We further certify, that we have known William Wharton intimately for many years. He is a man of great integrity and high standing in this community, having been remarkable from his youth up for his correct deportment and unblemished reputation. He is a native citizen of Philadelphia, and his word or signature are justly entitled to the fullest confidence.

Philadelphia, Fifth month 18, 1835.

Thos. Williams, James Mott, Peter Wright, Henry M. Zollickoffer, Clement Biddle, Jos. Parrish, Jonas Preston Richard Price.

CITY OF PHILADELPHIA ss:

I, John Swift, Mayor of the City of Philadelphia, do hereby certify to all whom it may concern, that I have been well acquainted with the within named William Wharton, for more than thirty years—and the testimony given of him by the gentlemen who have signed the subjoined Certificate, is just and true.

I am also personally acquainted with Joseph Parrish, Jonas Preston, Richard Price, Thomas Williams, James Mott, Peter Wright, Henry M. Zollickoffer, and Clement Biddle, whose names are signed to the within Certificate. They are all citizens of Philadelphia, of the greatest respectability, whose Certificate and recommendation are entitled to entire belief and confidence.

In testimony whereof, I have hereunto set my hand, and caused the corporate seal of the said city to be affixed this Nineteenth day of May, in the year of our Lord One Thousand Eight Hundred and thirty-five.

JNO. SWIFT, Mayor.

To all people to whom these presents shall come:

I, Caleb P. Bennett, Governor of the State of Delaware, do hereby certify that I have for many years personally known Elisha Dawson, a member of the Religious Society of Friends, and now about to embark for Europe—that he is a citizen of this State and has long borne and now bears, a high character as an upright, honest man and Minister of the Gospel in the respectable Society of which he is a member.

In witness whereof, I have hereunto set my hand this

Eighteenth day of May in the year of our Lord One Thousand Eight Hundred and thirty-five—1835.

Here follows the attestation }
C. P. BENNETT.
of the Secretary of the State, }
Wm. Hemphill Jones.

Elisha Dawson accomplished the religious visit, involving a year's absence. He deceased about three years thereafter. His second marriage was with the widow of Clement Laws, Mary Laws, who was the mother of Mary Rowland Caley, and grandmother of my wife, from whom the original documents came into my possession.

SAMUEL B. HAINES.

New York, Second month 13.

EDUCATIONAL.

INCENTIVES: A FURTHER ESSAY.¹

NOWHERE, probably, can the terms "good, bad, and indifferent" be more truly and forcibly applied than to the incentives used by parents and teachers at home and in school to induce children to do those things deemed important for their physical, mental, and moral development and growth; and to nothing perhaps can our attention be more properly turned than to the discovery of those things that best and most surely tend to "train up a child in the way he should go." If we thoroughly understood the nature of the child, comprehended the laws of its development, knew what was best adapted to each and every stage of its growth, and had clear and correct ideas of educational ends, we would be much less likely to make mistakes than we now are; and the greatly increased activity of late years in regard to the aims and means of education and training are hopeful signs. The discontent, too, so freely and widely expressed, while it tends to disorder at present, gives promise of a more orderly progress in the future; and even such works as Caroline B. Le Row's "English as She is Taught" and "The Young Idea," are throwing much light on many a dark subject, by showing the absurdity of not a few of our ways,—ways anti-pedagogical, anti-psychological, and sadly unfruitful.

The incentives that we want, or need, are those that permanently appeal to the highest motives of the soul, and not such as prizes and marks, which at best are but temporary means to an end, but which are too apt to become the end itself. Of prizes, little need be said here, for hardly in Friends' school are they given; but whether they be scholarships or fellowships or what not, if they be prizes, they are doubtless *bad*. We are not so clear of the evil effects of marks. Most likely they had their origin in a well-meant attempt to devise some simple method of keeping a record of the general progress and standing of pupils to be furnished to parents and guardians. For such a purpose they may have had their use, and they may have it still. They may be made to serve as powerful incentives; but their action is doubtless the greatest on those needing it the least, and there is great danger that they may be made the *end*, rather than the *means*. Pupils often seem more

¹ Read by Henry R. Russell at the Educational Conference, 15th and Race streets, Philadelphia, First month 26, 1889.

anxious to have good marks than good lessons; and even the teachers find it hard not to be unduly influenced by the marking system; and indeed they are sometimes subjected to the criticism of their own classes as seeming to attach great value to high marks; and when the marks of one school are compared with those of another of the same grade, they may and no doubt often do, stand in the way of good teaching and good studying.

Closely connected with the marking system is the examination furor. This has grown so serious that enlightened educators far and wide are lifting up their voices against it. In a late number of *The Nineteenth Century* there is a "Protest against the Sacrifice of Education," signed by four hundred Englishmen,—professors, teachers, members of parliament, clergymen, and others; and some of them make interesting comments on the system in vogue there,—much worse, no doubt, than it is here,—but everywhere it is all tending one way, and that way by no means the best way. One who formerly urged the necessity of examinations for admission to the Civil Service, now thinks "the time has come to examine the examinations." He says, "many years ago we wanted to have examinations for the sake of the schools and universities; we now seem to have schools and universities simply and solely for the sake of examinations." Another says, "that having been called in to aid education, examination has grown and hardened into the master of Education;" and he adds that he should encourage the student "to study for the sake of knowledge, for his own sake and the public good." "The Protest" is an earnest one, setting forth the dangers besetting all their schools "from the elementary schools to the university;" and the signers hope "there will grow up a more delicate appreciation of the subtle influence both for good and for evil of education, and that the easy credulity with which this generation has placed 'book learning' before a careful training of the senses and higher faculties may slowly give way to higher views."

The strongest and the best incentives that can be brought to bear upon the young must be found in the precept and example of earnest, enthusiastic and conscientious parents and teachers and in the inherent interest that can be awakened in the work of education and training. The healthy exercise of the activities of the young is pleasant to them; and if we adapt the work both in kind and amount to the growing child, he will delight in doing it. Children are interested in the life about them and they like to take part in it.

If we will quit feeding them on husks—on words, empty words,—words that convey no meaning to them; stop giving them arithmetical puzzles and grammatical conundrums; stop in fact trying to do many things we are now trying to do but are not doing, and try to do what we should do, put them into proper relations with the things and persons about them first, and with those beyond them afterwards, giving them something to do with their hands as well as leading them to observe, and the well-qualified, concerned teacher (and none but the concerned

teacher is well-qualified) will find that kind nature has given the child incentives that will lead him on and on, and that what he most needs is companionship, guidance, and encouragement.

Of course the *sense of duty* must ever be regarded and presented as the highest and the most important of all the incentives to education and training—to the formation of character; but this sense is best awakened by the pleasure arising from doing one's duty; and when correct habits are formed and will-power rightly developed, we may reasonably hope that duty will be a controlling influence. But we cannot expect the young to pursue their studies diligently and orderly in school, nor to continue them through life, unless they are interested in them; nor can we expect them to be as much interested in them, if they have no connection with the life and thought of to-day.

Whenever we find that any incentives tend to ignoble ends and to the employment of deceptive means, as marks and examinations undoubtedly do, it may be safely set down that they are not such as we should use: and whenever we find that our pupils are not interested in their work we may be sure there is something wrong in the work, or the teaching, or both.

In the last number of the *Popular Science Monthly* is "The Story of a School" that no thoughtful person can read without interest; and while perhaps none of us can accept all the conclusions of the writer, it is full of suggestions as to the possibility of having a school the supplement of the model home, in which it will be a delight for teachers to teach, and students to study and be trained in such a way that when they get old they will not want to depart from it.

H. R. R.

WHEN we have gone within the veil that hides

From mortal ken the lost of other days,

Amid the pure transparency of those rays

Wherein, unseen, the Light of Life abides,

Shall we, indeed, from out the luminous tides

Of spirits surging through those mystic ways,

Full surely know—oh, joy beyond all praise!—

Each waiting friend? So heart to heart confides

Its secret pain. But one of clearest sight,

So questioned, answered: While we still are here,

Earth-pent how often do we recognize

For what they are the spirits pure and bright,

Close at our sides? How not for heaven fear,

When mortal vapors wrap in such disguise!

—John W. Chubbuck, in *Christian Register*.

THE mystery dimly understood,

That love of God is love of good,

That Book and Church and Day are given

For man, not God,—for earth, not heaven,

The blessed means to holiest ends,

Nor masters, but benignant friends,

—J. G. Whittier.

AWAY, thou vain Philosophy!

Little hast thou bested,

Save to perplex the head,

And leave the spirit dead.

—Arthur Hugh Clough.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, SECOND MONTH 23, 1889.

THE REPRESENTATIVE COMMITTEE.

At the winter quarterly meetings in Philadelphia Yearly Meeting, there is usually appointed a number of Friends to bring forward names of suitable persons to serve as members of the Representative Committee, these names to be offered for confirmation or rejection at the spring quarters just previous to the annual assembling of the yearly meeting. The question is frequently asked at such times by members not active in the business affairs of our Society or very familiar with our "Rules of Discipline," "for what purpose is this Representative Committee?" The answer, "to represent this yearly meeting during its recess," etc., does not usually satisfy, the query being continued as to what official acts are performed during the interim. A rehearsal of these as reported in the minutes read in the yearly meeting, seems meagre enough for so large and important a body. In the various and important concerns that now claim our attention and which are promoted through the agency of committees especially appointed for the purposes, there would seem to be a diverting of labor from where it might properly belong,—i. e., to this Committee that represents the yearly meeting when not in session. But the limitations placed upon this body are construed to be such as not to admit of its entering upon such active work, and this work is doubtless better done by the special committees, as at present arranged. But there is a feeling existing with many Friends that this Representative body might perform greater service in promoting the best interests of our Society, especially in the line of providing tracts, pamphlets, and inexpensive books setting forth our views and testimonies in many ways. The little that is authoritatively done in this direction is so entirely inadequate to the demand in our First-day schools (and elsewhere) that these are constantly compelled to resort to the publications of individual Friends or outside organized bodies for their supplies. These supplies, to their credit be it said, are mainly satisfactory; but does not the Society, as a Society, suffer by permitting its cherished faith, principles, and testimonies to be thus constantly circulated without its sanction and approval? Is it not time for its Representative body to reconsider the scope of its duties and see if there

is not a greater work called for than is now performed? We are jealous of the high standing of our yearly meeting, well able as it is in a collective capacity to furnish to its members and all who seek moral and religious instruction at its hands, ample equipment for such instruction, historical or otherwise, from its foundation to the present time.

We are well aware of certain clauses in our Book of Discipline regarding the service of this body. 1st. "It is not to meddle with any matter of faith or discipline." This is plain enough, but the second is much broader: "To procure and distribute such books or pamphlets as may be a means of spreading the knowledge of our principles or testimonies; and to advise or assist any of our members, on their own application, who may incline to publish any such MSS. or work, as may tend to promote the cause of Truth, or be beneficial to the Society."

It is greatly to the credit of our younger members that they are seeking, many of them, to know more of the Society into which they are born, and which though small as to numerical force has been and still is an important factor in the world's advancement towards moral and religious truth. But the age in which we live is so rich in knowledge to be acquired, that time is too valuable to be spent over great volumes of ancient writings, clothed in language far less concise than now obtains; these records of worthy Friends need condensation so as to take their proper place and rank with other historical facts, that by reason of their voluminous character they need not be dropped out of sight. But who is competent for so great a task? Who has the time, the skill and the wise judgment to select from this ancient table of Friends, food adapted to our present need? Have we not in this carefully selected Representative Committee those who seeing the want can devise the means to supply it? Surely here it could "advise or assist" and thus "promote the cause of Truth."

As the time is again approaching for its reappointment let those who have the matter in charge think of their responsibility in selecting, and those selected dwell deep under the concern, that happily they may realize its importance and arouse to the duties required for the generation in which we are now acting, making our history to take its place and rank in the ages that are to follow.

THE Association for the Promotion of Education among the Southern Colored People is in serious need of aid. The receipts of funds this year, in Philadelphia Yearly Meeting, are much less so far than during recent years. Friends in New York Yearly Meeting have given substantial aid, as usual, but those of this section seem less interested than here-

tofore. The schools are open and doing good work: it is to be hoped they will not lack the very moderate amount of support they need.

THE title-page and index of the paper for last year, 1888, has been printed and ready for distribution for some days, and a notice to that effect should have appeared last week. Subscribers who desire to bind their numbers, and who have not already received the title-page and index, are desired to send us a postal card or other notice.

MARRIAGES.

WHARTON.—SHOEMAKER.—At the residence of the bride's parents at Germantown, Philadelphia, by Friends' ceremony, Second month 14th, 1889, Joseph S. Lovering Wharton and Amelia Bird, daughter of Benjamin H. and Susan B. Shoemaker.

ZAVITZ.—BROWN.—At the home of David Brown, Pickering, Ont., First month 24th, 1889, by Friends' ceremony and under the care of Pickering Executive Meeting, Edgar M. Zavitz, son of Daniel and Susan W. Zavitz, Coldstream, to Alzina, daughter of David and Phebe Brown.

DEATHS.

ABBOTT.—First month 24th, 1889, Margaret Abbott, aged nearly 89 years; an approved minister of East Hamburg Monthly Meeting of Friends, N. Y.

An earnest and faithful advocate of the principles and testimonies of our Society, she was ever ready to embrace opportunities for disseminating them among those unacquainted with them.

ALBERTSON.—Second month 12th, 1889, at the residence of his brother, Henry Albertson, Lansdowne, Pa., Charles Albertson, in his 56th year.

BASSETT.—On the evening of Second month 14th, 1889, Edward H. Bassett, aged 68 years; a member of Salem, N. J., Monthly Meeting.

BETTS.—In Philadelphia, Second month 15th, 1889, Hannah B., wife of Samuel Betts, in her 64th year. Interment from Buckingham Meeting-house.

HIBBERD.—In Willistown, First month 24th, 1889, Eliza Evans Hibberd, aged 89 years.

JOHNSTON.—In Philadelphia, on the morning of Second month 13th, 1889, Ellis Irwin Johnston, in his 26th year, son of the late Alexander and Mercy K. Johnston.

KING.—At her residence, Second month 5th, 1889, Phebe M., wife of Thomas r. King, and daughter of Joseph and Rebecca Preston (deceased), aged 61 years, 10 months and 3 days; a member of Little Britain Particular and Nottingham Quarterly Meeting.

Diligent in the attendance of meetings, her place was seldom vacant unless prevented by indisposition in her family.

She looked well to the ways of her household, exercising prudence and forethought, thus having time to minister to the wants of the sick and afflicted.

A week before her removal she bade all farewell as calm and resigned as though her way was clear, showing no fears of death.

Thus ended a pure, unselfish, and useful life and we feel the assurance that she has entered the rest prepared for the children of our Heavenly Father.

KOHL.—At Annelly, Kan., Second month 17th, 1889,

Mattie, wife of Milton S. Kohl, and daughter of Benjamin C. Rich, formerly of Horsham, Pa., aged 40 years and 3 months.

LUPTON.—On the 29th of First month, 1889, Lydia Lupton, widow of Jonah H. Lupton, aged 85 years and 9 days; a member of Ridge Particular and Hopewell Monthly Meeting, Frederick county, Virginia. For many years an Elder, she was one who took an active interest in our Society and was a regular attendee of all its meetings to within a few months of her death. May her devotedness to the cause of Truth, and her example in upholding the testimonies of our Society be a stimulus to us all.

W.

MORRIS.—In Philadelphia, Second month 14th, 1889, Stephen Morris, aged 65 years.

TOMLINSON.—Passed from this life, Second month 6th, 1889, at the residence of her brother, M. Harvey Tomlinson, in Trenton, N. J., Rebecca T. Tomlinson, in her 61st year.

The deceased was a member of Makefield Monthly Meeting, and an earnest worker and sympathizer with the First-day school at that place.

In realizing that this dear friend has passed away, memory recalls from an intimate acquaintance with her from the days of her youth, the many sterling qualities of heart and mind, which she possessed.

The ever kindly sympathy extended to all in trouble and affliction, and the desire to look on the cheerful side of life, made her company and presence seem like a continual benediction of good-will to all.

Such lives need not the glowing eulogy of voice or pen. Their worth is embalmed in the memories of their good works. The noblest tribute we can give to the departed is to realize the beneficial influence of their lives in elevating and consecrating our own.

S. E.

WARBASSE.—In Philadelphia, Second month 9th, 1889, Violetta L., wife of Elias Hicks Warbasse.

"OLD WESTTOWN" AND JOHN COMLY.

An esteemed correspondent, in a note partly private and partly for publication, refers to some points in connection with Westtown Boarding School and the recently issued volume of its reminiscences, and especially notes a passage concerning John Comly and his Grammar. Our correspondent says:

"In the establishment of Westtown Boarding School near the close of last century, an advance in some respect was made in the cause of Education in the Society of Friends, though it was attended with a retrograde movement so far as the local schools, under the care of monthly and preparative meetings, were concerned. The energies of Friends were devoted to the building up of a yearly meeting boarding school, and being unable to grasp both objects at the same time, a declension and in several instances an extinction of schools nearer home was the consequence.

"The Recollections of Westtown,' by B. J. Leedom, has been recently followed by 'Old Westtown,' in which with one exception all the old teachers who after the Separation of 1827 did not take the 'Orthodox' view, have been ignored. That exception I quote as follows:

"John Forsyth was the author of the little Grammar called 'Comly's English Grammar made easy to Teacher and Pupil,' published in 1806 . . . not coming

to venture the risks of publication, or not desiring to see his name in print, John Comly undertook the responsibility instead."

Our correspondent inquires why the reviewer of the book in the *INTELLIGENCER AND JOURNAL*, (First month 26), did not note this statement, and adds a strong protest against the likelihood of its being true, referring us to the statement at page 143, of John Comly's "Journal." He remarks, in substance, that at the time of the Separation John Comly's prominent position on the side of the large majority of Philadelphia Yearly Meeting made him the centre of the controversy, but that at this distance of time, it is to be expected that full justice should be done him. Our correspondent adds his regrets that in instances which he mentions books relating to historical and biographical subjects have shown a party spirit. He says: "The English editor of the *Memoirs of Stephen Grellet* omitted the name of the friend to whom Stephen owed the preservation of his life, during the yellow fever visitation of Philadelphia, in 1793, the apparent reason being that thirty years later this friend did not take the same doctrinal view that Stephen did. In the *Memoir of Rebecca Jones* the editor did not mention the name of the friend in the country with whom summer after summer, she was domiciled. This friend, too, was a 'Hicksite.' When the matter was brought to his attention, the editor disclaimed knowledge as to the place she visited."

We answer to our friend's inquiry that the paragraph about the authorship of the *Grammar* did not attract the attention of the reviewer of "Old Westtown." It strikes us as a very remarkable statement, and we confess our surprise at its being now put forth. The school-books of John Comly were well known to educators and others, during the first half of the present century, and we are not aware that any of them were attributed to any one but himself.

The allusion in John Comly's *Journal*, p. 143, (this passage being among the matter written by the editors of that work), is as follows: "Among the early fruits of his literary labors were the compilation of an 'English Grammar,' and of a 'Spelling-book,' which through a long course of years have received deservedly the approval of experienced instructors, and been adopted in a vast number of schools in the United States. The publication of these claimed his attention soon after the establishment of 'Pleasant Hill Boarding School,' [Byberry] the name of the institution under his care."

Leaving the subject of the authorship of the *Grammar*, it may be added that John Comly was one of the teachers at Westtown soon after its establishment. He entered upon duty there Fourth month 9th, 1801, and remained until the Eleventh month, 1802. Another of the teachers during this period was Rebecca Budd, of Mount Holly, N. J., who went to Westtown in the Fifth month, 1799, as a scholar, but was appointed writing teacher for the girls, in place of Ann Bacon, later in the year, and continued in that position until the Third month, 1803, when she was released, in anticipation of her marriage with John Comly, which took place in the Sixth month of

that year. A memorandum left by Rebecca gives her impressions of Westtown, when she first went there. She says:

"We had a pleasant ride to Philadelphia, where we stayed until next morning. Then . . . set out at 8 o'clock . . . and went in the West Chester stage with agreeable company. At four o'clock in the afternoon we arrived at cousin Jonathan Carmalt's, who received us kindly; and after tea he took us to the school. We were kindly received by the superintendent, his wife, and others, as an addition to the family which already might be called large. After sitting some time in the parlor, Phebe Cox came in . . . With her I went over the spacious building, and counted twenty-six rooms, one of which, intended for the boys' lodging-room, is the full size of the house. [Next day.] I am very much pleased with my new habitation. It is situated on an eminence, surrounded on three sides by a beautiful wood. The west side commands an elegant and extensive prospect of hills, valleys, houses, orchards, etc., presenting a great variety to the view. The house, including the whole establishment, is four stories high."

THE LIBRARY.

FRIENDS' BOOK ASSOCIATION, 15th and Race streets, Philadelphia, have just issued in a neat pamphlet of 29 pages, an address delivered by John J. Cornell, at West Chester, Pa., in Eighth month, 1888, on "Views and Practices of the Society of Friends." The price is seven cents a copy. The author, in his opening paragraph, says that while he endeavors to give, as clearly as possible, his understanding of the subject, he wishes to be distinctly understood that no one but himself is responsible for what the paper contains.

A convenient and valuable leaflet, for those interested in the Indian work, is sent out by the Women's National Indian Association, edited by Kate Foote, President of the Washing on Auxiliary, and contains a statement of the several bills passed by Congress in 1888, in relation to the Indians. These were twenty-five in number, and included the general appropriation bill, in which \$40,000 was appropriated to continue the allotment to the Indians of their "severalty" holdings; the bill to divide the Sioux reservation in Dakota, (to which, however, the necessary assent of the Indians could not be obtained); an act to pay the Omaha tribe \$70,000 due them for their lands in Nebraska; and one in relation to the marriage of white men with Indian women. "This will not tend to decrease the marriages with white men, which have become quite a branch of industry, as the Indian woman receives her share of land in allotment equally with the rest of her tribe, but it gives her the privileges of a white married woman." Among the bills that failed was that to secure the unhappy Mission Indians of California, in whom the late Helen Hunt Jackson was so much interested, the title to their lands. It passed the Senate early in the session, and was brought up by Mr. Vandever, of California, in the House, but was "objected off the calendar," and failed of consideration.

The Pennsylvania Forestry Association, an organization which is doing good work in promoting public interest in the preservation of living trees, and the planting of new forests, publishes a monthly periodical with the title of *Forest Leaves*, the conductor being John Birkinbine, 25 North Juniper St., Philadelphia. (Subscription \$1 a year.) The number for the present month contains, among other interesting matter, an article by Prof. J. T. Rothrock, of the University of Pennsylvania, an enthusiastic botanist, and known to many by his very interesting public lectures on botanical subjects in the "Michaux Course." Prof. Rothrock writes upon "Tree Growths as Determined by Location," and a handsome picture is given showing two great white-oaks, one of them of the open space and wide spreading type, the other a forest growth, with its branches pushing upward. The former, "a noble spreading individual, in full vigor, with hardly a trace of decline," stands on the banks of Mantua Creek, in Central New Jersey. It has a height of 80 or 90 feet, a spread of branches of 103 feet, and its trunk at three feet above the ground, has a diameter of six feet three inches. The other oak is smaller in all its proportions, and stands on the banks of the Brandywine, in Pennsylvania.

For Friends' Intelligencer and Journal.

PARENTS AND CHILDREN.

Among the many instructions left upon record in the Scriptures of truth, we find in the 6th chapter of the Epistle to the Ephesians an admonition to children that they obey their parents in the Lord "for this is right," which may seem to apply more especially to those who have righteous parents, who as much as in them lies, provide for their every comfort, and are concerned for their well being both spiritual and temporal. And they who are obedient to such parents as in the Lord, will reap the fruits of righteousness, peace, and joy, and "be like olive plants round about the table."

Another admonition occurs in the same chapter, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." How often are the dear children asking as it were for the bread of kindness, love, and affection, which they so much need to strengthen their little hearts! "What man is there of you, who if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him?"

O, may the fathers and mothers to whom is given the care of the precious Lambs of the flock, be qualified in the love of the Heavenly Father to teach them by example and precept the pathway to a blissful immortality when done with this probationary state, so that they may enter into rest and peace, with the purified spirits who surround the throne of God in praises forever.

REBECCA PRICE.

Second month, 1889.

THE PROHIBITORY AMENDMENT: THE DUTY OF FRIENDS.

Editors INTELLIGENCER AND JOURNAL:

In considering this subject I do not deem it necessary to reiterate the familiar arguments in favor of Prohibition, and against the licensing of every form of crime. I take it for granted that very few *Friends* need, at this time, any such appeal. The point to which I wish to direct especial attention now is how shall the influence of Friends be best exerted to bring about the changes on our statute-book which we must so generally desire. Shall it be by individual labor only, or by earnest, well-organized, and well directed efforts as a religious body? While no opportunity should be lost to cast the weight of our influence upon the right side as individuals, whenever and wherever such opportunity is offered, we should certainly be derelict in duty, as members of a religious organization professing what we profess, were we to rest satisfied with this individual work alone. If there ever was a time when Friends were especially called upon, in their organized capacity, to work in any great movement of reform, this is surely the time. The approaching struggle is not to be compared with any mere political contest, from which Friends would naturally and properly feel that they must, as a religious body, stand aloof. This is not a strife between the great opposing political parties of the country, nor is it an attempt to organize a third political party, at variance with both of these; but it is a struggle of right with wrong: of light with darkness; of vice with virtue; of the lower with the higher nature of man.

Surely into such a struggle Friends may enter with heart and soul. And how shall they most effectually make themselves felt? Let all of the preparative and monthly meetings weightily consider this great subject, and appoint large committees of the young and active members of society to labor, in all possible ways, for the general dissemination of light. Let such meetings also instruct their Representatives by minutes to lay the matter before their quarterly meetings, and let quarterly meetings pursue the same course with reference to the coming yearly meeting. And when that great body of Friends assembles in the Fifth month, let it be prepared to send forth to the people of Pennsylvania a most earnest and stirring appeal. Such an appeal, from such a source, will do much to mould the public sentiment of the State. Although it is impossible to predict at this time the result of an election upon this new, distinct, and non-partisan issue, there is reason to believe that the vote will be so equally divided that the influence exerted by the yearly meeting of Friends of Philadelphia, properly directed during the last few weeks, will be sufficient to turn the scale. If this be the case, can Friends assume the responsibility for the continuance of a traffic which has been too well said to be more destructive of human life than war, pestilence, and famine combine; and what is far worse than that, is so utterly subversive of all that is good and true, pure and noble in human character.

But the course advised is something out of the

usual practice of Friends, aside from the general routine of the business affairs of our religious meetings. Is that a good reason why it should not be adopted? Did George Fox stand upon precedent in managing the affairs of the Society? If he had, would the Society of Friends ever have been born? And will Friends let our Society die of inanition for the sake of preserving the fixed routine? Rather let us go forward, interest our young people in the Society by giving them such work to do inside the Society, instead of compelling them to unite with others in advancing a good work. Think of these things, Friends, between now and next Sixth month, and put your thought into active operation in the various meetings to which you belong. A desperate effort will be made by the great liquor interest to defeat this most righteous amendment. But the Religious element will rise against it, and in this uprising, Friends, as the great standard bearers of the cause of Temperance, must not be in the back-ground. Have faith in your principles, and never fail heart. Do not believe that in any fair contest truth can be permanently crushed by error; virtue by vice; Christ by Belial. Appoint your committees; organize your forces; and in this peaceful warfare you will be victorious.

EDWARD H. MAGILL.

SWARTHMORE NOTES.

—There will be two prize oratorical contests in the college this spring. The first will be for *The Phoenix* prize, and will be held next month on a day appointed by the judges. The staff of Volume VII. of *The Phoenix* set aside the sum of \$92 from the year's earnings, to be devoted to the encouragement of oratory in the Junior classes of the coming four years. The prizes are gold medals valued at fifteen and eight dollars, which are each year awarded to the best competitors. The terms of the foundation only allow five contestants who are chosen on the excellence of the essays presented to the judges. The other contest is open to all members of the Sophomore and Freshman classes, and consists of Five prizes of ten dollars' worth of books each. These prizes were founded by President Magill, and the contest for them will be held in Fifth month.

—The engineering students of the Freshman class, accompanied by Professor Beardsley, visited the great shipyards and other iron-works in Chester city, on Fifth-day last. Professor Beardsley has taken each of his classes on a tour of inspection this winter.

—The largest audience of the season greeted Mary A. Livermore, of Massachusetts, in her lecture "Women of the War," on Fifth-day evening. Her recital of her experiences while aiding the Union cause during the Rebellion, was very interesting.

—Professor Appleton has concluded his series of select lectures at Trenton, N. J. The course consisted of five lectures on English literature.

—Doctor Spencer Trotter, Professor of Natural History, will deliver a lecture at the Academy of Natural Sciences, Philadelphia, on Third month 1st.

—The students of the Preparatory School will

hold athletic sports on "Whittierfield," as the college grounds are known, on the Seventh-day afternoon previous to the regular college sports. There are some young athletes of ability among the "Preps" and Dr. Shell is encouraging them to hold a field exhibition.

—Members of the Somerville Literary Society intend to present a Greek play, the parts of which will be rendered in the original Greek language, as an entertainment for their alumni and ex-members on the occasion of the Somerville reunion in Fourth month.

FROM AN ISOLATED FRIEND IN OREGON.

Editors INTELLIGENCER AND JOURNAL:

. SINCE the through routes have been completed there has been a large emigration to this State; which is not to be wondered at, as the climate is delightful. We have not had ice half an inch thick this winter, and flowers are in bloom all around us. I still hope that some day we may have a settlement of Friends here. I have not attended a Friends' meeting for twenty years; and the INTELLIGENCER AND JOURNAL is my only connection with the Society in which I was born and raised. B.

Second month 7.

RESPECT THE BURTHEN.

GREAT Garibaldi, through the streets one day,
Passing triumphant, while admiring throngs,
With acclamations and exultant songs,
For the uncrowned kingly man made way,
Met one poor knave, 'neath heavy burden bowed,
Indifferent to the hero and the crowd.

His zealous followers would have driven aside
The sorry creature, but that good man said,
Laying a kind hand on the suffering head,
"Respect the burthen." Then, majestic-eyed,
He paused, and passed on, no man saying him nay;
The heavy-laden also went his way.

Thou happy soul, who journeyed like a king,
Along a rose-strewn road, whate'er thy lot,
"Respect the burthen." Thou mayest see it, or not,
For one heart is to another a sealed thing:
Laughter there is which hideth sobs or moans,
Firm footsteps may leave blood upon the stones.

"Respect the burthen," whatso'er it be,
Whether loud outcries vex the startled air,
Or in dumb agonies of loss, Despair
Lifts her still face, so like tranquility;
Though each strained heart-string break, she never
shrinks;
Says "Let this cup pass from me," stoops and
drinks.

Oh heavy burthen! why 'tis borne, or how,
None know—save those who bear, and he whose
hand

Has laid it on, saying, "My beloved, stand
Upright—and take this chrism upon thy brow,
God's own anointed. Sore thy load may be,
But know—within it thou art carrying Me."

—Dinah Maria Mulock.

FIRST LOVE.

YEARS ago, on tender tiptoe, she would steal into my chamber

Softer than a song at sea, that dies upon the deep;
Then would bend and plant a flower of love upon my lips
in slumber,

Seeming, like a dream, half true, when I was half-asleep.

And at times, as I lay watching, for the fairies I believed
in,

If I heard her footfalls, how I slyly would pretend
I was fast asleep, and listen to her bosom heaving o'er me,
Like far music with whose echoes faintest perfumes
blend!

Years and years ago, how lovely! she would steal into my
chamber

Then would kneel and pray for me beside my trundle
bed,

And I used to think the golden stars, were eyes of happy
angels

Bending smiles of bright approval on her golden head.

Years and years ago, my first love often stole into my
chamber,

And how many a flower of love her warm lips planted
then!

But on one dark night—a shadow of the Night that is
eternal—

From my chamber slow she went,—and never came again.

Often since those sights of childhood, I've been crowned
with thorns and roses;

Many falls have made me humble, some successes proud.
I have had the love of maiden, felt the glorious thrill of
friendship,

Drunk the poet-wine of nature under sun and cloud;

And yet now, within the twilight, as I think of all the
raptures,

All that have been mine, or may be in the future's keep,—
Sure, ah! sadly sure, it seemeth, all together they weigh
nothing,

To one light kiss from my mother on my make-believe-
asleep.

—Henry W. Austin.

DR. LYMAN ABBOTT says that early in his ministry he resolved—and still holds to the resolution—that he "would not profess religion for a man after death who had never professed it for himself when living." No man ever made a more rational resolve. The orthodox preachers who are ready to find a title for every great, rich, or popular man to mansions in the skies, even though he never gave any Scriptural evidence of being born again, take back in the particular what they preach in the general, excite contempt among unbelievers, encourage neglect of religion, and strengthen the hands of loose thinkers in and out of the church.—*Selected.*

"THOUSANDS of men remain poor all their lives because they are bent on getting rich by means of some great business or large transaction. They might earn an honest and ample living in a smaller way, little by little, and even grow rich thereby, were it not that they are always hoping that they will accomplish their desire 'at a jump' or by means of large transactions."

JOHN BARTRAM'S GARDEN.

THE "Bartram Garden," situated on the Schuylkill river, just below Gray's Ferry bridge, presents an appearance of almost utter desolation, compared with that of a few years ago. It seems almost incredible that such a historical spot should be so sadly neglected, and so little interest taken in the preservation of such a large number of botanical plants as are to be found here.

John Bartram was born in a little village near Darby, in Chester (now Delaware) county, Penna., on the 23d of March, 1699, and belonged to the second line of descendants of John Bartram, of Derbyshire, England, who came to America with his family during the year 1682. Born in a country where civilization was yet in a primitive state, and where the facilities for learning were meagre, it is hardly to be supposed that his educational powers were developed to any large degree. However, being of a progressive and naturally intelligent nature, he aimed to get the best results of knowledge possible from the country schools he attended. Botany was his especial favorite, though he had some liking for medicine, and as doctors were scarce in those days, he helped many unfortunate ones in distress.

In 1728 he purchased the plot of ground now comprised in the garden, and erected thereon a substantial stone dwelling; here he began to carry out his scheme of a botanical garden, the first in America.

In the year 1741 a subscription was raised by some prominent men with whom he had become acquainted that he might be enabled to travel, and thus develop his botanical studies. He traveled all over the eastern part of America, from the Lakes to Florida, even undertaking, in his seventieth year, an extremely dangerous expedition into Florida.

To-day one of the most celebrated reminiscences connected with the Bartram Garden is the cypress tree, and it has a most interesting history. John Bartram, while on his journey through the Florida swamps, lost his whip, and in looking for a switch caught sight of rather a peculiar little twig growing erect by the river side. He stopped his horse, got down on the ground, and pulled it up by the roots. He almost immediately discovered it to be a rare species of cypress tree, of Eastern origin, and, instead of using it for a whip, as was his intention, put it in his saddle-bag and brought it home, planting it in the northern part of his garden, predicting at the same time that it would grow to an immense height. His saying proved true; for, to-day, it stands nearly 175 ft. high, with a circumference at the base of 29 ft.

On leaving the house from the southern doorway may be seen a narrow gravel walk, closed in on either side by a row of rare specimens of fir trees, pines, English oaks, etc. There also may be seen two excellent specimens of the boxwood tree. These two trees were sent to John Bartram by the Earl of Bute, one hundred and fifty years ago, from Smyrna and Turkey respectively, and from them many smaller ones have grown in the vicinity. In the adjoining walks may be found the acacia, magnolia, buttonwood, Norwegian pine, English walnut, horse chestnut, maple, mulberry, balsam, etc.

Probably two of the most curious vestiges left to exhibit his peculiarities and eccentric manner is the old cider press, situated on the banks of the river, drilled out of a solid piece of rock, and the grotto such as we read about in fairy tales.

Much talk is now going on with regard to obtaining additional pleasure facilities for our city people; and while money is being annually expended for almost useless purposes by our city government, cannot some of it be spent in buying this place (which it is understood is for sale), and turn it into a park, or something similar, so that enjoyment may be derived from it, not only to those whose inclinations tend to pleasure, but also to those whose minds contain a love for science and nature. Although it may be too late to cultivate many of the various plants which so long have lain neglected, still it is worth the study of intelligent men to consider the advisability of such a plan. Cannot our philanthropists and public men be brought to notice and take an interest in this subject? Right here, in our midst, is a fertile spot of wide interest, for few, if any, places within a thousand miles of here contain so many interesting objects of nature as the "John Bartram's Garden."—*Philadelphia Ledger*.

THE CLIMATE OF DAKOTA.

THE mean annual temperature of the entire stretch of country extending north from the northern boundary line of Nebraska—more than 400 miles—to the southern boundary of Canada is 41.5°, an average higher than that of either the State of Minnesota or New Hampshire. In the section of the Territory situated south of a line extending westward through Huron, on the James River, north of Fort Sully, on the Missouri River, and thence to Deadwood, in the Black Hills, the mean annual temperature is 45°, or about that of Nebraska, Iowa, northern Illinois, southern Michigan, Pennsylvania, and New York. The coldest month of the year is January, the thermometer indicating in that month an average temperature covering the whole area of this vast country of 7° above zero. The mean temperature for July, the warmest month, is 72°. The average temperature of the three winter months is 11.8°; of the spring, 41.1°; and of the summer, 69.1°. The average temperature of the fall (September, October, and November) is 41.1°, or three degrees higher than during the three months of spring. There are really but two seasons in Dakota, summer and winter; the transition from snow to rain, from the cold of winter to the heat of summer, occurring with remarkable suddenness, generally in March, though sometimes as early as February. During the month of January the thermometer frequently registers a very low temperature, occasionally going 40° or more below zero; and yet, contrary to general opinion, these days of extreme cold are not the most trying. When it is the coldest the sky is cloudless and the sun shines with a midsummer splendor, the atmosphere is at perfect rest, and the crackling of the frost, the crunching of the trodden snow, together with the intoxicating effect of each breath of dry, frozen air, create an exhilaration almost indescribable. An act-

ual inspection of the thermometer is necessary to convince one that it is really so cold. The atmosphere, almost absolutely devoid of humidity, never penetrates and chills with that cold one feels in the damp, saturated air of the seaboard states. The most disagreeable storms of the winter occur when the temperature is but a few degrees below zero, and are accompanied by strong winds, blowing almost a hurricane, generally from the northwest, which swirl the dry powdered snow in whirlpools through the air, bewildering stock and blinding the traveler. On such occasions traffic is impeded, trains are halted, the farmer makes no attempt to feed his flocks, the wayfarer remains housed, or, if unfortunately caught out upon the prairie (and he is wise), he protects himself as well as possible, but stirs not a step until the storm has passed. Neither man nor beast can long withstand the facing of the keen, penetrating blasts or of the blinding particles of snow. All ideas of distance or of direction are lost in the confusion of the winds and the obscured atmosphere, and without these to guide him the traveler on the prairies is as a ship without a compass.

Fortunately storms of such severity are neither of long duration nor of frequent occurrence. The most disastrous one on record was the storm which swept over the Territory on the 12th of January, 1888, and the one concerning which the most woful exaggerations and distortions were circulated abroad.

The depth of snow upon the ground is light, when compared with the snowfall of the New England States, of New York, of Michigan, or Minnesota; and even though the season may be one of extraordinary severity, the total snowfall of a winter is less than four feet. Travel, overland or by rail, is maintained during the winter months, with but an occasional interruption from drifts of snow deposited by high winds in the depressions of the road.

The summer days are warm, made excessively so at times by the "Chinook wind"—that remnant of the Japan current which, blowing through the mountain passes of Montana, and distributed by the great valley of the Missouri over the plains of Dakota, so materially reduces the cold of winter and adds to the heat of July. But whatever the unusual heat of the day, the temperature invariably falls at night to a degree insuring rest and refreshing slumber.

From the report of the Chief Signal Officer for 1886 (the only report available) it is learned that in Dakota three hundred and two days of the year were classed as either fair or clear, leaving sixty-three days, or an average of only five cloudy or stormy days to a month.

The warmth of summer lingers through the months of September and October, and it is not until late in December, usually, that winter assumes the mastery.—*P. F. McClure, in Harper's Magazine.*

The iceberg shows but one-third of its size above the ocean surface. So visible humanity is a fragment only. Underneath is the might of God buoying up its unconscious life.—*Unity.*

"TIPPING."

THAT this is a growing evil no one who is an observer of daily customs can deny. Hotel proprietors may willingly or unwillingly shut their eyes to the condition of affairs around them, and their patrons, selfishly benefited by the custom, may accept such as a decided necessity, yet the fact remains that what is known as "tipping" has no legitimate place in a nation founded on the principle of free and equal rights to all. It is an evil transplanted here from other countries, born and reared under wholly different conditions, and, as such, should not be tolerated a day. This, then, is the ethics, or, as some would say, the *morale*, of the matter. But there is another side—the practical or business side, which appeals with equal strength to the mind seeking fair dealing and honest play. Why should one fee a waiter in a hotel who is simply doing the duty he is hired to do, any more than the waiter in a large dry goods or other business establishment? If it is sound on business principle to pay the one, why not the other?

The incongruity, not to say falsity, of such action can be no better realized than by imagining all the waiters in every establishment constantly receiving fees at the caprice of the buyers. Where would be the foundation for true business development? Where would the relation between employer and employed find any secure basis? What would sooner produce confusion, false judgments, or even deceptive action? Who, even among those who regard "tipping" with indifference or even favor, would be willing to have it carried out thus far? Yet, if it is necessary on business principle to fee waiters of hotels, it is equally so to fee all waiters. This is the logical conclusion from which there is no escape.

Recognizing, then, "tipping" to be an evil foreign to the spirit of our best national life, what shall be done to root it out? Continually talk about it? That might raise public sentiment; but the trouble is not so much with public sentiment. Most people, even those who are partners in the evil, are recognizers of its injustice.

Shall, then, petitions be sent to the hotel proprietors? That would not be effective, for they are imbedded in what has already become a system, and so to a certain extent are helpless. All that most of them can now do is to forbid their waiters to solicit fees. They may take, but they must not solicit, fees. To this point of discrimination has the system brought them!

What, then, shall be done? Only one thing, and that is *individual* action. Let each man and woman visiting a hotel make it a principle never to pay a fee, and the whole thing is settled. This, with a complaint at headquarters if attention corresponding to the rates charged is not given, would insure, in a comparatively short time, equally good fare to all paying the prices asked. A good number of wealthy, prominent people whom I know, in taking this way to solve the problem, have already exerted an influence for good. Is not this a comparatively little thing to do for the sake of rooting out from our land an evil which has grown to be such a curse in foreign

lands? It most certainly is for those who, as "lights of the world," are seeking to hasten the coming of His kingdom of order and fair play on the earth.

Then there is individual action on the part of the employed. From the very nature of things, as much cannot be expected in this direction toward aiding the reform. But I remember seeing the effect one such had on a party. Upon being handed a quarter, he politely declined it, with the remark, "I am paid for my service here." The simple dignity with which the remark was made gently rebuked the gentleman who, as was his custom, had offered the fee-money. Such an act from an employee, who doubtless could have used with profit the extra money, was the cause of an extended conversation, the good influence of which he never dreamed.

To do this individual work in the present condition of affairs takes courage. "I feel mean," said a lady, lunching at a first-class hotel, "if I do not fee the waiter." But why mean? Had she robbed any one? Had she failed to pay the price asked for what the bill of fare offered? Was not its being served satisfactorily and on time the necessary lookout of the proprietor, the business manager, rather than hers? Were not the servants his, not hers? Would she care to have hers receive fees?

These questions drive one inevitably to the conclusion that the meanness consists in being a slave to custom rather than to what is right.

If, as individuals loyal to the truth wherever found, the American people take up this evil, it can easily become a thing of the past, for individual responsibility is not only the corner-stone of democracy, but it can be made a sure leveling power to stay the progress of evil.—E. P. G., in *Christian Union*.

THEORIES OF THE FORMATION OF CORAL ISLANDS.

CHARLES MORRIS at a recent meeting of the Academy of Natural Sciences, Philadelphia, spoke upon the theories of the formation of the Coral Islands. He remarked that there exist, as is well known, two theories of the formation of coral islands, the subsidence theory of Charles Darwin, and the recent theory propounded by John Murray and others, which claims that the phenomena can be explained without calling in the aid of subsidence. It was not his purpose to offer any argument on this controverted question, and he would simply say that the Darwin theory seemed to him much the most probable, the objections to it being, in his view of the case, far less cogent than those to the Murray theory.

If the subsidence theory were accepted, however, there was one consequence necessarily deducible from it which, so far as he was aware, had not yet been definitely considered, and which was not without scientific importance.

The area occupied by coral islands in the Pacific is, as stated by Dana, 6,000 miles in length and from 2,000 to 2,500 miles in width, thus covering from 12,000,000 to 15,000,000 square miles. This includes a blank central area of 1,000,000 square miles in which the subsidence is supposed to have been too rapid to

permit coral growth, beyond which is a region of small atolls, and outside this the region of ordinary atolls. Outside this again is a region in which barrier and fringing reefs replace atolls, and if this region be included the total area of subsidence must have been, according to Le Conte, about 20,000,000 square miles.

The depth of subsidence is variously stated. Dana considers that the extreme subsidence was at least 9,000 or 10,000 feet. Later authorities give it at about three miles. As regards the average subsidence of the whole area it may perhaps be safely assumed as not less than 5,000 feet, possibly considerably more. If the Darwin subsidence theory be accepted, then, an area of sea bottom equal to that of the largest continent must have sunk bodily to a depth of at least a mile.

This subsidence may have been correlative with a considerable elevation of the land surface, but there is no reason to believe that there was any equal elevation of other portions of the ocean bed. There are many evidences of local elevation, but all of them taken together are unimportant as compared with the great subsidence over the coral island area, and may have been balanced by local subsidence elsewhere. Yet such an immense subsidence, with no corresponding elevation of the ocean bottom, could not take place without adding greatly to the capacity of the ocean basin. It formed what we may speak of as a huge valley in the ocean bed, of 20,000,000 square miles in area and one mile in average depth. The filling of such a valley with water must necessarily have caused a marked lowering of the general ocean level. If the figures above given be assumed as correct it is easy to calculate the amount of depression of sea level.

The area in question is equal to that of Asia and Europe combined, and the effect of its sinking would be equivalent to that of the sinking of the Eurasian continent till covered with water to the average depth of one mile; since to fill such a valley in the ocean bed would require as much water as to cover a continent sinking to the same depth. The area named is very nearly one seventh of the whole ocean area, and to fill it to a depth of one mile would cause a general oceanic depression of one-seventh of this depth, or about 750 feet. If the average subsidence be taken at a somewhat greater figure, say 7,000 feet, the consequence would be a depression of the ocean level of 1,000 feet.

This is no fanciful conclusion. If the subsidence stated really took place, without important elevation of the ocean bed elsewhere, such a lowering of the general ocean level must necessarily have occurred to an extent governed by the average extent of subsidence. The effect on the relations of land and ocean altitude would be equivalent to an elevation of the whole land surface of the earth to a height of 750 or 1,000 feet, or some other height dependent on the real degree of subsidence.

Such an effect must have left its marks in the exposure of considerable areas of new land along sloping shores, in the draining of bays and estuaries, the possible conversion of bays into partly or fully landlocked seas, and other drainage results. In fact, if

such a virtual elevation of all the shore regions of the earth took place it would seem as if it must have left some generally traceable indications, which would furnish an argument in favor of the subsidence theory. Yet it may have been so complicated with actual elevations and depressions of the land surface as to destroy evidence of its existence in most localities. That land drainage and shore elevation did take place to a considerable extent during the Tertiary epoch is acknowledged, but whether these were due to actual elevation, or to a sinking of the ocean level, is a problem which cannot be definitely solved without much fuller evidence than we possess at present.

AN EDUCATED CONSCIENCE.

CONSCIENCE, like the body and the brain, needs training. It is not infallible, like animal instinct. If you think a certain course of action right because you have studied it carefully in its origin, its connections, its harmony with the Bible teachings as you understand them, it is well. You are responsible for your belief to God alone. If you say a thing is right simply because you want to do it, and have never taken the trouble to think about it at all, that is altogether another matter. It would be quite as sensible to turn your back upon a certain article of furniture, shut your eyes, and deny that it is there because you cannot see it.

It is so easy to do a convenient or a pleasant thing because a great many other people whom you know do it, apparently with no compunctions. There is such a plausible argument in saying: "They are better and wiser than I ever expect to be. It would be very presumptuous in me to declare a thing wrong, that they, by word and example, affirm to be right."

But conscience, like some possessions of lesser value, is plainly marked "Not transferable," therefore the responsibility of living according to your own, and not your neighbor's, is inevitable. Many actions involve absolute, inherent right or wrong. Others are simply questions of expediency,—right for some people under some circumstances, wrong for others differently envired. Preeminently must the latter class be decided each one for itself. Many of them can only be dealt with by a very sensitive, highly developed conscience, one keen-eyed enough to detect very delicate moral shadings, and brave enough to face the truth, even when arrayed against some darling indulgence.

A year ago you honestly thought a certain course of action right, to which to-day, with your broader knowledge, deeper faith, and truer living, you could not commit yourself. Only by boldly challenging every such question, sifting it to the very bottom, and resolutely living up to our decisions, can we have strong, growing, educated consciences; only thus can we "come to the measure of the stature of the fullness of Christ."—*Kate L. Hamilton, in S. S. Times.*

THE end of all study ought to be to guide the mind to form true and sound judgment on everything that may be presented to it.—*Descartes.*

WINTER PICTURES.

The past week has been a perfect opportunity for the study of trees in winter. Even a short railway journey affords such pictures from the train windows that there need be no selections of light novels or newspapers to pass away the time. No literature is needed to take the place of these rare delights and the pleasure and restfulness the eyes receive in noting these fine etchings by nature. Against a background of palest blue or even a leaden sky, with the engine contributing an occasional cloud wreath of smoke to complete the picture, what fine effects are seen in the February trees, with all their unadorned frankness of outline! Choose the shady side of the car, if you can, except when the sun is so low in the southwest that it merely gilds the outlines. Otherwise it is best to see these pictures without any dazzle on them, and a cloudy, leaden day is just as good as any. Already there are hints of the vitality that comes in early spring to the brown twigs and waiting branches. The tossing winds seem to have hinted there is soon a stir to be expected in these uplifted boughs; a stirring from within in response to this ruffling from without. And yet each exquisite outline shows like an etching against the pale background of sky. It was "Saxe Holme" who called the vineyards of Italy and France the "one-legged dancers," yet now all the apple trees between Jersey City and Philadelphia seem to be prancing a Sir Roger de Coverley—in merry lines—as seen from the car windows. There is a deal of grimacing and contorted hilarity about the apple trees, low-set, stocky fellows, apparently footing it with jollity and linked arms as the train speeds past. They are moving while you stand still, and the child's experience in a moving train, is revived as the rail fences and the wintry streams skip past the window. Then there are other trees the expert would name at sight, seeming to hold up their hands, and imploring heaven; despairing, graceful young trees, not hanging their branches low with a sentimental droop, but as though complaining or upbraiding, or mourning and struggling still. Sturdy little trees, in brisk phalanx with boughs like whipstocks, or like a sheaf of brushies, are thickly set about the few station villages that the line comes near enough to see. The tangle of low growths about the icy water courses, "candied with ice," rattle in the wintry air. "Aslant the brook" is it? ("*ascaunt*" was one old rendering)—here be many willows, some fairly uprooted by the autumn gales. "The antique oak" and veterans all, how fine they show! The shivering row of white birches, like unwilling emigrants from a mountain side, needing the rocks at their back to give them an assured air, or the boulders at their feet, are rather thinly endowed for the open country where they stand. That mass of green, too far away for any safe pronouncement as to its quality, is probably an English yew. There is no evergreen tree except the cedar, that fits the surroundings so well as that shapely, vigorous, and wide-branching individual, "no name" authoritatively given.

Students of Pennsylvania forestry have been taught to know the sassafras, when they see it, by

the crooked elbows and the always assertively upheld branches and boughs. But surely there are too many of these independent and towering trees to be all of them great sassafras. There is no stopping for scrutiny and the car-window student makes resolve that to recognize a tree-shape on sight is at least as fine an accomplishment as to render a sonata on the same terms. Happy are the travelers who have a forester on the train with them to say: "yes—that is tulip poplar, that is white oak," *und so weiter*.

And it comes to this, that winter walking parties, in botany winter classes, could find abundant delights in studying the forms of trees, and to be permitted an introduction to their majesties at this season would be vastly attractive. For these do not alone hold drawing-rooms when green leaves are *de rigueur*, but at this very time are drawn up in state for whomsoever may approach to be presented.—*Philadelphia Ledger*.

WAR: SHE THAT SUFFERS.

You can hardly realize the horrors of war unless you have lived in a country like France, and have heard and known the village tales; the patient wretchedness of its women, its desolate homes, and its sons cast useless to the ground like fruit torn untimely off the parent tree. You see a happy home with a farm, all prosperous; the fine young son is content to labor and get in the crops, and is the delight of his mother, a widow. The time comes when he must be drawn for the army, and he goes. The farm falls to pieces; the mother cannot work it alone. The son becomes reckless; he is only now "number 56;" he tries to drown thought in a city and gets dissipated, and the change of life throws him into rapid decline. He gets leave. The mother, hearing a noise at her gate, looks up and sees the *ghost* of her son—she thinks; but no, 'tis he! come home to die in her arms.

I knew this woman. She lived in one room at my side—lived on the pence her neighbors gave. While I was there I gave her so much a week, ni pity. She goes out only to chapel and often murmurs, "Ah! once I had my home, my farm, my beautiful son—but *la guerre, la guerre*, took all from me: ah! when will the good God stop war?"

This is but one; yet as a straw can show the force a river runs with, so this shows the desolation in French homes under, it may be, a sunny surface. I am astonished at the progress made lately by the Peace Society. Reflect on all the wonderful strides which have been made in the last thirty years to pave the way for brotherhood and peace; all the communications opened up; all the inventions to bring men together. Was it not thirty years ago when Florence Nightingale arose? I look upon her as a herald of Peace, for Peace *versus* War. She rose up as an angel of light in the scenes of carnage, and showed the world better things. We guess not in a closed bud the beauty of a full-blown flower; so when Florence Nightingale went forth, who dreamed of "to-day" with all the world full of war notices? Yet so God works. Peace does not come in a day, but the utter absurdity of "war" now strikes our

higher civilization. God calls us to work and suffer for all that is worth having; so you work for Peace and the reign of woman comes. It is she who has suffered most.—*American Arbitrator*.

THE idea of Jesus Christ, rendered as it is with such rare freshness in the New Testament, must be vital, or it would never have taken such a hold, stronger than adamant, upon the world, never have so fixed itself with such distinctness and prominence in the world's history, especially when it had such obstacles to overcome,—mountains of ignorance, rivers and oceans of prejudice, partition walls heaven high of custom, temperament, and language, dividing the nations.—*William H. Furness*.

THERE are different views of economy of time. One man will use two minutes, three times a day, for six months, to adjust and secure a broken gate, because he has "no time to repair it;" while his neighbor would take one good hour for repair at the start, and so save at least a day and a half in the half-year.

THE real democratic American idea is, not that every man shall be on a level with every other man, but that every man shall have liberty to be what God made him, without hindrance.

NEWS AND OTHER GLEANINGS.

—A shock of earthquake was felt in Naples, on the 11th inst. Vesuvius is again active.

—Kennebec lumbermen are meeting with much better success in their operations in the woods this season than was expected. The winter's cut will be not less than 100,000,000, and may possibly run up to 115,000,000. The Penobscot lumbermen are also doing a good winter's work on the west branch. The cut will be over 40,000,000, or some 5,000,000 more than it was last year. The Androscoggin operators are doing their usual amount of lumbering.

—Several large English schools for young girls, not wishing, in a country governed by a woman, to be behind the school-boys, have organized corps of perfectly disciplined firewomen. The colleges of Newham (Cambridge), of Girton (Oxford), and of Holloway (London), have given the example. Captain Shaw, commander of the London firemen, has announced his early intention of inspecting the drill of these firewomen, helmeted, booted, and metamorphosed into veritable *anges du foyer*—angels of the fire-side.—*Exchange*.

—Smith College has received a gift of \$5,000 toward a gymnasium. The donor was a woman.

—The Victoria Building, at Bombay, India, the terminal station for the Peninsular Railway of Hindostan, is considered the finest railway station in the world. The style is Venetian Gothic with Oriental modifications, and the principal feature is a large central octagonal dome of solid, cut masonry, which is crowned by a colossal figure of Progress, the principal front being over 1,500 feet long. This station was finished the latter part of last year, and took ten years to build, at a cost of nearly \$19,000,000.

—While we are talking about preservation of the forests, enterprising Europeans have come among us, and it is said, have bought up all the walnut trees in the Lebanon and Schuylkill Valleys at prices which insure a general

destruction of such trees. The question of forest preservation, now discussed chiefly by theorists, will soon begin to agitate the "practical" people who have cut down the trees and will have to grow others in their place or go out of business.—*Public Ledger*.

—Information has been received from Tokio, Japan, that the new Constitution was promulgated from the throne by the Mikado on the 12th of this month. The Constitution establishes a House of Peers, the members of which are to be partly hereditary, partly elective, and partly nominated by the Mikado and a House of Commons, of 300 members. The right of suffrage is given to all men of the age of 25 years and over who pay taxes to the amount of \$25 yearly. Liberty of religion, freedom of speech, and the right of public meeting are established. Parliament shall possess legislative functions and the control of the finance under litigations. Judges cannot be removed except by special legislation.

—The Secretary of the Franklin Institute, in his review of the general progress in the mechanical arts which has been made during the year 1888, makes mention of the principal engineering projects which are occupying the world's attention. The Panama and Nicaragua Canal projects are, of course, the first mentioned. The Manchester Ship Canal is being vigorously pushed, the work carried on requiring a force of 8,568 men and boys. The bridge over the Fifth of Forth, the largest engineering work of its kind in the world, is also rapidly nearing completion. The opening of the Poughkeepsie bridge to railway traffic, is an important event in the commercial interests of New York and New England. It is said there is a project on foot to again span the Hudson from Anthony's Nose to Fort Clinton, the movement being made in the interests of several railroads for which such a bridge would make important connections. The same report has the following paragraph: "One of the oldest engineering projects in the world is now gradually approaching completion, and the work will probably be finished during the present year. This is the canal through the Isthmus of Corinth, in Greece. Work was actually begun on the canal under the Emperor Nero, so that over 1,700 years will have passed between its beginning and its final completion. As finally excavated, the canal will be four miles long, with a depth of eight metres, or sufficient for the largest vessels which usually navigate the adjacent seas. The total cost will be about \$9,000,000 or \$4,000,000 more than the original estimate. The work, it is stated, has been very substantially done, and the cost of maintenance will probably be very light. It has been carried out under the direction of French engineers."—*The American*.

CURRENT EVENTS.

At Hartford, Conn., a few minutes before 5 o'clock in the morning, the main portion of a five-story hotel, the Park Central, fell into ruins, burying the people within, most of whom were in bed. The ruins then caught fire. The number of persons inside was supposed to be about fifty, of whom more than half lost their lives. It is supposed that the steam boilers in the basement exploded and caused the wreck.

A DISPATCH from London, 18th inst., says that John Bright has suffered another relapse.

A DISPATCH from St. Petersburg says that a famine prevails in the interior of Russia. The distress is greatest in Orenburg.

THE Ministry, under the leadership of M. Floquet, which has been conducting the government of France for sometime, resigned last week, in consequence of an ad-

verse vote in the Chamber of Deputies, and a new Ministry has not, at this writing, been formed. There is great anxiety among business people in Paris, to keep order this year, during the continuance of the International Exhibition.

THE iron industry is depressed, and notices of reductions of wages have been given in several manufacturing towns and cities in Pennsylvania, affecting between 3,000 and 4,000 workmen.

THE State Convention of those in favor of the Prohibitory Constitutional Amendment was held at Harrisburg on the 19th instant. About 800 persons were present as delegates. Judge Harry White, of Indiana county, (who for several years has refused to grant liquor licenses,) presided. Resolutions were adopted, and a campaign committee of one from each county was ordered to be appointed, Henry W. Palmer, of Luzerne county, formerly Attorney-General of Pennsylvania being chairman.

NOTICES.

. The Quarterly Meeting's Committee to visit the smaller branches of Philadelphia Quarterly Meeting, expect to attend Spruce street meeting on First-day morning. Second month 24th, 1889, and Green street meeting, at 7.30 p. m. same day.

A Conference on Temperance and the Constitutional Amendment will be held under the care of the Quarterly Meeting's Committee, at Friends' meeting-house, Merion, on First-day, the 24th inst., at 3.30 p. m. Train leaves Broad street Station, at 2.45 for Elm Station, and returns at 5.28. All are invited.

. Quarterly Meetings in Second month will occur as follows :

- 25. Canada H. Y. M., Bloomfield, Ont.
- 25. Warrington, Moulton, Pa.
- 26. Burlington, Mt. Holly, N. J.
- 27. Southern, Camden, Del.
- 28. Bucks, Wrightstown, Pa.



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The work of the Association is chiefly to raise funds. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

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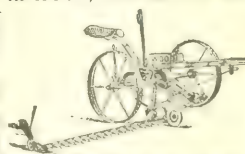
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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 9. }

PHILADELPHIA, THIRD MONTH 2, 1889.

{ FOR BONA!
Vol. XLVI. No. 9.

A PRESENT-DAY FAITH.

COME back, O blessed Faith in all things good,
In manhood's strength and woman's tender love,
In human sympathy a world to move,
In God's own written and unwritten word;
Come with the impulse of my childish mood,
Fresh, with the thoughts that boyhood's fancy wove,
Before I learned too much to think and prove,
And ancient Faith unharmed by question doubt.
Yet mingling with the riper fruit of years,
Let childhood's trust in manhood's strength be
strong,
E'en though the fiery trial of doubts and fears
Consume the creeds I held when I was young;
Come sanctified by all the spirit's tears,
Oh, greater Faith, to triumph over wrong!

—Frances E. Hudson.

For Friends' Intelligencer and Journal.

NOTES FROM PALESTINE.—VI.

NAZARETH—CANA—SEA OF GALILEE—TIBERIAS—THE
BEDOUIN COUNTRY.

NAZARETH is picturesquely situated in a basin on one of the slopes of several mountains which enclose a circular valley about a mile and a half broad. The mountains are barren, but the valley is fertile and cultivated in small gardens, with fig trees and hedges of prickly pears.

We climbed the road to the town, and, after riding through a few streets, pitched our tents in a shady grove near a school-house. Not far away was the Virgin's Fountain, where the water gushed by three jets into stone basins, and the women brought jars upon their heads, to fill. Often they stopped to chat with one another. They wore bright head-dresses, embroidered jackets, and gauzy robes, with coins for jewelry, for it was a holiday in the town. Many of them were very pretty, and their manners were pleasing. In all of the cities of Palestine there are numerous fountains in the public streets, from which the families in the neighborhood get their supplies of water.

Nazareth has a population of five or six thousand. Its houses are chiefly of stone. Where they are more than one story high it is the custom, as in many other parts of Palestine, for the horses, cattle, and goats to occupy the ground floor. Enclosed within the high walls of the Latin Convent is the "Church of the Annunciation," believed to be built on the spot where the mother of Jesus lived. In another part of the town is a small room called the "Workshop of Joseph," though only a bit of the wall, it is claimed, belonged to the original building where he

plied his trade as a carpenter. We were also shown a synagogue, where Jesus is believed to have taught, and in the Greek church, before the altar, a large stone called the "Table of Christ," from which he is said to have dined with his disciples, both before and after the resurrection.

We climbed to the top of the hill above Nazareth, and had a pretty view of the town below. Descending the other side of the mountain, we proceeded to Cana of Galilee. The little village has to-day no attractions, except its association with events in the life of Jesus. We entered two churches, the Greek and the Latin; both claim to be on the spot of the marriage feast and to have the jars used when the water was turned into wine.

After passing several other villages, we entered a plain and rode through wheat fields. Then our way became mountainous again, and led to a hill of singular shape, having two peaks called the Horns of Hattin. This is supposed to be the Mount of Beatitudes. Below the horns is a broad, level space where a multitude could have assembled conveniently, and it would have been accessible both to the peasants from the Galilean Hills and to the fishermen from the Sea of Galilee, who came to hear the Sermon on the Mount. According to tradition, this is also the place where the five thousand were fed.

Near the Horns of Hattin, in July, 1187, Saladin defeated the Crusaders in their last struggle.

Following for a considerable distance a ridge of hills, quite level upon the top, we came to a sudden descent, and, looking down from the cliffs, saw one of the most beautiful and celebrated views of Palestine. A thousand feet below us lay the Sea of Galilee, bright and blue, with its shore-line broken into little bays. From its banks rose irregular hills, with the mountains of Galilee behind, and, in the distance, snow-clad Hermon. Beneath us was the town of Tiberias, with its ruined castle and walls, which were nearly destroyed by an earthquake in 1837, when half of the inhabitants perished. It now has a population of over 3,000. As we descended from the mountains to the town, the temperature became rapidly warmer. We found the streets narrow and unclean. Few of the buildings are interesting. The Greek church is on the traditional site of the miraculous draught of fishes, which is represented in an old painting on its walls. In the cemetery are buried the philosopher Maimonides and some of the most celebrated modern Jews. South of the town are hot baths.

The Sea of Galilee is pear-shaped, its length being 16½ miles and its greatest width 7½ miles. The water

is warm and refreshing for bathing. It is much subject to storms, but we found it in a tranquil mood. As we rode along its shores, a gentle breeze was born to us from the surface, and from inland came the fragrance of wild oleanders. We passed Magdala, the birthplace of Mary Magdalene, where only a few houses now remain. Beyond this extends the Land of Gennesaret, which is cultivated with melons and cucumbers for the Damascus and Beyrout markets.

At dusk we reached the ancient site of Bethsaida, at the northern end of the lake. No trace is left of the town. Here we camped for the night. A train of camels joined us, and whenever I awoke I heard them munching their food just outside my tent.

At half-past four the next morning, we climbed a rugged and steep road to the Khan of Joseph's Well, a large building, now used as a cow and goat house. Within it is a well claimed to be that into which Joseph was thrown by his brethren.

As we proceeded, the Waters of Merom came into view with Mt. Hermon beyond. The lake is triangular, and has a broad margin of marsh covered with thickets of cane. Between it and the Sea of Galilee we crossed the Jordan, by the Bridge of Jacob's Daughters. It was here a clear, rapid stream, with a pebbly bottom.

We were now in the country of the Bedouins. Occasionally we saw their brown tents in the distance, with herds of black cattle feeding near. These people are a tribe of Arabs. They encamp, usually, in circles, about a fountain, and allow their herds to roam freely until the pastures are eaten off or trampled down, then move on. This route is seldom taken by travelers, and we proceeded cautiously, with our guard always ahead, for the Bedouins live by plunder, and often attack strangers. If, however, one in trouble approaches them, they hold the laws of hospitality sacred and give him the kindest protection. They also deem it a duty to protect their guest for three days after his departure from their camp. Their tents are woven of black goats' hair by the Bedouin women and are almost impervious to rain. They are stretched over poles, one side being left open to a height of five or six feet. The costume of the Bedouins is a coarse, striped mantle of native manufacture; on the head is a gay silk handkerchief with small tassels pendent. These garments are often worn with a native dignity and gracefulness of manner rare in civilized society, and belie our modern expression "street Arabs." Although the Bedouins live simply, some of them are very wealthy. The sheikh of the tribe in the region where we traveled was Mohammed ed-Dhubi. Two of his wives have separate tents, one entertains in European and the other in Arabian style. He furnishes a large number of camels annually to the Pasha of Damascus for the pilgrim caravan. On one occasion this sheikh was invited to speak in the Beyrout school, and he chose for his theme the advantages of education.

The Bedouin pastures were brilliant with wild flowers, growing in separate fields of color; in one spot the landscape was red, in another white or yellow, while the next meadows were blue and pink. Among the most familiar flowers were buttercups,

daisies, tulips, anemones, cowslips, convulvi, mary-golds, poppies, and forget-me-nots. These were varied by long belts and groups of evergreen oak, shrubberies of hawthorn, ilex and myrtle. There were many remains of stone fences and walls of old terraces, indicating that this country has once been populated. Now and then we found traces of an old Roman road.

We were late in reaching Kuneitrah, where the rest of the caravan was encamped. Our dragoman went ahead, firing his pistol occasionally, to indicate to us the way in the darkness. We found the tents pitched amidst the ruins of a village containing tanks, stables, vaulted chambers, a mosque and portions of 100 houses. The pilgrims were enlivening the solitude with Arabic singing and merry-making. We were glad to seek the hospitable welcome of their camp fires and join in their festivities, after our lonely ride, although we could not sing in their tongue.

On the following day we came to the river Pharpar which flows in a winding course between high cliffs, those on one side being limestone, on the other volcanic rock with basaltic columns. In a little glen beyond were heaps of small stones and thorn-bushes garnished with hundreds of rags. This is a favorite haunt of Druze and Arab robbers. The stones, it is said, mark the graves of murdered travelers, the rags are placed as offerings by those who escape unharmed.

At last the white minarets and domes of a beautiful city rose before us, from the midst of the greenest verdure. We were approaching Damascus, which the Arabs regard as an earthly Paradise, and were standing where a tradition as old as the Crusades fixes the scene of St. Paul's conversion, although there is nothing in the scriptural accounts to identify the spot. A little later we rode under the gateway of the ancient city, which appeared so attractive from without.

CORA A. BENNESON.

ADDRESS BY AARON M. POWELL.¹

We are just at the close of a season of joy in our own and other countries, wherever Christian influence has made itself felt; observed in particular and exceptional degree as a season of good will. It is an era in which we are accustomed, each in our own way, to celebrate the birth of Jesus of Nazareth. It is wonderful to think of the power this exerts over the minds and hearts of so many millions of people, diverse in language, diverse in many customs; unknown personally to each other, and yet all touched as with one accord, by this kindly love and Christian spirit of good will. It is an era of gift-making, an era of gift-receiving. How our hearts have been touched anew, I trust, by this manifestation which came to each and all of us recently in this era!

We knew we had this friendship-loving condition, but have we not, all of us, felt ourselves under renewed obligations to those loved ones by what has transpired? Some of these gifts may have been costly and precious in money value, some of them

¹At Swarthmore College, First month 13, 1889. From stenographic notes by George H. Bartram.

may not have been particularly noticeable in that respect, yet I think in the last analysis we have to acknowledge that they have been appreciated more or less, accordingly as we have felt the manifestation to represent the heart.

Christianity truly and practically is not a religion for the rich and well-to-do. It is a religion of the poor and needy. A feature of it which makes the Christmas time to these everywhere the period of so much significance and enjoyment. Oh! if the Christmas time could be made to cover all the time. If in spirit Christmas day could become every day, what a transformation indeed would be witnessed in man's life.

A beautiful little child was one day taking her lunch, when a bright ray of sunlight streamed through the window and fell across a dish in front of her. It attracted her attention. Directly she caught up her spoon and went through the motion of dipping up the sunshine and swallowing it, and then exclaimed: "O Mamma! I have swallowed a spoonful of sunshine." And her joyous laughter could be heard throughout the house. Suppose we could all swallow this sunshine of the spirit of the Master.

You who listen this morning are mainly students. You are working faithfully with lessons, some of them tedious and troublesome, I dare say, to master. But you are in earnest. I sympathize with you in this labor with all my heart. Standing at my point of view, farther on the journey of life, I think it may be possible for me to see how this work here in the environment of Swarthmore is destined to enlarge the horizon of your vision in many ways; and what the work of the world will be to you and your relation to it in the future, because of your sojourn and labor here.

From the beginning, before the college walls were completed, I have been an interested and sympathetic visitor here. And being a member of the society under whose auspices the college was founded, have had very great interest in the progress of its work. But I think if I were asked why, in contrast with other institutions equal in intellectual opportunities and provided especially with wealth, I should answer because I believe that with the intellectual training you are receiving here, you are also receiving this heart training, this spiritual culture in the natural and philosophical sense, which will give you in the journey forward in life the advantage over those trained simply in the technical studies.

I have great faith in education for the mind, but I rejoice in the spirit of Christianity that it has something in its power for the people who do not have your educational advantages. There is something in this power of Christian spirit employed by Jesus of Nazareth that is for everybody, of all races, nations, and conditions.

On the table of your reading room I saw the *North American Review*, and some of you may have found leisure for turning over its pages, within the last two or three months, and you may remember an article on college life at Harvard, the pioneer among colleges, entitled "The Fast Set of Harvard," and another an answer thereto. As I read them my thoughts

turned to the young men of Swarthmore with gratitude, that here in college life was no place for a "fast set." And I rejoice that the Society of Friends has established here a college to which, with great moral safety, young men seeking an education can be sent. I do not know in detail, but I know enough to know of the record of Harvard that it has made, in latter years, wrecks of the lives of many young men, morally. College life ought not to do that. But college life will do it to the extent that the cultivation of the spiritual as well as of the intellectual power is omitted.

I was journeying, on one occasion, with my wife, over the Catskill mountains. We were overtaken on our way in the valley six miles from the mountains by one of those summer thunder storms. The doors of a farmer's barn being open it happened we drove in for shelter. The proprietor, a genial, kindly man, appeared and immediately entered into conversation with us. Incidentally we mentioned where we had been upon the mountain top, and how very much we had enjoyed it. Yet during all of his life this man had not been to visit it. To him it had no special significance. Just a few months before, there had been placed in the hotel at the top of the mountain a large range, which, as he told us, took six pairs of horses to take up the mountain side. He said he thought he would go up to see the range some time. We respected his reason from his point of view. But suppose in early life he had had the advantages which are yours how very different his surroundings would have seemed to him in so many ways. I only relate it to you to illustrate what a transforming power education in the wide sense has.

Among the sacred messages, some of which we had just now given to us in your sentiments, it is plainly stated that we individually are the temples of God, that his spirit abides in us. And such a message has wonderful import for us if we know that we are the temples of God and his spirit abides in us. Another message of great significance was given by a young man: "Young man, make your record clean."

When this college training of yours is ended, when you enter earnestly upon the work of the world, you will be needed not only and chiefly in the business of life, but much more in that sphere wherein great and true feelings obtain the results. I look to Swarthmore for young men and young women who will be equipped not only for business purposes and the ordinary events of man's employment, but equipped with power for doing good in the world.

We are each architects, continually devising good or ill according to that which we cherish and encourage. If our thoughts are turned downward to the sensual and unclean, we are evil architects of our own characters. And we are shutting out the sunshine of life which may come in to calm our lives and strengthen our characters. There will come a time in the life of every individual when the calls seem to be many, when suffering and trials come. It is then more especially that we need this spiritual resource.

Some of you have plants growing in your windows at this mid-winter season. If you watch them

you will find them turning toward the light all the time. They are reaching toward the window, not to the centre of the room. There is the mighty, unseen, but very real power which is drawing these plants continually to the window. They turn to the light. God has not favored the plants over ourselves. As they turn to the light for strength and growth, it is His richest blessing to us that we also may turn our hearts to His light for strength and growth.

From Friends' Review.

*SOME ACCOUNT OF FRIENDS IN THE SOUTH OF FRANCE.*¹

Among the deeply interesting pages of French history are those detailing the struggles of the people of the Cevennes against the short-sighted and cruel policy of Louis XIV.

The people of this part of France have been characterized by a tendency toward what the Romanists call "heresy." They are descendants of the Albigenses and Waldenses, conspicuous for their opposition to papal assumption before Calvin and Luther began their work. During the darkest ages of Popery they were powerful; so formidable were they in the 11th and 12th centuries, that Pope Innocent III. planned an expedition against them. Having inherited a hatred of the idolatrous practices of the Church of Rome and a love of freedom of conscience which this Church denies, it was not surprising that the Edict of Nantes should have been a precious legacy.

Though this Edict, issued by Henri IV., granted to Protestants liberty of conscience, yet there was a suggestion that matters did not stand as that monarch hoped they one day might. In the words of the decree, it has "pleased God that prayer and adoration, if not given as yet in the same form, may be done at least in the same intention." Yet its nullification meant to all dissenters death, dissimulation, or recantation of their religious doctrines.

Those who would not submit to the will of the king were persecuted, some imprisoned, others killed in the most horrible manner. But these people in whose veins flowed the blood of the martyrs, could not be crushed or annihilated by persecution.

Denied liberty to worship openly they hold their meetings in secret places; are their children shut up in convents and instructed by Roman Catholics, as occasion allows the faithful parents seek all the more to instill in the hearts of their offspring a hatred of the idolatrous and infamous practices of their teachers. Legal enactments may close steeple-houses and disperse assemblies, but he whom the Truth makes free cannot be thus enslaved.

Not in patient submission, however, are these grievances borne. A strange drama is to be enacted. A handful of persons, mostly peasants, rise in arms against the powerful Louis XIV. with his trained officers, well equipped and disciplined troops. These revolvers, who came to be called Camisards, probably from the gown which they wore, felt that they were fighting for their just rights, and like the children of Israel, asked a blessing on their endeavors.

Did they succeed in battle they gave thanks, if conquered they asked that Divine help would not forsake them. They considered that they were led forward by divine guidance. If it were an occasion of great importance they knelt in prayer, when some one among them, as they believed, was given an inspiration. To this they listened and then obeyed, whether to go forward or to tarry. Yet, as one of their historians states, their religion was animated less by the love of Christ dying upon the cross to atone for the sins of the world than horror for the Pope, whom they call Antichrist. They chose the texts for their sermons oftener from the Old Testament than from the New, and led their followers to the foot of Sinai because they were too embittered to lead them to the foot of Calvary. They were at this time in the Cevennes what the Israelites were in the desert.

Among these people, so ardent and zealous for what they believed, were some who comprehended the inconsistency of taking up arms to obtain the right to worship the Prince of Peace. These wrote frequent letters to their brethren in arms which Court thinks were the means of putting an end to the massacres by the Camisards and the real reason for which they spared the lives of four or five curates who were in their power. Very sympathetic, yet clear was the advice given. "We even confess," says one of these missives, "in long and excessive tribulations like yours it is very difficult to resist the impetuous feelings of our natures, which rise in the depth of our hearts in spite of ourselves and cause us to render evil for evil. We feel for you that you are thus proved, but you are Christians, reformed Christians, and if you have not entirely forgotten what the ministers of God have formerly taught you, you can remember that they preached to you continually that hypocrisy and lying are not right for the children of the God of truth; that the violence of your enemies does not excuse yours and that their crimes do not authorize you to commit the like. Perhaps you think that those who burn churches and kill priests destroy superstition and idolatry. Perhaps you expect your deliverance and the reestablishment of the service of God. Blind that you are, have you forgotten that it is never permitted to do evil for evil in order to attain the good; that you are not under the ancient law, which is severe following the murderous letter, but that you are under the new law whose author says that He wills not the death of a sinner, but that he should be converted and should live. It is from God's arm, and not from yours that we must hope for the end of your captivity. Try to obtain this by the sanctity of a good life and not by the works of darkness which you do."

These more enlightened Camisards were opposed to the use of oaths, believed in silent worship, and acknowledged that ministry only which comes from the influence of the Holy Spirit. During these perilous times they were obliged to meet in concealed places, and it was the easier for them thus to worship as they had no reverence for steeple houses. In common with other Protestants, as well as for their

¹Written for Friends' Lyceum, [O.], Philadelphia.

peculiar beliefs, they suffered persecution, some even martyrdom.

Very interesting and instructive is it to note the similarity of experience between these truly convinced, though unknown Friends, and that of Friends in England and America. One of their number, who was imprisoned because he had a gift in the ministry, being asked who he was, replied, "I am a messenger sent by Providence to call you to repentance and to renounce your vain wisdom, the corrupt fruit of your depraved imaginations. I am one of those ignorant people who have no other instruction, no other light than that with which God illuminates our spirits. I am one of those stones which cry out to awaken you from your slumbers in order that you may know the will of the King of kings who speaks in the inmost of your hearts." Another of these martyrs, in the midst of great agony, prayed for his persecutors. His sentence declared that his offense had been "that he had instructed young people in fanatical practices, and that he had impiously boasted that God had shed His Holy Spirit in his heart." To his friends he gave this advice: "The Lord has commanded us to quit the dark works of idolatry and to worship Him in the pure spirit of truth. And so far from authorizing murder, flames, and persecution, He has enjoined us by His Son to suffer violence without revenge and to rejoice when men speak evil of us falsely." The offense of another who was condemned to die was that he had preached by inspiration of fanaticism.

Persecution continued to rage, and the outraged Protestants remained in arms until Marshal de Montrevel was forced to make terms with the chief of the Camisards, Cavalier. Since then these Friends have not been openly persecuted. Thus for probably more than a century this isolated band maintained their principles. Not until the time of the American revolution had they, so far as appears, any knowledge of the existence of a Society professing the same religious views as themselves.

At the time of the difficulty between France and England, during the American revolution, the owners of some vessels in which an English Friend had a share, determined to arm these ships. At the close of the war this Friend received his share of French prizes taken. He could not consistently accept such gain, and advertised in France for the rightful owners of his portion of the booty, giving his reasons as a Friend for so doing. The little body in France, it is said, thus learned of the existence of their brethren in England. Communication was opened between them, and George Dillwyn, Sarah Grubb, and Mary Dudley were sent as a deputation to Languedoc. Later, London Yearly Meeting took this company of French Friends into membership, and they now have the discipline of this yearly meeting. They have two quarterly meetings, one at Nîmes, the other at Congénies. To the great satisfaction of some concerned parents, a school for the daughters of Friends has been opened, under the fostering care of English Friends.

Though the French Friends are not so numerous as formerly, being in the neighborhood of fifty, and

have fewer ministers than in early days, there are, however, concerned and earnest ones who through difficulties and discouragements give to the people the messages entrusted to them by the great Head of the Church. Very interesting and impressive was it to meet in an upper room with the little band of disciples at Fontanés, there to wait for the blessing of the risen Saviour.

Their meetings in this place are held in the house of one of their members—an historical abode. At the back part of this same house is a room without windows and with the entrance concealed as much as possible. Here the *early* Friends were accustomed to meet. The circumstances under which they assemble are changed. No longer do the troops of a king disturb their gatherings and force them to attend mass. Nevertheless persecution exists, not avowed, and perhaps for this reason more subtle and insidious in its workings, more difficult to combat and harder to withstand. Few in numbers, misunderstood even by their Protestant brethren, hated by their Roman Catholic neighbors, not an easy matter is it to be a true Friend. The same spirit which led the Romanists to persecute in early days, still lives. The priest at Fontanés harangues against the Protestants, so that those who would be friendly to their townspeople of another belief are constantly stirred to animosity.

One of the principles for which these Friends have had most to suffer is in regard to war. As is well known, all the young men when of age serve in the French army. Several young Friends have left the country to avoid conscriptions. This arouses the resentment of the neighbors, who do not understand the motive which prompts to this action. Formerly Friends paid for substitutes, but now they either leave France, or, as has been done in some instances, serve their time. One of those who entered the army stated that he would much prefer to suffer for his principles. Circumstances over which he had no control forbade him this alternative. Though they have served their time the trouble does not end here, as all Frenchmen are soldiers until forty years of age, and they are called out at certain times to drill.

It is interesting and instructive to note how firmly planted and how well comprehended, even by the young, are Friends' principles. Descended from a people who have been characterized by a dislike to religious forms and ceremonies and upholding a purer life and mode of worship, no wonder is it that they long for a land of promise—a land where they and their families may dwell together in peace, and where they may find those of the same household of faith, with whom they may take sweet counsel. To America some of these Friends look as their future home, one family having already come. Their American brethren have a privilege which comes to few in these days, to accord a hearty welcome to the descendants of a long line of martyrs and valiant upholders of Truth—a privilege to help them realize the hope for which they willingly leave home and friends and native land.

J. J. W.

SCRIPTURE LESSON, No. 10.

THIRD MONTH 10, 1889.

THE CHILD-LIKE SPIRIT.

GOLDEN TEXT:—"Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."—Mark 10: 15.

READ Mark 9: 33-42.

JESUS, pursuing his journey southward, teaching and healing, and comforting the people who throng about him out of all the towns and villages through which his route lay, comes again to Capernaum, where his home was, and where he was accustomed to teach those who came to him. Here he called the attention of the twelve to what had occurred among them during their journey, and querying as to the import of that about which they disputed, they were ashamed or unwilling to expose the weakness that they had yielded to. Doubtless the knowledge Jesus had imparted to them of the purpose and result of the work they were engaged in had developed some ideas associated with the establishment of a kingdom and the place each should occupy under Jesus as the king. That such questions were agitated among them is shown by the petition of Salome for chief places for her two sons, and from the inquiry addressed to Jesus, "Wilt thou at this time restore the kingdom to Israel?"

Took a little child. What a deep lesson was here given; the little child—so helpless, so dependent, so confiding. How could these ambitious men, striving between themselves as to where the place of each should be in the Messiah's kingdom, accept the meaning? How could they see that in being of no account, in leaving their future to the great Dispenser of all Good, and in child-like confidence trusting to his guidance and care, they would find their true places in his service? The lesson is as hard to understand now as it was then, and many have to hold their peace, as did these disciples, because they are self-condemned.

We saw one casting out devils. There were those then, as there are still in the world, who claim to do many things in the name of the Lord, who show but little evidence of their being under his direction. The reproof of Jesus teaches that whatever is done that is a good work must not be condemned, though he who does it is not one with us. It acknowledges that broad spirit of tolerance which only questions the motive when the result is evil. The smallest deed of kindness, if done for the love of doing good—for the Christ principle which is the spring of all goodness—shall not pass unrewarded. This is the basis of all good that we may do, one for another. It must have its beginning in the same divine love that sent the Beloved Son into the world, that all might learn the sweet lessons of charity and love from his self-sacrificing devotion to the welfare of the whole human family.

The natural characteristics of children are innocence and humility. Jesus teaches that the kingdom of Heaven is within us, and it is necessary to become as little children,—humble, trusting and innocent, before we can know this heavenly condition. As the

little child confides in and trusts its earthly parent, so must we our Heavenly Parent.

The child is entirely helpless without its parents, or other care-takers. It can not clothe or feed itself, and if left alone would soon perish. So the immortal soul is dependent upon the Almighty Father. It can not of itself care for itself, but would be blind and famished without the Divine care. When the heart is kept in a state of child-like purity, the dependence upon the Higher Power is constantly felt, and daily is sent manna from Heaven for that day's nourishment. Thus the Heavenly Father feeds and cares for the soul, as the human parent cares for the body of his child. The perverse, froward heart that tries to act according to its own will, turning from the Father's care, must become again "like a little child," obedient and teachable, before it can enter into that condition of joy and peace which Jesus calls the Kingdom of Heaven.

Sometimes the study of an innocent child-life will help us to attain the likeness Jesus asks for; not only innocence, the perfect ignorance of evil, which causes the child to confide in all around it, with the supreme faith in its parents, but the child's ready acquiescence in the condition of affairs as they are, and its usual cheerfulness, its quick forgetting of sorrow, are all traits, that, if cultivated in us, will make us more readily yield ourselves to the Father's hand to do his will.

CRIME INCITED BY THE POSTER-BOARDS.

IF we wish our youth to be law-abiding and our land to be freed from the rule of irregular violence shown in the acts of White Caps and Ku-Klux, we need to remove, as far as possible, those influences which tend to excite or increase the ready tendencies to revenge in the young. For this end, the following is worthy of attention by educators.

It is probably not often that the utterances of that comic paper, "*Punch*," are cited in behalf of public morals; but, a few weeks ago (as quoted in *The Christian*, of London) the journal in question remarked as follows, with much seriousness and wisdom, concerning the teaching of brutality as derivable from the bill-boards: "Is it not within the bounds of probability that to the highly-colored pictorial advertisements to be seen on almost all the boardings of London, vividly representing sensational scenes of murders, exhibited as 'the great attractions' of certain dramas, the public may be to a certain extent indebted for the horrible crimes in Whitechapel? We say it most seriously; imagine the effect of the gigantic pictures of violence and assassination by a knife and pistol on the morbid imagination of unbalanced minds. These hideous picture-posters are a blot on our civilization."

And if this judgment as to the picture-posters on the boardings be well taken, does it not equally or with greater force apply to the stage-boards themselves, whereon these very realistic blood-curdling and brutalizing dramas are enacted to the life?

But it is by no means necessary to go to London to be confronted with startling examples of these brutalizing representations. Here in the "City of

Brotherly Love," founded by Penn in deeds of peace and with many prayers, have been exhibited at one time and within a few days of the writing of this, advertisements of three of the theatres, which are of the brutal character referred to. Especially horrible was that which emanated from the Grand Opera House, North Broad street, in which a man, terribly excited, was shown clutching an opponent by the throat with his left hand, while, with the right, a dirk with a foot length of blade was held over the uncovered head of the antagonist, and beneath were the words, "Why don't I rid the world of this wicked man?" Similar ones, issued by the National Theatre, were to be seen on the extensive boardings on Broad street, nearly opposite the Central High School. Such representations have been common there, but they present by no means an elevating or refining spectacle for the contemplation of the hundreds of lads who are receiving their education over the way at the public expense, nor are they healthily suggestive to the multitude of operatives of the Baldwin Locomotive Works and other large manufacturing establishments in the immediate neighborhood. The same may be said likewise of the posters issued at the same time by the Standard Theatre on South street, where, in a neighborhood noted beyond most other localities of the city for drunken, disorderly, and murderous affrays, such portrayals must be well calculated to incite to bloody deeds.

It is well that our police should be vigilant in arresting all overt law-breakers, even though the offenders be very small boys who have precociously developed into burglars and pistol-pointing highwaymen. But when we read the startling record of the increase of crime, as recently compiled by F. C. Wines, and when we learn that, making the due allowance for improved methods in census taking, and for additions to population, crime has nevertheless increased in the United States, since the war, not less than 33 per cent., we can do no other than admit that most earnest heed needs to be given to the elimination of those things which tend to the making of criminals. This consideration appears to have specially animated the founder of "The Williamson Free School of Mechanical Trades," just endowed by a wealthy citizen of Philadelphia, it being his desire that, notwithstanding the practical lapse of the system of apprenticeship "having resulted in many young men growing up in idleness, which leads to vice and crime, and is fraught with great danger to society," the ways and means may be provided whereby "poor and deserving boys" may be "gratuitously instructed in the rudiments of a good English education," and in the knowledge of mechanical trades or handicrafts, and so be fitted to become useful and respected citizens, supporting themselves in comfort and decency, instead of being "condemned to idleness and often to dissipation, beggary, and crime."—*The Student.*

Sound over all waters, reach out from the lands,
The chorus of voices, the clasp of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born.

Whittier.

For Friends' Intelligence and Journal.

HYMNS OF PRAISE.

WHILE reading over the essays read at the celebration of the Centenary of Easton Friends' meeting, N. Y., on Twelfth month 25th, 1888, the following lines in one of them struck me in a forcible manner, and called forth the words below:

"In looking at the level road track,
One feature grand it seems to lack;
No hymn of praise, or song of love
Rose to the great white throne above."

Dost think no hymn of praise,
In days long since gone by
Rose o'er those ancient, footworn aisles
To the majesty on high?

Dost think because no vocal sound
Nor organ's solemn tone
Struck on the outward human ear
No praise ascended to the throne?

Dost think those human hearts
Ne'er sang a hymn of praise,
Because no measured words
Their outward voice did raise?

In days of old the "still small voice"
Spake to the heart of man.
Cannot the still small voice of praise
Reach up to Heaven again?

The prayer and praise of human hearts
Tho' ne'er in words expressed,
Will reach that ever list'ning ear
To whom they are addressed.

'Tis not the measured vocal words,
Nor yet the organ's tone,—
But 'tis the heart's sincere desire
Which rises to the throne.

First month 29.

E. J. KENYON.

"Trust in money and you will be poor, however much you own; trust in God, and you will be rich and the heir of all things, though you have not where to lay your head; trust in bodily health, and you will die, though you should have all the physicians and remedies in the world at your command; trust in Christ, the Prince of Life, and you shall live and be happy, though the light of the sun should go out, and the visible heavens should pass away. . . . If I were called upon to go out into the streets and highways, to stand in the noisy manufactory or the crowded market-place, to enter the saloons of fashion and the mansions of wealth, and teach men, as I might find them in either place, the first lesson of human happiness in the fewest words, I would say love thyself last, praise thyself never, try more to interest yourself in others than others in you, envy nobody, despise nobody, be willing to take the lowest place, and then strive to make it the highest by filling it well. Hear the voice which says 'Learn of Me, for I am lowly'; the good words of truth live and give life to the world; they may be shut up in prisons, but no fetters can bind them; they may be cast into the fire, but can't be burnt; they may be thrown overboard into the depths of the sea, but they can not be drowned. May God be with you all in my prayer."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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LOUISA J. ROBERTS.

RACHEL W. HILLBOEN.

LYDIA H. HALL.

PHILADELPHIA, THIRD MONTH 2, 1889.

SELF-RESTRAINT A PRESENT DUTY.

THE denial of self is an essential of Christianity. There can be no doubt of this. Whether or not the renunciation is to be absolute, the sacrifice complete, there must be a distinct control and denial of the natural self-hood. It is, doubtless, "a hard saying" that this should be so. When Jesus, answering finally the rich young man who accosted him in the borders of Judæa, advised him to sell his great possessions, give the avails to the poor, and follow him, he put the case in the strongest form, and made the cross of the heaviest, so that the questioner turned sorrowfully away.

Yet to the seeker after Truth a rule of self-restraint, and even of self-sacrifice, does not appear unreasonably harsh. To such discipline, indeed, the character which seeks the approval of its Inward Guide extends a welcome. It must be within the experience of every one that his better spirit shrinks instinctively from self-indulgence, and turns with readiness toward self-denial. The one seems like living for narrow and mean ends, the other for broad and worthy ones. One appears to bear perishable fruit, the other imperishable. One gives the promise of the pleasure of the moment, but the other of a loftier and more lasting reward.

It cannot be, therefore, that some measure of this Christian duty will be found unreasonably hard. It is not too much to expect, even in our own day, that those who strive and aspire should voluntarily renounce some part of the pleasures which lie at their feet, and so should help make for themselves a character and for their age an example that will tend to restrain mankind from slipping downward to the sensual and material, the selfish and unchristian. The response which the better spirit makes to the proposal of self-restraint is a power strong enough, even in the presence of pleasures and excitements, luxuries and indulgences, to sustain a sincere effort for a higher and worthier life.

Compared with a century ago, ours is an age of luxury. The amazing progress of the civilized world in all material things has revolutionized the conditions of life. Yet the restraint of self is the same duty as before, and the need of it is only increased by the outward temptations to its abandonment.

THE following notice is sent us from the Friends of Baltimore:

The new Friends' meeting-house in Baltimore is now about completed. It is proposed to hold the first meeting therein on First-day the 10th of Third month at 11 o'clock a. m.; the following day at 10 a. m. being the time of Baltimore Quarterly Meeting. This notice is given with the view that Friends generally may have information on a subject of some interest to all of our members and also to many others who may be connected with Friends, and that any who may feel a concern to attend at this time will receive a kindly welcome by Baltimore Friends.

DEATHS.

BRADBURY.—Harriet A. Bradbury, of Farmington Monthly Meeting, New York, passed from works to rewards on Fifth-day, First month 31st, 1889, in the 84th year of her age.

It was not until the year 1883 when my husband and I were attending Genesee Yearly Meeting, that I became acquainted with this dear Friend. Arriving at her home late at night, entire strangers, the warm welcome we received stamped upon us the example of her genuine hospitality. And when in retrospect I contemplate the beautiful character of one whose whole life appeared to be that of labor and love, and a willing sacrifice for others, calling her out in loving sympathy to all, even to those in the by-ways and hedges; it seems fitting that this testimonial should be given that others may be encouraged to faithfulness to the calls of duty.

Being left a widow in early life, without children, a notable part of her beautiful work was that she immediately adopted four of her deceased sister's children, whom she reared with the Christian care that none but a true mother-heart could give.

But it was not to these motherless little ones alone that her efficient care extended; being in Toledo, Ohio, whilst the cholera was devastating that town, she devoted her time to the sick and dying, going from house to house until the scourge was stayed. And during the late war she was often found by the bedside of the sick and wounded soldiers, administering not only to their physical comfort but to their spiritual needs as well, sometimes taking them to her home for better accommodations, and to one who was severely wounded she gave shelter for two years until health was restored and she had procured a good situation for him.

A woman of culture, fine taste, and deep religious experience, twenty years ago she organized a F. D. S., her interest never flagging as superintendent and teacher until about a year before her death, when the infirmities of age disqualified her for the position.

At a suitable age, to suitable companions, her nieces married, and left their foster-home, whilst the brother remained a great comfort in her declining years, and her willing support with his strong arm until the peaceful close of her well-spent life. The children of her adoption were all favored to watch by her side in her last moments, proving by unabated love their appreciation of what she had been to them. Beautiful in life—serene in death.

"Blessed are the dead who die in the Lord, from henceforth, ye, saith the Spirit, that they may rest from their labors, and their works do follow them."

R. M. T.

Sandy Spring, Md.

CLOUD.—In Philadelphia, Second month 20th, 1889, at the residence of her son, J. Cooper Cloud, Sarah F., widow

of Benjamin Cloud, in her 67th year; a member of the other body of Friends.

HAINES.—At his residence, near Pendleton, Ind., Second month 17th, 1889, of consumption, Charles Haines, in the 80th year of his age; for many years an esteemed elder of Fall Creek Monthly Meeting.

KEYSER.—In Philadelphia, Second month 16th, 1889, James D. Keyser, in his 71st year, son-in-law of the late William Webster.

LUKENS.—Second month 19th, 1889, of diphtheria, Barclay Walton, child of Samuel C., and Adele E. Lukens, members of the Monthly Meeting of Friends of Philadelphia, aged 2 years. 10 months, 21 days.

MCCLUEN.—In Media, Second-day, Second month 18th, 1889, Mary Anna, wife of George R. McCluen.

NEWLIN.—At Roxborough, Philada., Second month 21st, 1889, Sarah A., wife of the late Jesse Newlin, in her 81st year.

PARKER.—On Seventh-day, Second month 16th, 1889, at his residence, near Mickleton. N. J., George Parker, formerly of Philadelphia, in his 76th year; a member of Woodbury Monthly Meeting.

PAREY.—In Philadelphia, Second month 22d, 1889, Jacob Parry, aged 83 years.

POTTS.—Near Fort Washington, Pa., Second month 22d, 1889, Elias Hicks Potts, in his 59th year.

WALTER.—Eliza V. Walter, aged 86 years, departed this life on 15th of Second month, 1889.

A brief sketch of the life of this Friend is well deserving a space in the columns of the INTELLIGENCER. She was born at Catawissa, Penna., and died at her residence on Runnymede Farm, near Bear Gap, Pa.

Her father, Dr. Gilbert E. Hicks, was a prominent physician in his day, and had an extensive practice over a very large territory. In her younger days it frequently became her duty to compound many medicines for use in his profession, as there were no drug stores in those early days. She thus acquired a considerable knowledge of medicine which was a benefit to her in after years. She received an excellent education for those times and was well versed in English classics, and familiar with standard authors of that period. She was a life-long member of the Religious Society of Friends, and was liberal in her religious views but firmly settled in her convictions and consistent in her life, and placed but little value on display.

For many years and even up to a few days before her death, she kept a full diary of local events, and was a frequent contributor to the *Shamokin Herald*, the leading paper of the nearest town.

She was in good health until a short time ago, when she contracted a severe cold which turned into pneumonia and terminated her life. During the few days of her last illness she conversed calmly and cheerfully to those who called to see her and seemed perfectly satisfied to answer the summons when it should come, and passed away peacefully as if retiring to her evening rest. She was interred at the ancient burial ground of Friends at Catawissa, where a number of her kindred are at rest. O.

LYDIA T. MATHER.

A Tribute to the memory of Lydia T. Mather, who departed this life Twelfth month 27th, 1888.

Her bright and happy disposition drew toward her a large circle of friends, and the characteristics of her true and noble womanhood held them by the chains of unbroken love and affection. She always saw the silver linings to the dark clouds of affliction, and a word was ever ready upon her lips to cheer and encourage those with

whom she mingled. If at any time a slighting or slanderous word reached her ear of the absent she ever had ready a gentle reply to shield the accused and silence the accuser.

When in conversation with this dear Friend some few months before her death, in questioning why so great a sorrow had entered their family in the death of a near relative, she sweetly answered, "We must not question, all is for the best." Although we knew it had been a sorrow that had shed its mantle of loneliness around her heart, as well as others, yet it had drawn her nearer to her God. While in the waning months of her life the prayer of many dear friends was, "Oh spare her, Father, to us a little longer," her's was, "Not my will, but Thine be done." Sweetly and silently has her spirit passed through the dark valley to "new pastures" and a peaceful, happy home. M.

Gwynedd, Second month 18, 1889.

LITERATURE FOR THE STUDY OF FRIENDS.

THE following private letter, from which we omit names of persons and places, as far as possible, has been received by one of the editors of the INTELLIGENCER AND JOURNAL, and will be privately replied to. We think, however, its statements and inquiries are suggestive, and may be of interest to many others. The writer says:

"Feeling that thee is interested in isolated Friends . . . is my excuse for addressing thee. I am here with my two sons, who I hope will be able to go through a full college course, and entirely away from Friends, but for the first time in my life have found an incentive to study up the history and principles of our Society. It comes in this way: in the Sabbath School which we attended Mr. —, son of the distinguished Boston minister and author, has a class of students, and my son being one of the number my attention has been especially called to it. They are this winter studying a history of different Christian denominations, and spent two sittings on Friends, after which, to my surprise, I found from talking with a member of the class, a bright, intelligent young man, who is descended from generations of Baptist preachers, that they had really learned very little about our Society. He asked me more than one question which I felt far from able to answer and I at once determined if possible to get some books and study up the subject. Later, speaking to Mr. —, he expressed a great desire for further information and assistance in obtaining books. I have given him some late copies of the INTELLIGENCER AND JOURNAL, containing articles which I felt were representative of our body of Friends, and their work, and also Samuel M. Janney's little work, 'Summary of Christian Doctrines'. I want, most, to get an unbiased history of the Separation of 1827, and a condensed account of the Society before that time, and I thought thee might be able to advise me concerning different works, or send me copies of books on hand for distribution, and also tell me where to obtain others at least cost. I have learned that a copy of the Life of Thomas Ellwood may be had for twenty cents, and I have sent for a copy of 'A Reasonable Faith.' I once had Benjamin Hallowell's inter-

esting Autobiography, but gave it to an acquaintance in the South, who wished to learn more of Friends.

"In selecting our books we must look to brevity, for these earnest students are the busiest of people, with a great variety of subjects claiming their attention, and also keep in mind that in this case it is history we want, not proselyting literature. . . . I suppose of course George Fox's Journal is the best work, but it is both voluminous and expensive. How about Janney's Life of Fox? Barclay's 'Apology' seems always to be highly commended, but I am not familiar with it."

Noting the inquiries of our correspondent, those implied as well as those directly stated, we make a few suggestions in response, which may have a general interest. As a doctrinal discussion of the ground held by early Friends, there is no authority superior and perhaps none equal, to Robert Barclay's "Apology." It has been frequently reprinted, both in this country and in England, and can be had, (of Friends' Book Association, 15th and Race Sts., Philadelphia), as low as 60 cents, by mail. The "Apology" is best suited for patient and laborious students, who have time carefully to read and consider its scholastic and logical processes. Written two centuries ago, in some points it has suffered something by the better and fuller understanding of the sources of the Scriptures, and by the more careful translations which have been made of them, but in most respects its perception of the truth is remarkable, and its treatment of the fundamental questions of religion is broad and able. In two particulars essential to the faith of Friends it is both sound and strong—i. e., the universality of the divine principle in the soul, and the secondary, though confirmatory, authority of the Scriptures.

For a fair and concise statement of the circumstances of the "Separation" of 1827, the chapters devoted to that subject in the fourth volume of Janney's History of Friends are sufficient and satisfactory. They do not, however, throw a searching light upon the question as to how much of doctrinal divergence there actually was between the two bodies which date their separate existence from that time, and this can scarcely be ascertained very clearly from any printed works with which we are familiar. The views held by leading Friends of our body at that time, including Dr. Joseph Parrish, Dr. William Gibbons, and others may be learned from pamphlets which are in print and can conveniently be had. Much light is thrown upon the perils of extreme doctrinal disputation by acquaintance with the history of the "Beacon" controversy in England, (soon after the Separation here), and by the several divisions that have taken place in the "Orthodox" body in this country. But a good understanding of all these is only to be had by acquaintance with a large body of literature, including periodicals as well as books.

No one has better exemplified and defined the position of Friends, as understood by our body, than Samuel M. Janney, in his numerous books. His lives of Penn and Fox, his History of Friends, and his minor writings, are all marked by a catholic

spirit, a deep Christian earnestness, a liberal scholarship, and a good literary ability. Taken altogether, his contributions to the literature of Friends are the most important and valuable made within the present century, by any one writer, and their modern form and style render them valuable for reading and study in the present day.

We venture to add here, what has repeatedly been said in these pages, that the religious and devotional poems of John G. Whittier, especially those written in the last twenty years, are sound Quakerism, and should be acceptable, refreshing, and sustaining to every real follower of George Fox. A selection of these ought to be made in a volume for the use of those who love the principles of our Society. He is a member of New England Yearly Meeting, of the "Orthodox" branch, but he stands with a steady and serene faith upon the great foundation of Truth to which George Fox called the world, and which logically makes impossible a lapse into the outwardness and literalness of mere man-made theology.

NEWS OF FRIENDS.

DUANESBURGH QUARTERLY MEETING.

THIS meeting was held at Albany on the 18th of Second month. We were favored with the company of Sunderland P. Gardner, of Farmington, N. Y.; Thomas Foulke, of New York City; and Philip Dorland, of Saratoga; also one friend each, from Easton, Stanford, Purchase, and Shrewsbury quarterly meetings. The meeting of Ministers and Elders on Seventh-day afternoon, was well attended. Our dear aged friend S. P. Gardner gave to us in the fullness of Gospel love blessed truths overflowing from a heart rich in the experience of spiritual things.

On First-day morning at the usual hour the meeting-house was well-filled by a closely attentive audience. The solemn silence was broken by S. P. Gardner beginning with the thought that Love and Peace are attributes of God, not Anger and Strife, and speaking at some length touching upon different points of doctrine, as held by Friends, supporting by Scripture text and parable, every assertion made, and thus setting aside erroneous views concerning the life and mission of Jesus, and the relation he bore to his Heavenly Father, and the human family.

A meeting was held at 7.30 o'clock on First-day evening which was nearly as well attended as in the morning. Friend Gardner again bore precious testimony, one prominent thought being that the growth and development of our spiritual natures is carried on just in proportion as we are obedient to the revealings of Divine Truth in the soul, and as we are gradually led into the practice one after another of all the Christian virtues, there is prepared and opened up for us successive mansions in the Father's house, and his blessed presence continues to abide with us even here. He continued to speak for an hour with wonderful clearness and force, and it may well be said of him, as of one of old "The people heard him gladly."

Thomas Foulke followed, speaking earnestly of the manifest desire on the part of many to enquire and know the way of salvation, and he said the con-

ditions which Jesus gave to the young man in former times, hold true to-day. We are to part with all our possessions or whatever it be that comes between us and our soul's best interests.

On Second-day at the meeting-house it was snowing rapidly, yet very few even of the elderly Friends were absent for that reason. All thought of discomfort was soon lost in the kindly handshaking and cordial greeting of dear friends not often with us. As we gathered into the quiet, Philip Dorland arose with the strong, earnest desire that all hearts might be willing to come under the molding influence of the Holy Spirit, thus becoming instruments in God's hands for good. He spoke of his past life shadowed and darkened by blind and willful disobedience, now flooded with light and joy, through the blessed influence of a dear, departed mother, and the pure life and correct teachings of a noble father.

S. P. Gardner followed, and as this dear aged friend again stood before us, bearing the weight of more than four-score years, yet standing erect and firm, with voice clear and plain, with argument alike convincing and persuasive, like some apostle of the olden times, he bore a message of God's truth to every heart.

Thomas Foulke followed briefly in words of earnest exhortation, after which the business of the meeting was taken up in joint session and concluded in harmony, with an added feeling of deep gratitude that in our thus assembling we had been so abundantly blessed and strengthened.

M. J. HOAG.

CENTRE QUARTERLY MEETING.

THIS was held at Bald Eagle, (Unionville), Centre Co., Pa., Second month 18th. On account of the inclement weather the several meetings were not as large as usual, but we should not become discouraged, as the blessing is to the few as well as the many. We notice several standard bearers of the past of this meeting having passed on to their reward. There were several representatives from all the monthly meetings comprising this quarter. John J. Cornell, of Rochester Executive Meeting, New York, and Watson Tomlinson of Byberry, Pa., were in attendance and the presence of these Friends added greatly to the favored season both spiritually and socially. Their testimonies set forth the great needs of salvation, the way to obtain it, the many widely differing views contrasted with the views held out by the Society of Friends, and the duty to love God instead of fearing him. The three natures—physical, intellectual, and spiritual being so clearly allied were distinctly considered as relative to the great necessity of their proper care in order to develop; the highest, spiritual, and many other lessons were received from these friends and others. All seemed to kindle afresh the desire for a tending toward right thought and action.

The First-day School Association met on Seventh-day at 10 o'clock; the session lasted about two hours. The importance of the cause and the necessity for awakening a more general interest were presented. Friends find it is necessary to come prepared for the

work, and the exercises, consisting of essays, etc., seem to be what we need in times like the present, when so much is being done by all denominations toward creating a more general interest in the several labors of the church. It affords the young opportunity for participating in the exercises, and it has become a matter of grave importance that we should adopt such measures as shall secure to our own society the cordial sympathy if not the active working support of all our membership.

John J. Cornell delivered on Second-day evening an address, citing the importance of all to uphold the coming opportunity to put whiskey from our State. He presented the view that past measures to this end have failed. Although the address lasted for an hour and a half there was perfect stillness and attention showing the high degree of appreciation of the audience. The series of meetings here merit and receive from all, especially the young who were in attendance, an expression of appreciation, and we feel that it has been a special season of advantage for us all. A. C. B.

Fishertown, Pa., Second month 25.

CIRCULAR MEETINGS IN FAIRFAX QUARTER.

Editors INTELLIGENCER AND JOURNAL:

I was directed to forward these appointments of the Quarterly meeting to the INTELLIGENCER AND JOURNAL with the desire if it be found convenient to have the announcements made at the beginning of every month of the meetings to be held within that month.

We appoint the meetings and depend on the interest of concerned Friends to secure a proper attendance without naming a committee for that purpose, and thus far the usage is satisfactory. We think it well that our friends all over the land should know of the times of these meetings, and it may be some will be called to come this way and meet with us.

At our quarterly meeting alluded to, perhaps the most significant thing done was to recommend to our monthly meetings that they hold their business meetings hereafter women and men together as one body. It will be remembered our yearly meeting in 1888, approved a minute to the same purport. Two of our monthly meetings, Alexandria and Goose Creek, have made the change, the former some years since, the latter since the present year began.

H. R. H.

Hamilton, Va.

Appointments of Circular Meetings within Fairfax Quarter:

At Washington, D. C., the 1st First-day in Third mo., 11 a. m.

" Woodlawn (near Alexandria), " " Fifth mo., 10 a. m.

" Ridge (near Winchester), 3d " " Sixth mo., 10 a. m.

" Back Creek, " " " " " Back Creek, mo., 3 p. m.

" South Fork (Loudoun Co.), 1st " " Eighth mo., 11 a. m.

"Hopewell, 3d " " Ninth
mo., 10 a. m.
"Centre (Winchester), " " " "
mo., 3 p. m.

FRIENDS AT DENTON, MD.

Editors INTELLIGENCER AND JOURNAL :

I do wish some of the dear Friends would be called to visit our little meeting. They could come Seventh-day p. m. and return Second-day a. m., if they could stay no longer with us. Of course, we would have to be apprised of the coming as we are six miles from the railroad station, and there is no stage to meet the afternoon train, but we could have any one met who felt like coming.

As the few who meet regularly at the old house came out this a. m. (Second mo. 17) there seemed to be a commotion among a flock of turkeys under the tree. We went to them and found one had a meadow lark tossing about as I have seen them toss a snake or a frog. The poor lark opened his mouth and did the best he could to defend himself against so strong an opponent. I think he must have been hurt so he could not fly. We drove off the turkeys and brought the lark home to nurse to a better condition if possible. S.

PROHIBITION IN KANSAS.

Editors INTELLIGENCER AND JOURNAL :

I SEE that Pennsylvania has now under consideration the adoption of a Prohibitory Constitutional Amendment. I sincerely hope it will be adopted. Governor John A. Martin, in his message to the present Legislature, speaks as follows concerning the remarkable result in Kansas :

"Fully nine-tenth of the drinking and drunkenness prevalent in Kansas eight years ago has been abolished, and I affirm with earnestness and emphasis that this State to-day is the most temperate, orderly, sober community of people in this civilized world. The abolition of the saloon has not only promoted the personal happiness, and general prosperity of our citizens, but it has enormously diminished crime, has filled thousands of homes, where vice, want, wretchedness once prevailed, with peace, plenty and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the State is steadily increasing, the number of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty now, and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with lists of criminal cases. In the capital district, containing a population of nearly 60,000, not a single criminal case appeared on the docket when the present term began. The business of the police courts of its larger cities has dwindled to one-fourth of its former proportions, while in the cities of the second and third class, the occupation of police authorities is practically gone. These suggestive and convincing facts appear alike to the reason and conscience of the people. They have reconciled those

who doubted the success and silenced those who opposed the policy of prohibiting the Liquor Traffic."

JULIA E. N. THARP.

Chanute, Kansas.

From Friends' Quarterly Examiner (London).

THOMAS ELLWOOD.

It is interesting to learn that a new edition of Thomas Ellwood's "Journal" has lately been published at the popular price of 9d., containing its most salient and interesting features, and told in his own quaint and curious language, but omitting most of the controversial parts, which more concern the men of his own generation than ours.

Probably there are a good many members of our Society who have not had the pleasure of reading this or the original editions of the "Journal" of this excellent man, distinguished as much for his learning and piety, as for his devotion to the cause of religious liberty. His attachment to the Society with which he cast in his lot (thus throwing away his chances of earthly preferment, when to do this meant persecutions, fines, and imprisonments, with a despised and maligned people), was of no ordinary character. Possibly, indeed, its strength is explained by the price which he paid for it, viz., the opposition, persecution, and cruelty of his father, and the estrangement of all the companions of his own station with whom he was wont to associate.

The incident of the attack on his father by the enraged countryman because the Justice drove over one of his fields (mentioned in Dymond's "Essays"), where young Ellwood, who carried a rapier, so nearly killed his assailant, proves him to have been, speaking in the ordinary sense, no coward; but this fine quality was, by redeeming grace turned in after years to so good an account, that with the exception, perhaps, of George Whitehead, no man of his time was more instrumental, both by his pen and personal knowledge of the law and how to use it to the best advantage, in securing at last the religious liberty which is both our privilege and right at the present day.

His trouble with the two Justices at Rickmansworth, in Hertfordshire (at one time the residence of William Penn), on the writing of his pamphlet, "Advice to Well-meaning and Moderate Justices of the Peace," when he was put into such a "straight betwixt duty and friendship;" his firm refusal to give recognizances, sureties, or bail; and his fair, square, and conscientious answers to all interrogatories, must have convinced these magistrates that they were dealing with no ordinary man; and explain the fact that in the end they let him go, with nothing but his simple promise that he would come up to the assize when called upon. 'It is enough,' said they; 'we will take your word.' And desiring me to give their hearty respects to Madame Penn, they dismissed me with their good wishes for a good journey."

That Milton entertained a high opinion of his judgment is evident from his admission that it was at Ellwood's suggestion that he wrote "Paradise Regained." "Thou hast said much here of Paradise Lost, but what hast thou to say of Paradise Found?"

Thomas Ellwood wrote a good deal of poetry, mostly connected with the times and circumstances in which he lived, which can hardly be said to have survived him, though it is not without merit. One short and exquisite stanza, however, indicates the beauty, purity, and humility of his mind, and deserves to rank with Baxter or George Herbert. It is fitting that this short review of one of the most interesting "Journals" ever written, should conclude with a reproduction of the stanza in question.

"O that mine eye might closed be,
To what becomes me not to see!
That deafness might possess mine ear,
To what concerns me not to hear!
That Grace my tongue might always tie,
From ever speaking foolishly!
That no vain thought might ever rest,
Or be conceived in my breast!
That, by each word, each deed, each thought,
Glory may to my God be brought!
But what are wishes! Lord, mine eye
On Thee is fixed; to Thee I cry;
O purge out all my dross, my tin;
Make me more white than snow within!
Wash Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord keep it too,
For this is more than I can do."

JOSEPH LATCHMORE.

SWARTHMORE NOTES.

THE next lecture in the college free course will take place on Sixth-day evening, Third month 15th, when Thomas Wentworth Higginson, the distinguished *literateur* of Cambridge, Mass., will discuss the subject, "How to Study History."

—John M. Child, principal of the Friends' Seminary, New York City, was a visitor at the college on Seventh-day.

—Swarthmore received a marked honor at the annual convention of the National Inter-collegiate Athletic Association, in New York, on Seventh-day. James W. Ponder, the delegate from our college Athletic Association, was elected Secretary of the National Association. When it is considered that this office is generally held by representatives of Harvard, Yale, or the other older universities, Swarthmore's rising position in the estimation of the under-graduates may be better realized.

—Professor Henry W. Rolfe and wife expect to take a trip abroad during the coming summer. They will leave in Sixth month, after Commencement, and will spend most of their time in Germany.

—President Magill is receiving much encouragement in his efforts to secure a change in the regulations of teachers' examinations. Nearly all of the colleges in the State have united in support of the bill now before the Legislature.

—A new code of rules for athletics has been passed by the Faculty, at the suggestion of Dr. Shell. The rules are similar to those used at Harvard University, and should raise the standard of athletics here considerably.

—The advanced class in English under Professor

Appleton has thus far this year been occupied with "early" English. The class began with English in its earliest form, *i. e.*, Anglo-Saxon, passed then to the consideration of Chaucer's works and have now begun to read and study Spenser's "Faery Queene."

CORRESPONDENCE. THE GEORGE SCHOOL.

EDITORS INTELLIGENCER AND JOURNAL:

I WRITE to ask whether it is true, as reported, that the Committee on the George School have decided not to do anything at present, and have ceased active work in the matter? This statement excites much concern among Friends in my neighborhood, as they are looking forward to the early establishment of this school with much interest. Some have children of school age whom they desire to obtain the advantages of instruction in it, and the idea of an indefinite postponement is very objectionable. I think the Yearly Meeting, when it dealt with the subject last year, did not suggest delay, but action. S.

Bucks County.

PERSONAL: CORRECTIONS.

EDITORS INTELLIGENCER AND JOURNAL:

In your excellent paper of Feb. 9th, on the 90th page, is an article from Richmond, Indiana, "'In Memory' of Dr. Mary F. Thomas." While that which is written of her is mainly correct, I want to say that her sister, Hannah E. Longshore, M. D., graduated at the Female,—now Woman's, Medical College of Pennsylvania, in its first class in 1851, and that the suffrage meeting that "the two sisters and one other woman held under the friendly branches of a noble tree" took place at the old home in Ohio before either of them was married.

My attention has just been called to the article, and I shall be much obliged for these corrections.

JULIA A. MYERS.

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In every character there is both good and evil. As a rule, the evil is easier seen than the good; but the good is better worth the seeing. If, indeed, the evil so predominates that the character is utterly unworthy of confidence or of companionship, it is a simple matter to turn away from it, or to counsel others to do so. But if the character is to be tolerated at all, then it is both wiser and noble to recognize the good in that character, and to give no prominence to the evil which is there. This recognition of the good in a character is an incentive to well-doing on the part of the one thus generously considered, and it tends to the developing of the observer's noble nature; while the giving of prominence to the bad side of another's nature and conduct tends to lower both the observer and the observed. In fact, he who is quick to perceive another's better side, is a means of good to himself and to another; while he who is quick to point out the evil in another, injures both himself and the one he criticises.—*S. S. Times*.

THE belief that all things are working together for some good end is the most essential expression of religious faith.—*John Fiske*.

AUF WIEDERSEHEN.

UNTIL we meet again! That is the meaning
Of the familiar words that men repeat

At parting in the street.

Ah yes, till then! but when death intervening
Kends us asunder, with what ceaseless pain

We wait for the Again!

The friends who leave us do not feel the sorrow
Of parting, as we feel it, who must stay

Lamenting day by day.

And knowing, when we wake upon the morrow,
We shall not find in its accustomed place

The one beloved face.

It were a double grief, if the departed,
Being released from earth, should still retain

A sense of earthly pain,

It were a double grief, if the true hearted
Who loved us here, should on the farther shore

Remember us no more.

Believing, in the midst of our afflictions,
That death is a beginning, not an end,

We cry to them, and send

Farewells, that might be called predictions,
Being fore-shadowings of the future, thrown

Into the vast Unknown.

Faith overleaps the confines of our reason,
And if by faith, as in old times was said,

Women received their dead

Raised up to life, then only for a season
Our partings are, nor shall we wait in vain

Until we meet again!

—H. W. Longfellow.

MY BROTHER.

I WILL not ask my neighbor of his creed;

Nor what he deems of doctrine, old, or new;
Nor what the rites his honest soul may need

To worship God,—the only wise and true,

Nor what he thinks of the anointed Christ;
Nor with what baptism he has been baptized.

I ask not what temptations have beset

His human heart, now self-debated, and sore,
Nor by what wayside well, the Lord he met

Nor where was uttered, "Go and sin no more—"

Between his soul and God, that business lies;
Not mine to cavil, question, or despise.

I ask not by which name among the rest

That Christians go by, he is named, or known,
Whether his faith hath ever been "professed,"

Or whether proven by his deeds alone;

So there be *Christhood* in him all is well;
He is my brother, and in peace we dwell.

If grace and patience in his actions speak

Or fall in words of kindness from his tongue,
Which raise the fallen, fortify the weak,

And heal the heart by sorrow rent and wrung:

If he gives good for ill, and love for hate—
Friend of the friendless, poor and desolate—

I find in him discipleship so true,

So full, that nothing further I demand,
He may be bondsman, freeman, Gentile, Jew,

But we are *brethren*—walk we hand in hand—

In his white life let me the *Christhood* see,
It is enough for him, enough for me.

—Anon.

For Friends' Intelligencer and Journal.

"MAUMMA" — A SKETCH OF THE SOUTH
BEFORE THE WAR.¹

THIS is a plain, unvarnished story. Too simple it may be for some readers, being merely the outline of a character most rare in her condition, a character otherwise hidden in obscurity, too lowly for a pinnacle raised only for the ideal. Yet, if self-abnegation in its highest forms is the basis of heroism, then no heroine of romance better merits notice and approval, as an example worthy of emulation. She was but a servant, and, moreover, one of a lowly race—the negro.

A mere hireling, our "Maumma," as little Southrons were wont, in those far-off, slave-holding days to call the nurse in charge of them. Women who as a rule were fond and faithful; indeed, to find them otherwise was the exception; but, as one star outshines another in the sidereal heavens, so our "Maumma" was conspicuous above her kind.

She was born a slave in the low-country of South Carolina and had no better training than most household domestics of her day, reared immediately under the eye of a conscientious mistress.

The death of this mistress set her free by Will of the same, who warmly commended her, however, to the guardianship of her favorite grandson, then just of age. On thus finding herself free she forthwith set herself to earn a living, though offered by more than one of Mr. T—s family a home with them under very easy conditions.

Naturally, one would suppose her object now must have been to assert her freedom, and to enjoy it after the usual fashion of those just escaped bondage.

"No, my dear lady," said she, whenever kindly questioned, "for my life I can't stand idleness; and I'd be 'shamed to live off my best friends; and I'd be thankful to you, ma'am, if you can recommend me to any nice folks, for I'm going into service; and I love little ones so, I'd rather be a nurse than anything else."

It was in this way that she was introduced into our service. She was orderly, honest, industrious—in short, a treasure; and served us untiringly until I, her eldest charge was about eight years old; then like a stroke of lightning about our ears came her summons away from us.

Well can I recall the hour of her departure! Dissolving in tears we children clung to her, entreating her not to leave us. The boat was there below, the oarsmen in their places ready to shove her into the stream. Still we clung to our "Maumma," and she, clasping each in turn to that faithful heart, now wiping away our tears, now kissing our hands, our

[NOTE BY THE EDITORS.—In an account recently given in the INTELLIGENCER AND JOURNAL of a trip to Charleston, S. C., and vicinity, by one of the editors, allusion was made to the "unwritten stories" that abound in the Southern section of our country. This allusion led to a correspondence with one who had her full share of suffering during the trying times of the Civil War, and she has sent us a simple but graphic sketch of circumstances within her own experience. She gives a picture of her colored "Maumma," which we are sure many of our readers will read with interest. It will be completed in about two more issues of the paper.]

hair, our eyes, kept begging us not to grieve; but still never to forget her; and bidding us, "remember! 'twas a promise, and only that which could have torn her from us; my word, my solemn word, my da'lings, before ever I did know you, or how you'd wind about my heart-strings."

Then my father with moistened eyes came and unwound our arms, and almost bearing away the gentle creature placed her in her seat and gave the sign to the "hands" aboard. The boat glided off, the strokesman bent to his oar, and she was carried off crouching in the stern with her apron over her face, and her hands upon her ears, to shut out all sight and sound from us mourners upon shore.

Many a parting has rent us since; but none whose pangs were keener than those, our first experience in the discipline of life.

Mother, herself tearful, felt at a loss how to console us. Indeed she was at much pains for long days afterwards; and finding it next to impossible to place a substitute for "Mamma" in the nursery, had to fill the blank herself. So great was the loss that it was, in fact, the cause of our emancipation from the nursery, and a somewhat premature initiation unto school-room discipline.

It was by a promise given eight years before, that we had been thus unexpectedly bereft of our nurse. She had promised her "young master" to go into his service if ever he married, and had children; and now this had come to pass, and he had written to assert his need and claim, and so she was gone!

Some may seek a sinister motive in this desertion of tried friends for the untried. I am no cynic to dissect motives; or philosopher to speculate on acts seemingly inexplicable. Hers I have been accustomed to regard as rare evidence of the purest disinterestedness sometimes attained by mortals of our race. I state facts which the reader should bear in mind.

This woman had chosen of her own free will to cut loose from her former surroundings; yea, even to leave a daughter now grown, her only child and still a slave in her old master's service, to come to us, living then upon one of our sea-island plantations, full twenty miles away from the people she had known.

Now in going back again of her own free-will, to the "young master," who claimed her promise, she was not to return to her old home and people.

Mr. S. had sold out his interests there, and moved down to Charleston to set up business. He had married a girl from "a stranger family," as "Mamma" quaintly said, "and maybe she won't fancy me, but I must keep my word." This "young master" seemed on his part also to desire to fulfill those duties of guardianship enjoined by his grandmother's will, and promised by himself.

In his household she was like Joseph in Pharaoh's service, and equally like him did she preserve her integrity yet command the respect of her fellow servants, while she gained the confidence of her employers.

Mr. S. had many bounden slaves highly appraised in value, but not one to equal her, who was priceless.

Thus for some years she held her lowly way in all

simplicity, each new-comer handed over to her, giving new impulse to her affections; yet never weaning them from those who had first laid claim to them.

The S. family were entire strangers to us; as indeed to all of our own friends in Charleston, so that her chances in leaving us were slim as to keeping alive our youthful recollections of even so faithful a nurse. But her own heart devised means to hold ours in bonds.

She could neither read nor write, but she ever found some willing scribe among her new friends to convey us messages of love, and enquiries after our welfare. Not only these letters freighted with love, but besides came little tokens of remembrance—all of which our parents made us acknowledge in fitting terms. Again, on our frequent trips to Charleston, there would meet us either a written entreaty for a day's visit to the S. farm, which was on "Charleston Neck," and on which the family spent their winters, and where we were always welcomed like royalty itself; or, if it were summer time, by "Mamma" herself waiting upon the wharf to greet our landing, and bear us for a day at "young master's."

This "young master" was then a fine-looking specimen of manhood and was wedded to a young and beautiful creature as gay and worlily-minded as himself. Proud of her and his well appointed household, he encouraged her in seeking fashion, and she, not unwilling to please herself as well as gratify him, fell readily into extravagant expenditures. He commanded a fine business, being in those days known as a "master-mason," owning, as I have said, valuable "hands," to do the labor after the manner of his plans. Attentive and capable, his income was great, but it was spent lavishly as fast as earned.

With childish delight have I gazed at this young couple, driving off to the races. To me Mrs. S. was the personification of beauty. Her fair loveliness and delicate bloom, her grace of form, her soft graciousness of manner, captivated me anew every time I was entertained in her hospitable home. I do not know whether Mr. S. was a member of the "Charleston Jockey Club" of those times, or whether his charming wife was accepted as the cynosure of all eyes at any one of the balls given once a year by that exclusive set; but I do know that this young couple in their elegant turn-out were pronounced by best authority to be among the most stylish frequenters of the race-course, and as frequenters they fell into some of the snares there lying-in-wait for humanity.

Betting, for instance, among both sexes seemed always to be in vogue there. The lady fashionist must make up her "book" in kid gloves and sugar-plums; while her lord and master, with a soul above "bon-bons," must risk larger stakes.

I know also that he soon began to invest "spare capital" in the "thorough-breds" which are the attractions of the turf; and that presently he became noted for his "racing stud." More than once, as an indulged guest, have I been led by the hand on a visit to the stables, for a glimpse of those noble animals, which I admired to their full deserts. No wonder then that in a few short years business failed

him through neglect and all spare capital was squandered.

His education having been on a higher plane, he was all unsuited for his adopted line, and he failed. A sad letter came to tell us of a broken home and the purpose of its inmates to go forth with whatever they might find left to them out of the wreck, in search of another place of residence.

"As soon as we were sold out, young master went away, and we are to follow as quick as may be, so please kind friends bring my darling children to town so I may look on them once more before I'm gone." She was going with them then, and thus simply she said it. "But 'Maumma' shall not go!" we cried; "Father must not let her!"

In a few hours father, mother, and children had answered this letter in person.

Appeal was made by letter to Mr. S. He was true to his pledges as guardian. All her savings were at her disposal; and, if she preferred to stay in Charleston, she was free to do so. He released her from her promise. Then others came forward to dissuade her. More than one friend of ours, who, as frequenters of our house, had learned her worth, came to seek her services. An aunt of mine would have doubled her wages to secure them. "All I desire is for her to watch over my little ones, and set an example to her underlings," said she. We, her earliest nurselings coaxed and plead in vain.

"Don't beg so pitiful da'ling! You'll break 'Maumma's' heart! See here now!" holding up the infant on her lap, "what'll be done with this wee babe? Would you drag me away and see it go helpless? and 't'other little creetur sca'se any bigger. Be sorry for 'em, da'lings, more sorry than for giving up old 'Maumma'! 'Sich tender ones going off in a fur-rin place without a home, whilst you're in sich a snug one. Why, look 'e now! sich big ones don't need a 'Maumma'; 'specially you, Miss Mary! You've got a nice young lady governess, to learn you better'n me; and by'm-by you'll be a young lady like her. Yes, a grown-up, sweet, young lady! These yere will be needing their 'Maumma' still wherever they may be—God only knows! besides, my da'ling, don't you know my word can't be broken? No, no, I must stick close to 'em in these troubles."

This climax reached, we felt that, as before, neither prayers nor tears would avail; and so we were parted for a long good-bye. M. B. R.

[To be Continued.]

TO BE CONTENT.

FATHER, I do not ask
That thou wilt choose some other task
And make it mine. I pray
But this: let every day
Be molded still
By thy own hand; my will
Be only thine, however deep
I have to bend thy hand to keep.
Let me not simply do, but be content,
Sure that the little crosses each are sent,
And no mistake can ever be
With thine own hand to choose for me.

THE ORIGINAL HOME OF THE ARYANS.

WHEN it was first discovered that most European nations spoke languages of the Aryan (or Indo-Persian) stock, the conclusion was at once drawn that these European Aryans must look for their ancestral home in the East. As no one doubted that all the nations of this stock had sprung from one source, it was natural to inquire in what place the primitive Aryan tribe had its original seat. It was natural also to adopt the view that this seat was to be found somewhere in that portion of central Asia to which the traditions embodied, however vaguely, in the earliest known compositions of Aryan origin, the Vedas and the Zend-Avesta, seemed to point. This region, which comprehends ancient Persia and Bactria, has, from the earliest times of which we have any knowledge, been the home of Aryan communities. The reasons for accepting it as the peculiar seat of the race seemed conclusive to ethnologists until a very recent date. Of late years some scholars of high rank, both in Germany and in England, have been led to adopt the suggestion, first made by the late eminent English philologist, Dr. Latham, that the Aryans may have been of European origin. Their arguments were well summed up in the interesting address delivered last year before the Section of Anthropology in the British Association by the president of the section, Prof. Sayce. They have since been fully considered and discussed by Prof. Max Müller in his recent work, "Biographies of Words, and the Home of the Aryans." His decision is that to which the great majority of ethnologists have long since given their assent, namely, that the preponderant weight of argument points to an Asiatic home for the race. Some of the grounds for this conclusion will presently be shown, but, in the first instance, it becomes necessary to fix the locality of this primitive seat somewhat more definitely than it is placed in Prof. Max Müller's essay. He finds that the Aryan home must have been "somewhere in Asia," but declines to say more.

This conclusion, it is evident, is too indefinite for science; nor does it seem likely that the learned author, if he had cared to be more precise, would have had any difficulty in drawing a much narrower limit. The "method of elimination" is easily sufficient for this end. From the whole of Asia we strike out at once, by the common consent of ethnologists, its eastern third, comprising China, Japan, and Thibet, and along with it, by like consent, the three great southern peninsulas, the Indo-Chinese, the Indian, and the Arabian. With Arabia the rest of the ancient Semitic countries, Mesopotamia, Syria, and Phœnicia, will be erased from the problem. The immense expanse of Siberia will also disappear; for, though one bold speculator has sought a frigid home for the early Aryans in that region, he has, as might be supposed, gained no adherents to his theory. No one proposes Asia Minor; and Armenia and the Caucasus seem put out of the question by the fact that our earliest historical knowledge of those regions shows them inhabited mainly by non-Aryan tribes.—*Horatio Hale, in Popular Science Monthly.*

From the Bucks Co., Pa., Intelligencer.

DAIRYING IN CALIFORNIA.

WHILE natives here call it winter time, Eastern visitors would be apt to think we were having spring. The fall rains have come in great abundance, and that in itself means prosperity for the farmers and ranchmen. The grass on the highlands is growing abundantly and the winter butter dairies are getting into good working order. The summer dairies are located on the lowlands in the valleys and on the islands in the bay. They have just closed a profitable season, and their cows will now rest until the first of May, when they will all come in fresh. Every effort is made to favor the large farmers by the transportation companies and commission houses, and the dairies generally consist of about three or four hundred cows. The ranchman calculates to have his cows all begin milking at about the same time and keeps them fresh from seven to eight months. Dairymen are mostly Swiss, and for some reason they are not held in very high esteem by the balance of the community, being deemed little better than the Chinese. They are generally single men and are thoroughly reliable. The wages paid them will average thirty dollars per month and each man is expected to milk thirty cows morning and evening. Some of the ranchmen, in order to economize labor, milk their cows but once a day—half in the morning and half at night. The milk is then taken to the separator and immediately run through it. Separators have been but recently introduced. The California butter is not a superior article at best, and it has been found that it will sell for two or three cents a pound more when made from the separator cream. As a consequence, the ranchmen are all buying the machines. The butter is made into rolls which are supposed to weigh two pounds each, but which in reality weigh six ounces less. It is then sent to the commission man, who buys it in bulk, and who sells it to the grocer by the roll which he sells for two pounds. The price obtained by the farmer varies from 25 to 45 cents per pound. With the prices last summer dairy farmers realized a net profit for their year's work of about fifteen hundred dollars. If they live on their ranches, which most of them do, of course they have no household expenses to pay.

But this ranch life is a most terribly lonely one, though the work is not hard. The dairyman will have a herd of three hundred cattle on a two thousand-acre place. He gets out of his sleeping quarters at six o'clock in the morning, saddles his horse—for a countryman would not walk an eighth of a mile under any consideration—and generally starts his men to work and his separator to running. After breakfast he rides along the ditches to see that none of his cattle have fallen into them. These sloughs are of all widths, and generally very deep with mud. They are the only places at which the cattle can drink, and the poor beast that falls into one is indeed unfortunate. There it must stay until rescued. In the morning the owner will find it, if it has not already gone out of sight. He puts a rope around its horns, wraps the other end around the pommel of

his saddle and slides the animal out. Almost invariably, no matter how near dead a cow may be, after being pulled out of a slough she will jump up and charge on her rescuer in the most vicious manner. Sometimes the cow's neck is broken in the rescuing process, but this does not seem to trouble the farmer much. Cows are very cheap, selling for an average of twenty dollars each, and he usually has a large number. Another source of profit to the dairyman is in the calves and pigs. The former will sell for about five dollars each. All the milk from the separator is fed to the pigs and they get very fat on it and the grass.

There is no running water in the country and watering the stock is an important feature of the daily work. Windmills are in repute and are found at every building. The winters are so mild that of course no barns are necessary to winter stock and this is an item of expense which Western men escape.

For eight months in the year no rain falls, but in the other four nature make up for any deficiencies in this respect.

The uplands furnish pasture for winter dairies and it is here that most of the wheat and corn are grown. All over the Sacramento Valley the great drawback to wheat culture is the game birds. They come in immense flocks and will destroy the seed before it has time to grow. The geese are by far the most troublesome pests. They come in flocks which will make acres of ground white where they alight. They are mostly white, but there are two other varieties, the gray goose and the honker, so called from their cry. The latter are, however, not numerous and are most prized by sportsmen. Wheat farmers pay laborers thirty dollars a month and furnish the food and ammunition, while their only duty is to kill the geese which alight on the fields and feed on the wheat. The dead birds when in good condition sell for about ten cents each. The honkers will sell for much more.

All game is quite plentiful. Excellent ducks can be found on the water, and partridges, rabbits, snipe, etc., are numerous. If we had a colored population they could find a fine brand of ring-tailed coon in the tall tule grass that borders the salt marshes.

In the water are numbers of salmon, shad, sturgeon, and catfish. The shad is not very highly esteemed and has not the toothsome flavor of the Delaware river product. Sturgeon are taken in great abundance and retail from three to five cents per pound. They are caught by dagoes, who have adopted the Chinese plan. A stout cord is filled with hooks about an inch long and without barbs. The hooks are not baited. In the evening the fisherman sinks his line in the salt water of the bay. The sturgeon goes nosing around and soon runs against a hook. He makes no effort to get away and quietly waits for the fisherman to haul him in. Of course, he is as apt to be caught by one part of the body as by another. This plan of fishing is illegal, though the law is never enforced. Sturgeon are frequently caught weighing 200 pounds and fishermen will average eight dollars profit a day.

R. P. S. A. S. S.

San Francisco, Feb. 9th.

CASTING PLATE GLASS.

THE casting tables, the most important pieces of apparatus in a plate-glass works, are nineteen feet long, fourteen feet wide, and seven inches thick. Each is provided with an iron roller, thirty inches in diameter and fifteen feet long. Strips of iron on each side of the table afford a bearing for the rollers and determine the thickness of the plate of glass to be cast. The rough plate is commonly nine-sixteenths of an inch in thickness; after polishing, it is reduced to six, or seven-sixteenths. The casting tables are mounted on wheels and run on a track that reaches every furnace and annealing oven in the building. The table having been wheeled as near as possible to the melting furnace, the pot of molten glass is lifted by means of a crane, and its contents quickly poured on the table. The heavy iron roller is then passed from end to end, spreading the glass into a layer of uniform thickness. The whole operation of casting scarcely occupies more time than it takes to describe it. Each movement is made with almost nervous rapidity. Few industries offer such fine scenic display as the pouring of the molten glass. One feels like crying *Encore!* it is so very brilliant.

In contact with the cold metal of the table, the glass cools rapidly. As soon as possible, the door of the annealing oven is opened, and the plate of glass introduced. The floor of the oven is on the same level as the casting table, so that the transfer can be conveniently and quickly made. When, after several days, the glass is taken out of the oven, its surface is found to be decidedly rough and uneven. A small quantity is used in this condition for sky-lights and other purposes where strength is required without transparency. It is known in the market as rough plate. The greater part of the glass, however, is ground, smoothed, and polished before it leaves the establishment.—*Popular Science Monthly.*

NEWS AND OTHER GLEANINGS.

—The process of imparting to wood some of the special characteristics of metal has become of considerable industrial value in Germany; the wood surface, by this treatment, becoming so hard and smooth as to be susceptible of a high polish, and, on being subjected to a burnisher of glass or porcelain, the appearance of the wood is in every respect that of polished metal, having, in fact, the semblance of a polished mirror, but with this peculiar and advantageous difference, namely, that, unlike metal, it is unaffected by moisture.

—Thomas A. Edison has been making preparations for the last six months for an exhibition in the Paris Exposition Universelle, which it is believed will be the most extensive exhibit of the kind ever shown. He has been allotted 8,000 square feet of floor space in the main building, and here he will show models of all his inventions in telegraphy, telephones, electric lightening, and the phonograph. The principal feature of the exhibition will be an enormous model of an incandescent lamp, forty feet high, the globe being composed of no less than 20,000 incandescent lamp bulbs.

—A new and interesting application of the incandescent electric light has been determined upon by the Light-house Board of New York harbor. The channels leading to the harbor have been closed at night to ships of deep

draught, on account of the easy obscuration of the range lights on shore. The Board has established an electrical station on Sandy Hook, which supplies a strong current for six lights placed upon pole-buoys in the channel known as Getney's, leading into the main channel. The connection with shore is made by cable laid down on the bottom of the sea. The lights are colored red and white on either side of the channel and give a clear course for ships entering the harbor at night. The problem of conducting strong electric currents under water was practically a new one, but this attempt has met with success.—*The American.*

—One of the most remarkable engineering feats appears to have been achieved in China, in the face of extraordinary physical difficulties, namely, the successful stretching of a steel wire cable of seven strands across the river Lunann, this feat having been accomplished by the Danish engineer Delinde, assisted only by unskilled native labor. The cable extends between two points, at a distance of nearly 4,700 feet apart, the height of the first support being about 450 feet above the present level of the river, and the second about 740 feet. The cable in question is said to be the longest in the world, with a single exception, namely, the cable across the Kistna, measuring some 5,070 feet. There are also two cables across the Ganges, of 2,900 and 2,830 feet respectively.—*Exchange.*

—The ship canal from Manchester, England, to the sea is to be a little over thirty-five metres in length. It is a wonderful work. The contract price is to be £5,750,000; it is to be completed within four years from the date of commencement; it removes canals of olden date, such as that from Runcorn to Latchford; it alters the course of railways to some extent; it carries roads above its own course, and places water-supplies under it; it fills the beds of rivers and water-courses; needs vast locks and sluices, hydraulic machinery, many swing bridges (the steel work in the girders for the bridges is estimated to be more than thirty-three hundred tons in weight), and lifts, to lower and raise barges and boats to and from the canals.

—The United States Signal Office publishes accounts of eleven vessels which report that they used oil with great effect during the hurricane off the Bahamas in November. The following are some of the reports: *Bark Auburndale* "used oil with great success, safety of vessel and lives of all on board attributed to its use, only four gallons needed;" *bark Hale*, "fish oil used in bags at Catshead, vessel and crew saved by its use;" *brig Hussey*, "blew a hurricane, lay to, and used oil constantly, thus saving the vessel;" *schooner St. Croix*, "in constant danger, but all damage prevented by timely use of oil;" *barkentine Retriever*, heavy gale, "but rode it out without breaking a rope-yarn, thanks to the use of oil." The vessels seem generally to have used only a few gallons of oil each.—*Science.*

—Says Professor Lanciani, director of excavations, in his valuable work on "Ancient Rome": "Since it is impossible to turn up in Rome a handful of earth without coming upon some unexpected find, it is easy to understand what an amount of discoveries must have been made by turning up 270,000,000 cubic feet of that land of promise. A great wealth of archaeological treasures has been found, some of which are very remarkable, and go a long way toward revealing the details of life in the days of the Roman fathers. It may be interesting to read a few statistics showing what has been discovered since 1872. The number of objects is almost countless, but among other things are 77 columns of rare marble, 405 works of art in bronze, 192 marble statues, 18 marble sarcophagi, 47 objects of gold, over 36,000 coins, and an almost incredible

amount of other relics in bone, glass, enamel, lead, ivory, and stucco."

—A prize of £120 has been offered by M. Marcoartu, a Senator of Spain, for the best essay on the burdens on production caused by the taxation necessary to maintain the overgrown armies of the Continent of Europe. The prize is open to French, English, and Spanish competition. M. Léon Say, M. Jules Simon, and M. Frédéric Passy have consented to be the judges for French essays. The English judges have not yet been selected.

CURRENT EVENTS.

THE President-elect, General Harrison, left his home at Indianapolis on the 25th ult., and proceeded, by way of Pittsburg and Harriburg, to Washington, where he arrived next day. He was accompanied by his family and others. Extensive preparations are making for the ceremony of the inauguration, on the 4th instant.

SEVERELY cold weather was experienced in the North and Northwest at the close of last week, and in this region on the 24th ult., when the thermometer fell to zero.

THE bill to provide for the admission of four new States,—North Dakota, South Dakota, Montana, and Washington,—passed Congress finally last week, and was signed by the President on the 23d ult. Presuming that the successive steps provided for will all be taken, these new States will be fully in the Union when the regular session of Congress opens, in Twelfth month next.

A MISPLACED switch at Boyd's Mills, Maine, threw a train off the track, on the 23d ult., and caused the worst accident known in that State for many years. Three men were killed and two badly hurt.

At Plymouth, near Wilkes-Barre, Pa., on the 25th ult., a factory engaged in making "squibs" blew up, and eleven girls employed in it were killed. The disaster was caused by carelessness.

NOTICES.

. Quarterly Meetings in Third month will occur as follows:

1. Nottingham, Little Britain, Pa.
2. Whitewater, Milton, Ind.
4. Prairie Grove, West Liberty, Ia.
7. Salem, Woodstown, N. J.
11. Baltimore, Baltimore, Md.
14. Haddonfield, Moorestown, N. J.

. Friends' Charity Fuel Association meets on Seventh-day evening, 2d inst., at 8 o'clock, in Parlor, 1520 Race street.
WM. HEACOCK, Clerk.

. Circular meeting will be held at Chester, Pa., at 3 p. m., Third month, 3d.

. Circular meetings have been appointed by the Western Quarterly Meetings as follows:
Kennett Square in the Third month.
Hockessin in the Fourth month.

To convene on the second First-day of each month respectively, at 2 o'clock p. m.

. A meeting of the First-day School Union of Philadelphia will be held on Sixth-day evening, Third month 8th, at 8 o'clock, in Friends' meeting-house, at 15th and Race streets.

Superintendents of schools are requested to present reports of the conditions of their schools and appoint representatives to be in attendance.

DAVID L. LUKENS, }
SARAH M. HOLCOMB, } Clerks.

. The Burlington First-day School Union will meet

at Trenton, Seventh-day, Third month 9th, at 10.30 a. m. All interested in the work cordially invited.

WM. WALTON, }
SARAH T. BLACK, } Clerks.

. A Conference of parents, teachers, school committees, and others interested will be held under the care of the Committee on Education of Philadelphia Yearly Meeting of Friends, on Seventh-day, Third month 9th, 1889, at 15th and Race streets, Philadelphia, commencing at 10 o'clock a. m.

The subjects for consideration are:

1. Primary Reading.
2. Reading in the Higher Grades.
3. Manual Training.

All interested are invited.

Prompt attendance is desired.

WM. WADE GRISCOM, Clerk.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help avoid mistakes.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

CELEBRATED GARDENS.

The celebrated "Hanging Gardens of Babylon," were within the precincts of the palace called "The Admiration of Mankind." They consisted of gardens of trees and flowers on the topmost of a series of arches 75 feet high and built in the form of a square, each side of which measured 400 Greek feet. The city of Babylon, with its famous gardens, was razed to its foundation, 690 B. C.

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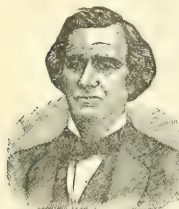
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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 1.

PHILADELPHIA, THIRD MONTH 9, 1889.

1889
[Vol. XLVI. No. 1.]

LEARN TO WAIT.

LEARN to wait—life's hardest lesson,
Conned perchance through blinding tears,
While the heart throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faint not, though the way seem long;
There is joy in each condition,
Hearts, through suffering, may grow strong.

Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul untouched by sorrow
Aims not at a higher state;
Joy seeks not a brighter morrow,
Only sad hearts learn to wait.

Human hearts and human greatness
Spring not from life's sunny side;
Heroes must be from life's driftwood
Floating on a waveless tide.

—From the *Humbler Poets*.

For Friends' Intelligencer and Journal.

RELIGIOUS TOLERANCE.

AMONG the fruits of an experienced Christian life few show more conclusively and effectively how fully the human will is surrendered to, and governed by, the Divine will, than does a just tolerance of the opinions, sentiments, and actions, of those who differ, when these are performed under apprehended requirements of that will, whether this difference be the result of education, the various talents with which we are endowed, or the different stages of growth that may have been reached in the occupancy of those talents. And by tolerance of these differences I do not mean a mere sufferance of that which we cannot control or alter, or an acquiescence in them because we are powerless to change them, while underneath we are cherishing a mental condemnation of them; but a willingness to allow the same freedom of opinions and action that we claim for ourselves, and at the same time to refrain from assuming the seat of judgment over those who thus differ from us either by word or thought. Nor are we to conclude that our thoughts, our conclusions, or our modes of action in the religious field are the only correct ones, or that whatever does not come up to the standard we regard as the correct one is therefore necessarily wrong and reprehensible.

When Jesus gave to his disciples the new com-

mandment that they should "love one another," even as he had loved them and at the same time established the criterion by which they were to be known as his disciples, he did not give them a creed to subscribe to, neither did he prescribe a mode of dress or address, nor a method of worship, nor courses of action for them to adopt by which a uniformity could be secured that they might be known as his disciples, but each of them was left free to obey what he understood to be the Divine requirement. They were to be known by the love they bore each other, and as the nature of love is to lead those who are governed by it to be tolerant not only of the opinions of those toward whom it flows but of their faults, and while striving to correct these to do it in such a spirit as to retain and cultivate a reciprocal feeling of affection; so it necessarily follows, that if any in our day claim to be the true disciples of Christ, they too will be known by the love they bear each other. And this will be manifested not by mere profession, but by a tolerance of each others' different modes of thought and action so long as they are earnestly seeking to do what they believe is right in the occupancy of their gifts in the different fields of labor opening before them as instruments in the Divine hand for good to their fellow men. Jesus saw that those whom he had called and chosen as his immediate disciples were men of different endowments and temperaments, and that in the occupancy of their gifts they would necessarily differ in their ideas of duty and in the methods to be used for spreading his gospel; for their different traits of character and different endowments would lead them to view the same thing from different standpoints, and they would therefore of necessity arrive at different conclusions. Hence if any one or more of them should set up a standard and require all the others to comply therewith, they would be likely either to refuse or comply with a mental reserve which would weaken their power for good. So there would follow discord, jealousies and rivalries, and ultimately separation, and thus mar the progress of that religion which Jesus came to establish, and retard its spread among the nations of the earth. But by loving each other as unselfishly as he had loved them, each would be willing to allow the other to work in his own field, suppressing all jealousy or feeling of rivalry, and rejoicing in the fruit of a brother's faithfulness in the service allotted him, though it differed from his own.

Such is a true religious tolerance; and had the professed followers of Jesus from the Apostolic age to the present manifested their love for each other

by this kind of tolerance, there would have been no persecutions among them for religious belief, no division among the various sects, no cruel martyrdom such as have stained the annals of the professed Christian church, no harsh and bitter denunciations because of the entertainment of different views, or because some under the guidance of Divine wisdom and the experience of past ages entered upon new fields of duty; and, as a necessary sequence, true Christianity would have become the religion of the masses to a far greater extent than we now find it in our day.

Friends who, by the adoption of their title and their claim to be governed by the immediate direction of the Holy Spirit, we call the Christ, profess to love God supremely and to love each other. The lack of this kind of tolerance has demonstrated its devastating effects. Intolerance of each others' views and actions, even while those actions were in no wise incorrect or immoral, has led to the divisions and subdivisions which have so largely interfered with the spread and adoption of its principles.

We ought to learn from the mistakes of the past, how to improve our present and future action; and when a member of our Society finds the requirements of Truth demand a service that differs from that which has been pursued in the past, and which he believes is for the best interests of mankind, this kind of tolerance will lead us to withhold quick or harsh condemnation, to investigate as far as we may be able the ground upon which these base their course of conduct, and if upon such an investigation it becomes apparent that his daily life is correct, that his dependence upon the requirements of the Divine will is firm and unshaken, and that he evinces a loving demeanor towards all, a true tolerance would require us to refrain from questioning his motives or condemning his acts, or manifesting a distrust because we do not find it our place to work in the same field. Neither should we raise in our own minds a standard for others to adopt, because that which we believe to be the opening of truth requires us to adopt it for our own.

George Fox left us the legacy to "mind the Light," but while he put upon record his idea of the course of life and action, which the members of the Society he was instrumental in gathering should adopt, he evinced a clear sight that changes might be necessary, and that it was not conformity to one unalterable standard that was to be observed, but, as he found he could not follow the traditions of the church, but must speak, act, and live as the Light within him directed; so he was willing those who came after him should adopt the same general standard, feeling confident that this Light would not lead them astray, even though it might unfold different duties to perform. Nor need there be any fear, under such a tolerance, of confusion arising; for we shall be known as the disciples of the Christ within, by the love we bear each other, and by this criterion we shall be able to detect the true from the false and to determine the correctness and truthfulness of the profession of any who claim to be led by the Divine Spirit into new courses of action.

History, as well as our observation of the actions of men in the present, shows us that when men profess to be serving God and claim to be acting under conscientious convictions, and yet have no real call, but are moved by a desire to win popular favor or to secure some selfish interest, they invariably become intolerant toward those who do not coincide with their views or wishes, heady and impatient in the reception of advice or words of caution, and often contentious under the opposition they meet. All of which conduct, it may be clearly seen, does not emanate from a spirit of true love, and so again the criterion of Jesus would show us the distinction between the true and the false.

I know many very earnest, sincere, and honest minds feel aggrieved when there is a departure from what they deem imperatively demanded of them and what they think is important for all the members of the Society to observe; and yet, if there be in the minds of these a true, tolerant spirit, they will be led to avoid harsh, quick, and improper condemnation, but will in a gentle and loving manner, point out to such what seems to be right and then leave them to consider it, and having thus lovingly done their duty leave them in the care and under the guidance of One who knows better than the human what ought to be done. Such a course will tend to induce those for whom the concern has arisen to more carefully examine the ground upon which they are standing, and if they are true in their desire to mind the Light, they will at once retrace their steps if they find they are in error; but if not, and they feel they must go forward in the course which appears clearly right for them, they will still maintain a loving spirit towards those who have been concerned for them.

Such a tolerance of each others' feelings and views will preserve a true unity of feeling, and will mark the true Friend; while it will, at the same time, place no improper obstacle in the way of any rightly concerned mind to labor in such a field of service as the Light within may point out.

I think any candid, thoughtful mind that makes a careful investigation of the past history of the Society of Friends, cannot fail to discover that all the commotions that have disturbed the peace and interfered with the growth and prosperity of our Society have had their origin in an intolerant spirit, actuated by a zeal not grounded in the love that Jesus enjoined upon his disciples. It led to the disastrous separation of 1828. It has led to the subdivisions that have marked the history of the other branch of the Society. It has led to the scattering of our own branch. It brought many a pure and tender spirit under its condemnation during the anti-slavery excitement, and caused many a resignation from our Society by concerned Friends, because they could not bear up under its condemnation and ostracism.

It is the part of wisdom, then, for us who are now the active members of our Society, learning from these mistakes of the fathers and mothers, to avoid like courses of conduct in the future, and to so conduct ourselves, under the guidance of a truly tolerant spirit, that we may become what we profess to be,

Friends. Friends, because we love one another, because we love our fellow-men not associated with us in religious communion, because we love the fallen and degraded so much that we use every effort the Lord shows us we are capable of using to uplift them and to prevent a recurrence of their fall, and above all because we so love our God that we can trust him to direct the movements of others in his service as well as our own.

Such is true religious tolerance, and such should be the fruit which our profession should bear before the world as well as in our religious organization and in our home life.

JOHN J. CORNELL.

Mendon Centre, N. Y., Second month 22.

THE FIRST MISSIONARY JOURNEY OF ST. PAUL.

[From Farrar's Life of St. Paul. Selected for FRIENDS' INTELLIGENCER AND JOURNAL, by C. A. K.]

"SENT forth by the Holy Spirit." More conscious instruments, perhaps of God's will than has ever been the case before or since, and starting on a journey more memorable in its issues than any which had ever been undertaken by man—Saul and Barnabas, accompanied by their attendant, started on their way.

There were yet multitudes of heathen and thousands of Jews in the city of Antioch, who had not accepted Christianity: but the two Apostles were summoned to other work. All land routes were more or less dangerous and difficult. Accordingly they descended the rocky stairs which led down to the port of Seleucia, and there embarked on a vessel which was bound for Cyprus. And thus began "the great Christian Odyssey." The Apostolic barque has spread her sails; the wind breathes low, and only aspires to bear upon its wings the words of Jesus. As they sail south-westward over the hundred miles of that blue sea, which one of them was destined so many times to traverse—the sea which four times wrecked him, and tossed him for a night and a day on its restless billows—they must have felt a deep emotion at the thought that now for the first time the Faith on which depended the hopes of the world was starting for fresh regions, from its native Syria. Little did Paul know the future that lay before him. That future—the fire of the furnace in which the fine gold of his heroic spirit was to be purged from every speck of dross—was mercifully hidden from him, though in its broad outlines he must have been able to conjecture something of its trials. Yet, doubtless, he would have boldly uttered "I hold not my life dear unto myself," and the faith of the Christian would have enabled him to say, "I can do all things through Christ that strengtheneth me."

Yet to all human judgment how ill qualified, physically, was the Apostle for the work which lay before him. His bodily presence was weak, his speech despised; but over the feeble body and shrinking soul dominated a spirit so dauntless that he was ready to brave torture, to quail as little before frowning tyrants as before stormy seas.

When the Apostles stepped ashore at Cyprus upon one of the ancient piers, of which the ruins are

still visible, it was a busy and important place, and we cannot doubt that Barnabas would find many to greet him in his old home. Doubtless, too, there would be some to whom their visit was peculiarly welcome, because ever since the persecution of Stephen, Cyprus had been connected with the spread of Christianity. Of their work at Salamis we are told nothing, except that "they continued preaching the word of God in the synagogues of the Jews." It appears from this that Salamis was one of the towns where the Jews were sufficiently populous to maintain several synagogues; and if the Apostles came in contact with the heathen at all, it would only be with proselytes. After their residence in Salamis the three missionaries traversed the whole island, but not one incident of their journey is preserved for us until they reached the town of Paphos, not the old and famous Paphos, but New Paphos, the modern Baffa, now a decayed and mouldering village, but then a bustling haven, and the residence of the Roman Proconsul, Sergius Paulus.

It does not in any way impugn the claim of Sergius Paulus to be regarded as a person of intelligence, that he had with him, apparently residing in his house, a Jewish imposter named Bar-Jesus, who had arrogated to himself the title of Elymas, the Ulemak, or Wizzard. The prevalence of earthquakes in Cyprus would be likely to give to the minds of the residents that gloomy and credulous tinge which is often found in countries liable to such terrible afflictions; and New Paphos had been devastated by an earthquake sufficiently recent to have left a deep impression. Perhaps from this, and other causes, Bar-Jesus had acquired unusual influence, but it is an unsuspected confirmation of the accuracy of Luke,—which so often occurs to establish the veracity of the sacred writers,—that we find Cyprus to have been famous for its schools of religious imposture, of which one was professedly Jewish. The same feelings which had induced Sergius Paulus to domicile the Jewish Sorcerer in the proconsular residence, would cause him to send for the new teachers, whose mission had attracted attention by that loving earnestness, which differed so widely from the neutrality of the synagogue. But the position of soothsayer to a Roman Proconsul—even though it could only last a year—was too lucrative to abandon without a struggle. Elymas met the Apostles in open controversy, and spared neither argument nor insult in his endeavor to persuade Sergius of the absurdities of the new faith. Instantly Saul—and this is the moment seized by the historian to tell us that he was also called by the name of Paul, which henceforth he exclusively uses—came to the front to bear the full force of the sorcerer's opposition. A less convinced or a less courageous man, might well have shrunk from individual collision with a personage who evidently occupied a position of high consideration in the house of the noble Roman. But to a spirit like Paul's, while there could be infinite compassion for ignorance, infinite sympathy with infirmity, tenderness towards penitence, there could, on the other hand, be no compromise with imposture, no truce with Canaan. He stood up, as it were, in a flame of fire, his

soul burning with inspired indignation, against a man whose cowardice, greed, and worthlessness he saw, and wished to expose. Fixing on the false prophet and sorcerer that earnest gaze which was perhaps rendered more conspicuous by his imperfect sight, he exclaimed, "O full of all guile and all villainy, thou child of the devil, thou foe of all righteousness, cease, wilt thou, thy perversion of the Lord's straight paths." And then perceiving the terror produced on the mind of the hypocrite by this bold invective, he suddenly added, "And now, see the Lord's hand is upon thee, and thou shalt be blind, not seeing the sun for a time." The denunciation instantly took effect, the sorcerer felt that his impostures were annihilated, that he stood in the presence of an avenging justice. A mist swam before his eyes, followed by total darkness, and groping with outstretched hands, he began to seek for some one to lead and guide him. Nor was it strange that a display of spiritual power so startling and so irresistible should produce a strong conviction on the mind of the Proconsul. How far his consequent belief was deep-seated we have no evidence. But the silence of Luke would seem to indicate that he was not baptized, and we can hardly look on him as a lifelong convert, or we should have heard of him, in their records, as of the others who joined the church, from the ranks of the noble or the mighty.

For Friends' Intelligencer and Journal.

THE CHURCH AND THE LIQUOR TRAFFIC.

"The primary relation of man is to his Creator. . . The feeling which exists in consequence of this relation manifests itself in love, adoration, and worship. It is universal, ineradicable, and intense. It is religious; and, whatever may be the forms and ceremonies of its manifestation, and however it may be perverted and distorted in its development, this element or attribute of human nature is in him the source of aspiration and progress. It is the elastic connection which continually lifts the race as a whole, and exerts the most powerful and permanent impulse in all reform. The religious organizations of Christendom demonstrate this truth. This elastic union between man and his God is often strained, and sometimes appears to be broken; but, generally, it holds, and, let us hope, may never fail in the end to draw every wandering planet again to the bosom of its eternal source. As might be expected,—in fact, must from the laws of nature be the case,—those organizations in society through which conscience, morality, and worship are most actively manifested, the churches—religious bodies—have from the first and still continue to be, the great visible force which has sustained the temperance movement against the opposition it has encountered. Every good cause has very largely, I think chiefly, to rely upon them for that ever present power which grinds the grist of human welfare." (Senator Blair.)

The founder of the Methodist Church, John Wesley, as long ago as 1760, wrote as follows "on the sin of distilling and selling spirituous liquors:" "But neither may we gain by hurting our neighbor in *body*. Therefore we may not sell anything which

tends to impair health, such as, eminently, all that liquid fire commonly calls drams or spirituous liquors. . . . But all who sell them in the common way, to anyone who will buy are *poisoners in general*. They murder the King's subjects by wholesale . . . and what is their gain? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them."

At the present time, when nearly every denomination has given utterance, in plain and pointed language, in favor of the temperance cause, advocating generally, total abstinence for the individual and the prohibition of the liquor traffic by law, "All else, in my opinion, is worthless—a fraud, a delusion, and a snare." (Senator Blair.)

It must be evident to all that this "great visible force," the Christian Church, God's chief agent for the advancement of truth, must be kept pure and clean. Just as purity and holiness of life are demanded of the ministers and members of a church, even so, the church, in order to effectively battle with any great evil, must itself be absolutely free from any taint. If the life of a minister be not in accord with his teaching, can men believe in his sincerity? And if a religious society permits an evil to exist within its pale, all its efforts to crush this evil elsewhere must be seriously impeded and its sincerity open to doubt.

A religious society, therefore, to be consistent and to exercise its greatest usefulness in the elevation of mankind, must protest against any of its members (except druggists, for medicine), selling alcoholic liquors of any description or encouraging their use. How can it hope to impress a reasoning world with the beauty and value of its principles or testimonies, if those principles are being daily violated by its own members? How expect to retain in membership those whose consciences are alive on these matters or how gain new members, when those who wish to join may see the ones who have been long in the fold, willing to make a livelihood by dealing in intoxicating liquors, thereby endangering the prosperity and happiness of others; the church, at the same time, making no sufficient effort to suppress this evil or relieve itself from such crushing responsibility.

And here the query arises: If there are members of a religious body who are engaged in selling liquors, why do they not quit the business or otherwise relieve the church of its responsibility, seeing their conduct is a source of so much anxiety and sorrow? To this question, they themselves would answer:

1. "The business of selling liquor is a lawful one." In answer to this it may be said that while the statement is true as to the law at present in most States, it is contrary to law in Maine, Kansas, Iowa, Rhode Island, Vermont, and New Hampshire, and in large portions of other States. Thus, while the law permits the business in one locality, it is under the ban in many other places. Can a conscientious person in any State feel justified in the violation of a moral law that has already been placed in the Constitution of many States? Moreover, the members

of a religious society should hold their well-established principles as at least equal in authority to the law of the land and carry them out with equal care. It has heretofore been a source of great gratification that these principles have been far in advance of the law, and often in advance of public opinion, but, being firmly advocated and carried out in the church, public opinion has been educated up to the point of fixing them in the law. Can the Church afford to stand on a lower moral plane than the legal statutes? Should not the Church be the means of establishing moral principles in the common law?

2. "Our ancestors traded as we do, were regarded as worthy members of Society and they started us in the business we now follow." It is well to remember that each period has its especial questions to settle; we have to deal only with those of the present. What may have been right for our fathers, may not be right for us. The liquor traffic has increased immensely during the past thirty years, and how to deal with the resulting intemperance is the question of the present day. Our fathers acted according to the light they had; we act according to the light now streaming in, and we can see, more clearly than any one in former times, the evil tendency of the use of intoxicants,—realize that we are in the midst of a death struggle between intemperance and civilization.

"New occasions teach new duties, time makes ancient good uncouth;

We must upward still and onward, who would keep abreast of truth."

Could our ancestors have seen in their day the evil results of selling liquor as we know them now, they surely would have given their energies to other lines of trade not tending to injure but to help mankind.

3. "We have no other means of support, have been trained to that business and are familiar with no other. If the selling of liquor be given up, the other branch of our business will be ruined." In answer to these two points it may be said that to one who looks carefully into the results that follow the use of alcoholic liquors in the family and elsewhere, continuance in the trade of supplying the public with these beverages, seems impossible if there is love for humanity in his heart. He would say to himself: "Have I a right, in order to make a living for myself and family, to sell that which tends to injure the bodies of my brethren, ruin the mental powers, destroy domestic happiness, wreck homes, endanger life, and put in peril the welfare of the soul?" It is a principle established in law and morals, that no one has a right to engage in any business that interferes with the well-being of others. In an honest effort to quit such a business and establish a better one, there is little doubt that help will be cheerfully given by friends and, more than all else,—from a Heavenly source.

4. "While some members of church buy and use liquor, we have the right to sell it." In those denominations which have taken an advanced stand on the temperance question, the number of members who use liquor as a beverage must be very

small. The younger members are almost entirely exempt, and the few exceptions among the older ones are those who formed the habit long ago, at a time when the dangers and results were not so well known as now. But these exceptions to the general rule of total abstinence adopted by the church, nor the use of intoxicants in any form by the individual, do not excuse the selling of liquor. Many churches have spoken plainly against the trade at different times, each time with greater force and lately with remarkable unanimity. Moreover, the fact that one man errs is no excuse for another, and the harm that one man does by drinking is trifling compared to the harm done by him who sells liquor to be drunk by many families.

To an observant mind, the selling of intoxicating liquors seems to affect two parties chiefly:—those who sell and those who use, together with their families. It is rare indeed that one who deals in liquors does not come to use them himself, to a greater or less degree; indeed, the necessities of the trade will require him to drink with his customers at times, which may lead to the formation of a habit fatal to a man's moral and physical welfare, and the welfare of those dependent upon him. And is it not true that one engaged in a business so selfish and so careless of the well-being of others must inevitably deteriorate in moral character?

But on the other hand how are those affected to whom the liquor is sold? Ah, here the saddest part of the whole matter is touched! These wines and other liquors go to be used in families and at their entertainments; they go to tempt the boys to evil ways; to create an appetite for stimulants in young girls and women; and, in fact, to set in motion that downward movement which, with all its heart-rending incidents, ends at last in the drunkard's grave. For the appetite created by the grocers' wine increases until it demands the stronger stimulants offered by the saloon; and he who helps to start the evil is resting under a responsibility for which he will be held accountable.

Who can estimate the amount of harm done, even during the past year, by the sale of wine to be used in families?

The *seller*, or the *families in peril*:—which class, chiefly, should receive our sympathy?

Does it not come home to each member of a Christian church, that a duty is resting upon him, a duty to his fellow-men? May it be performed with the aid of Him, "who doeth all things well!"

A FARMER whose cribs were full of corn, was accustomed to pray that the wants of the needy might be supplied. But when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him:

"Father, I wish I had your corn."

"Why, my son, what would you do with it?" asked the father.

The child replied, "I would answer some of your prayers."

SCRIPTURE LESSON, No. 11.

THIRD MONTH 17, 1889.

JESUS' LOVE TO THE YOUNG.

GOLDEN TEXT: "Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God."—Mark 10: 14.

READ Mark 10: 13-23.

JOURNEYING ONWARD, preaching the kingdom of God and healing disease, Jesus passes through Samaria, and comes into the neighborhood of Jericho, on the borders of Judea. It was near the time of celebrating the feast of Tabernacles, and his disciples were on their way to Jerusalem, as every Jew was required to attend the Feast. The multitudes came together, as was their custom when Jesus was near, and he, as was his wont (Mark 10: 1), taught them. A discussion followed, in which the Pharisees took part.

And they brought unto Him little children. This was done that Jesus should lay his hands on them and pray for them and give them his blessing. This was a common usage among the Jews. It was believed that such blessing from one who was regarded with reverence, brought divine favor to the child. (Gen. 48: 14).

The disciples rebuked them. Reproved them, either because they thought them too young, or that they would be troublesome or annoying to Jesus. But he was moved with indignation at their conduct, and made the circumstance an occasion for their instruction, as he had done a little while before.

Suffer the little children, etc. It was a source of pleasure to Jesus for the parents to bring their little children with them when they came to be instructed. It was an evidence of their love for the little ones, and the care as parents they bestowed upon them. Parents cannot begin too early to lead their children into the way of blessing. Many have been lost to the good for want of this watchful care in the impressive years of infancy. The tenderness with which Jesus received them—taking them in his arms—must, as we read the simple story, draw our hearts very near in feeling to the great, overflowing heart that was in him and prompted the kindly deed and the loving word that stand as examples to all his followers.

One came. This was a young man, and a ruler; one who held some office in the Synagogue or in the nation. He came in haste, fearing he might miss the opportunity of an interview.

Good Master. This refers most probably to his character as a religious teacher, and may have been a title which the Jews applied to their teacher. The word master as here used means teacher.

What shall I do that I may inherit eternal life? What more dost thou require than I have already done, that I may enter into the life of which thou teachest?

The test came: it was more than he was willing to yield, and he went away sorrowful. He was not prepared to make himself poor and of no account that he might help others; not ready to take his place with the lowly ones that he might be rich towards God. It is not that the rich man must give up his fortune and make himself and his family outwardly poor, but that he shall hold his riches subservient to his duty to God, and use them as a means to be help-

ful to those less fortunate than himself. There are many who, like the rich young ruler, are wanting to be assured of eternal life, yet unwilling to accept the terms upon which it is to be received.

The character of Jesus, in every phase, stands, confessedly, in history, as the purest type of humanity. His whole existence was inspired by Divine love,—he was "one with the Father,"—hence, nearly two thousand years after his death, he remains to the world an example of righteousness in all things. In his life we find an entire disregard of personal advantage; he was self sacrificing, self-forgetful, forever giving his thought and energy to purposes of good. In our lesson, his disciples, fearing he was weary and would be annoyed by the children that would have gathered around him, "rebuked them," and would have driven them away; "but when Jesus saw it he was moved with indignation." His heart went out to the children as it went out towards all mankind that sought his counsel and his aid. He had overcome the world, in the sense that he had placed above all outward blessings the gift of God in his own soul.

So in our lives do we find true happiness only in serving others. All that constitutes human goodness,—human greatness, in its true sense,—is being unselfish. John Woolman says: "The state in which every motion from the selfish spirit yielded to pure love, I may acknowledge with gratitude is often opened before me, as a pearl to seek after." We stand always between two influences: that of Divine love within, inspiring us to yield self for the help of those who, in some way need our aid; and that of the world without, that tempts us to make all things subservient to our own comfort and convenience. True and lasting happiness follows the former course only. The Divine love in us prompts us to put aside envy and vanity and self-conceit, and to put in their place charity, humility, and loving kindness. The Christ-spirit is ever striving within us to lead out of low and base and sordid desires and actions into noble, generous, and pure impulses and deeds. The Comforter is here, "even the Spirit of truth," and each and all of us have known of the blessings of his influence in our lives and characters. Let us trust in this "Spirit of truth," and when it inspires us to acts of self-abnegation, of love and sympathy and charity, let us not resist the heavenly visitant, nor neglect to follow whithersoever he may lead.

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world,—it is possible still to cling to the conviction of God's merciful purpose towards his creatures, of his parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished energy, to give up our wills when we cannot rejoice under God's mysterious providence. In this patient, though uncheered obedience, we become prepared for light. The soul gathers force.—*Channing.*

For Friends' Intelligencer and Journal.

CONSIDERATION.

AN exclamation uttered by the Almighty through his inspired penman is as imperative now as when it came to arouse to a consideration of duty and thoughtfulness: "O, that my people were wise, . . . that they would consider their latter end!"—that in the midst of the many claims for time, means, and mental ability, it be remembered that all that is changeable must come to an end, and life itself be given up with a full confession of how we have used the talents bestowed. Have we honored the Giver, or hid them away to moulder, instead of cheerfully presenting them as we ought with joy, or do we complain of our Benefactor as expecting more than he ought, when in fact ourselves are in fault? "To every one was given according to their several ability." Can we marvel at the exclamation, "O, that my people were wise!" Wilt thou, O God, forgive the weakness of humanity!

There is no time
For us to repine,
So much around us to bless;
Let us watch and pray
Each passing day,
And leave to God the rest.

He knows our need,
And has sown the seed
That will bring a rich supply;
When our part is done,
The prize is won,
For on Him we may rely.

A power divine
Will ever shine
Through Bethlehem's star.
Look when we may
The light of day
Is not afar.

SARAH HUNT.

From The Friend, (London).

HAS THE WORLD CHANGED? OR HAVE WE?

ARE the doctrines of the Society of Friends changed? We cannot deny that our practices have; there is but slight, if any, actual barrier between ourselves and the world. Has the world then changed for the better to so great an extent that our protest is no longer needed against the life and conduct which in time past we condemned? Our lives should be consistent, and we should still withhold our countenance from indulgences and habits which in themselves are even questionable, and in their effects lowering to the tone of society. Once we set our faces against the stage; the same stage many of our members now encourage by attending and by imitation. If we were right then in raising our protest against the debasing effect of participation in the life of the theatre, we must have lowered our own standard now, and our lives must be out of harmony with our true knowledge.

It is said we must encourage to elevate; but encouragement is of the thing which is, not which is to be. It is useless to admonish whilst we condone.

A tradesman has our support so long as we are on our custom; the support is of the man and his goods as they are. I do not ask what the possibilities of the stage may be; but I do say that we shall not help to purify by supporting what is admittedly impure in tendency.¹

Dancing we once thought at least questionable; is it less so now? The test of our lives is not hard. Are we doing that which is for the good of others? or are we doing that which, if followed by others, would lead in ever so slight a degree from the right path? We strive to be "liberal-minded" and "broad;" we must use care in the interpretation of these words. Christ says, "the broad road leadeth to destruction," the strait to eternal life; surely meaning the broad and easy road of conformity to custom contrasted with the more difficult one of self denial and care in choosing our path. Let us take the broad view, the true broad view of life which has for its foundation love to God and our fellow-men, love which will make easy a walk by following which our brother may not stumble or be made weak.

For those of us who are business men the need of a blameless life is great, and our influence for good or evil boundless. Let us be honest in word and deed, and do all in the name and to the glory of God. Once we were advised to avoid the spirit of speculation. Now some of us are speculators; engaged in business where artificial fluctuations of price are allowed, and where, very largely, the ignorance of one is taken advantage of by the supposed more perfect knowledge of the other. Should we treat our brother thus? We want to regard all men as our brothers, to love our neighbor as ourselves, and again do ALL in the name and to the glory of God, remembering that his guidance and love are more to us than all worldly advantage. "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work unto judgment with every secret thing, whether it be good or whether it be evil."—M. J. Adams.

THERE never yet was a woman so gifted, wealthy, beautiful, or high in a social position that she was not marred by a cold, distant, and supercilious bearing. There are so many sorrowful things in life, there are so many hurts and wounds for all of us, it seems to me that every woman ought to cultivate a sweet manner and a kindly glance. It costs nothing, and, like a ray of sunlight it warms and strengthens many a frost-bitten life whereon it falls. The truly great are never arrogant or cold, but modest and kind in demeanor; while the unworthy and presumptuous often assume an air of supercilious disdain to hide natural deficiencies.—*Ella Wheeler Wilcox.*

¹ To those who are, however indirectly, supporting the stage I would say:—Remember that the conductors of the concert and ask yourselves whether the life is one you would willingly see your own sisters engaged in.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, THIRD MONTH 9, 1889.

PROGRESS AND CONSERVATISM.

WHATEVER may be said of the freedom of the will, we generally accept as true the views and opinions held by those with whom we associate when we begin to think and reason for ourselves. There is in the home and social life into which we are born, a certain atmosphere that has an influence no outside pressure can entirely overcome; the home usages,—the books that are read, the conversation that we listen to in the familiar intercourse of the family,—are all factors in shaping and giving permanence to the operations of the mind through which character is developed and the will and understanding made effective. As we come into active participation in the affairs of the world there is always a tendency to unite with those whose views harmonize with our own, a leaning towards if not an advocacy of that line of thought or action involved, which offers the fewest obstacles to our investigations. An idea may be presented that has never claimed our attention, but has a significant bearing upon human welfare and is capable of varied interpretations as to its utility and application. It may be a new thought, the outgrowth of some new development in the world's progress, and we, by the very pressure that is brought to bear, are taking sides. It is such a crisis that gives the bias to our future and becomes the turning point that places us in the advance guard of possibilities, or leaves us to take counsel of our fears and to find no safety except along the road that has been worn into ruts by ages of uncertain progress.

In religion, in civil government, and in all those questions that have a bearing upon the present and future welfare of the race, there are very few of whom it can be said they are free from the trammels of tradition; few indeed who can so far divest themselves of every consideration of partisan feeling and affiliation as to think and act under the influence of that principle which having examined without prejudice is prepared to stand for what has been found worthy of acceptance, without fear or favor.

The emancipation of the mind from the fetters of usage and from the dominance of authority in what pertains to its higher interests has been slow, and men still look to expediency as the safe refuge when questions of reform are pressed upon their attention.

It is so easy to move along with the current of popular thought and save ourselves the labor of investigation, we forget sometimes that the ground we occupy is only tentative; new openings into which duty and opportunity are leading us must be accepted not in the oldness of past conditions, but in the fresh significance of present need. The limit of progress at one period marks the starting point for the next advance; and thus from stage to stage we are "leaving the things that are behind"—things that might be as ruts and obstructions in our future journeyings.

The Great Teacher, when he said men do not put the new wine into the old bottles, illustrated the same truth. We cannot keep pace with the world's advancement while we cling to that which is passing away. There is a conservatism that does not obstruct or hinder, but is patient and forbearing and admits of progress; and there is a conservatism that will have nothing which is not established by precedent, that holds the former times as better than the present, the first is not far behind the advance guard, while the latter flounder in the ruts their own fears have worn and see only loss and disaster in every new adventure that is undertaken. Yet the world moves, and willing or otherwise, we are all borne along with the resistless current.

MARRIAGES.

McVAUGH—WEBSTER.—At the residence of the bride's mother, in Upper Dublin, Montgomery county, Pa., Twelfth month 18th, 1888, with the approbation of Horsham Monthly Meeting, Levi F. McVaugh, son of Hiram and Jane McVaugh, and Annie Webster, daughter of Isabella E. and the late Aaron D. Webster.

DEATHS.

ALLEN.—In Philadelphia, on the morning of Third month 2d, 1889, of apoplexy, after a brief illness, Samuel Allen, in his 76th year; a member of the Monthly Meeting of Friends held at Green street.

BURROUGH.—At the residence of her son Edward, near Merchantville, N. J., Second month 25th, 1889, Mary H., widow of Joseph A. Burrough, in her 81st year.

HICKS.—Second month 26th, Evan P. Hicks, in his 74th year; a valued member of the Monthly Meeting of Friends held at Green street, Philadelphia.

JANNEY.—In Philadelphia, Second month 5th, 1889, Emily S., wife of Robert M. Janney, and daughter of William C. and Emily B. Smyth.

LOVERING.—At Blythewood, near Germantown, Third month 2d, 1889, Edgar Lea, son of Mary B. C., and the late Joseph S. Lovering, Jr., in his 15th year; a member of the Monthly Meeting of Friends of Philadelphia.

MARTINDALE.—Second month 17th, 1889, in Newtown, Bucks county, Pa., suddenly, of heart failure, Cynthia, wife of Wallace Martindale, in the 51st year of her age. It can truly be said of this dear friend, "None knew her but to love her, none named her but to praise."

RITTENHOUSE.—At Germantown, suddenly, on Third month 2d, 1889, Naomi, widow of Jonathan Rittenhouse, and daughter of the late Mahlon Murphy, in her 74th

year; an elder of Germantown Preparative and Green Street Monthly Meetings.

TRUMP.—At Millwood, Baltimore county, Md., on Sixth-day, Third month 1st, 1889, Charles Trump, in his 82d year, a member of Baltimore Monthly Meeting; son of the late Michael Trump of Philadelphia.

WALTON.—At her residence with her sisters, Mary and Martha Beans, on the evening of Second month 28th, 1889, Rachel B., widow of Thornton Walton, in her 80th year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

WARDER.—Suddenly, Second month 27th, 1889, John H. Warder, in his 68th year, son of the late John H. and Eleanor Warder; for several years an attender of Race Street and Girard Avenue Meetings.

WIDDIFIELD.—Second month 23d, 1889, at his residence, 50 Charles street, New York city, Samuel Widdifield, in his 90th year. He was a member and very regular attender of New York Meeting; for many years his seat was seldom vacant.

NEWS OF FRIENDS.

BLUE RIVER QUARTERLY MEETING.

DWELLERS in cities and wooded regions can have but a faint conception of the force and power of the wind, sweeping over our western prairies portions of which are entirely barren of tree or bush to break its effects, and therefore can hardly be expected to sympathize in full with the difficulties of those who are obliged to face its disagreeableness and fury in order to attend their meetings. I speak not now of those dreaded cyclones, which, at intervals, burst upon an ill-fated section, carrying everything before them, leaving ruin and devastation in their rear, but of our common winds, which at times are so strong as to penetrate through all the wraps one can well wear, piercing, as it were, the very bones, and chilling the marrow of the individual. Such was the experience of the few who ventured forth to attend Blue River Quarterly Meeting for ministers and elders, at Benjaminville, Ill., the afternoon of the 22d of 2d month, in which were represented by person, but two subordinate meetings; the other four composing it sending their reports by mail. The meeting was very small. We were reminded that without individual development, there could be no collective power; therefore to secure this power, each one must be willing to use his faculties and to be used in his Master's cause in order to witness a growth in that which is good. A short communication, expressive of sympathy with one of our little meetings, was directed to be sent to it, and after transacting the routine business, we closed.

On the next day, the general quarterly meeting convened. It also was smaller than common, owing to the inclemency of the weather and the rough roads, but all seemed alive to the object of our assembling. In the business part of the meeting, the statement of the condition of some of our isolated meetings and friends, brought us under a deep concern, which found expression by many, and resulted in the appointment of a large committee to visit these as way might open, and encourage them to continued faithfulness, in the belief that it would

tend to a reawakening in some of a zeal formerly felt but which under difficulties had slumbered for a while.

There are localities not very distant from us, in which are many friendly people, anxious to know of Friends, and to learn of their doctrines, but who are not joined to us by membership; it is in the scope of the duties of this committee to visit such. No special course has been mapped out further than to "mind the Light" in the pursuance of their duties. A new element was introduced in this committee, being the appointment mainly of younger members than are usually assigned to such work, and we hope for much good from this movement.

On First-day, the weather having somewhat moderated, and the sun shining warm and pleasant, many more persons assembled, and the truth as given forth by two of our ministers, was attentively listened to. The mission of John the Baptist was shown not yet to have ended. There are many Johns now, and have been, preaching in the wilderness of the hearts of their hearers, preparing a straight way therein for the Spirit of God to enter, and baptize with fire and the Holy Ghost; but unless we are willing for this, it cannot be effected. The character of Paul was also commented on and held up as a bright example, and we were shown that there was nothing to prevent our becoming as good and great as he was, if we were as willing to submit to the guidance of the Divine Spirit as he showed himself to be.

Our usual First-day School Quarterly Conference was omitted at this time, owing to unfavorable weather and bad roads, and although our meetings were smaller in consequence of these latter conditions, all felt that they had been profitable gatherings, and that it was good for us to be there.

E. H. COALE.

Holder, Ill.

THE MEETING AT LINCOLN, NEBRASKA.

FROM a private letter to one of the editors, from a Friend at Lincoln, Nebraska, we extract the following information: No doubt, thou wilt be pleased to learn something of our Friends' meeting. We hold an Executive Meeting at 2 o'clock p. m., on the second Fifth-day in the Second, Fifth, Eighth, and Eleventh months. Last Fifth-day (Second month 14), we had a very interesting and I think profitable meeting. Isaiah Lightner, of Genoa, was with us; (his son and daughter are attending the University here); also Amos Harvey and son, Mary and Emma Shotwell and niece, of Garrison, added to the strength of the meeting. There were twenty-two of our own members present. After the reading of the First, Second, and Eighth Queries and their answers, (we could answer them very clearly), one of our members remarked: "We are too young to have differences. I fondly hope we may also enjoy the present kindly feeling,—or rather that it may mature into a higher condition; for, my dear friends, I do believe we are united in a true brotherly love." We hold our First-day meetings on the second and fourth First-days in every month, but I think we will soon meet every First-day. The time appears long be-

tween our meeting, now; the change is under consideration.

In the Executive meeting, Moses Brinton desired that the Fourth Query might be read, and that we might consider it well. Our Legislature has proposed a Prohibition measure, to be voted on some eighteen months hence, though it is not in a shape fully satisfactory to Temperance workers. It was an appropriate occasion to have the Fourth Query read, and was the means of causing a free expression from our members, who left, I believe, with the determination to use such influence as they could for the promotion of temperance.

MIAMI (OHIO) QUARTERLY MEETING.

Although the weather was unfavorable, the Select Meeting, which met at 2 p. m., on Sixth-day (2d mo. 8), was well attended.

On Seventh-day M. S. was the first speaker. She dwelt upon the beauty of our living silence, showing clearly the difference between it and dead, listless silence, and encouraged all to make sacrifices if necessary to attend all our meetings, telling how she had been strengthened to perform her household duties in good season after attending to the promptings of truth in this matter.

D. F. thought there were two kinds of religion, which he would designate as natural and artificial, endeavoring to show that which comes directly from God to be natural, and that which consisted in the inventions of men, artificial. A sister thought that religion did not come without a struggle and deep heart searchings. Others bore witness to the truth as it was given them.

After the closing of the partition men and women Friends entered upon the business that claimed the attention of the meeting at that time. During a lull in the business a ministering Friend said she felt a concern on her mind for the young, to encourage them to hold fast the faith, nothing wavering even if those they had been looking to as bright examples had stepped aside, etc. This encouraged a young mother present to tell how she was surrounded by her little ones away from Friends, no meeting near but one of another denomination. Lately a number had joined it, and she had thought of doing so, but these words always came up: "I am a Friend." Much encouragement was given her.

At the close of the meeting the Philanthropic Committee met to consider what action we should take with respect to the Blair Bill in relation to Sabbath observance, and teaching "the principles of the Christian religion" in the public schools. The meeting was invited to sit with them, which it did. Although the meeting was long it was felt to be a favored season. W. C. Starr, of Richmond, was in attendance.

On First-day D. F. said the Society of Friends was often accused of denying the Divinity of Jesus Christ, and he explained clearly that that was an unjust charge. Other living testimonies were handed forth, and the meeting closed under a solemn sense of our dependence upon the Father and Master of all.

B.

FRIENDS IN CANADA.

A Friend of Yarmouth, Ontario, in a private letter, says: "Our Half-Yearly Meeting was held at Lobo about two weeks ago. Isaac Wilson was there; he came to Yarmouth to attend the funeral of John Minard's mother, who was one hundred years, six months, and three days old. Shewas sick about two weeks. Isaac gave us a good sermon on practical religion.

"To-day was our preparative meeting; twenty persons present, a large meeting for the middle of the week. The different monthly meetings of Genesee Yearly Meetings are writing to their isolated members; we have received a number of replies. Some have joined other denominations and do not wish to retain their rights of membership, while others feel that they will always continue to be Friends, even if they are far away from any meeting."

"We have had a very mild winter with only a few days very cold. Last First-day, Second month, 24th, was the coldest, the thermometer at 18 to 22 degrees below zero. We have had good sleighing for five weeks."

—Bucks Quarterly meeting, held at Wrightstown, Second month 28th, was well attended, although not so large as it usually has been. Very few strangers or Friends from the neighboring quarters were present. Ellison Newport was the first to break the silence in a short exhortation. He was followed by Robert Hatton in a long and interesting communication on the importance of Friends maintaining the original principles of our profession. After he sat down Elizabeth H. Plummer appeared in fervent vocal supplication. The first meeting closed under a comfortable feeling, and the usual business of the reading and answering all the queries was proceeded with.

After uniting with the summary answers as prepared by the clerk, appointing representatives to the Yearly Meeting, and the reports of the different committees appointed at last quarter,—a Friend arose and called the attention of the individual members to the importance of the vote that is soon to be taken in Pennsylvania on an amendment to the constitution of the State. The matter created a lively interest and a minute was made encouraging all who had a right to vote to use their influence in favor of the adoption of the amendment. The minute was read and united with, but way did not open to forward a copy of it to the yearly meeting,—as it was thought the subject would claim the attention of that body without its being forwarded from Bucks Quarter.

E.

The following is an extract from an essay read at a recent conference of church women of the (Episcopal) Diocese of Pennsylvania:

"When we look upon the extravagance and superfluity which the flood-tide of fashion and worldliness has brought upon their votaries, especially in the matter of dress,—that idol of the age,—we can hardly avoid the plaintive query: Is this the purposed end of our creation? even to sport our airy season, like the butterfly, and then be seen no more?"

We can but marvel how sensible women, setting aside the precepts of Holy Scripture and the restraints of religion, such as 'Be not comformed to this world,' 'Let not your adorning be the outward adorning,' etc., can swim with the current of this world in its ostentation, its paraphernalia, its vain compliance, and thus also set such example for the young to follow, with any degree of consistency or due appreciation of the accountability we lie under for the talent of influence committed by an omniscient and just Judge."

For Friends' Intelligencer and Journal.

CALIFORNIA, ONCE MORE.

DREAMS of the resplendant Occident have haunted me for one whole year, and visions of yet unexplored regions of semi-tropical brilliancy, so tempted my restless feet to wandering, that I have come again to where the sun dips its gold into the blue waters of the Pacific, thoroughly equipped for journeying whithersoever the paths may lead, even be it seaward, through the open portals of the Golden Gate.

Happily we arrived in Oakland when the skies were fair, for this is California's rainy season, and we were prepared for storms and dense fogs, which we were told awaited us; but these all had passed away, and the glad sun looked down upon fresh, green grass, luxuriant foliage, beds of blooming plants, clambering vines, and hedges of creamy callas, lifting their golden-scented goblets from dark, shining leaves. These refreshing sights greeted us, as we drove to the Windsor Hotel, and after luncheon, feeling no sense of weariness from our transit across the dreary wastes of desert land, we go over the ferry to "Frisco," and thence to Chinatown, for this interesting vicinity has not yet been explored by some of our party.

One square up Nob-Hill from Kerney St., and near the nobbiest part of the city, lands us in our desired haven. So dense is the population here,—for they say there are twenty thousand Chinamen in San Francisco alone,—and so foreign in appearance is everything that meets the eye, that it requires no great stretch of the imagination to believe we had been suddenly transported to the home of the unloved celestials, and that we were breathing the atmosphere of another clime. Free and unmolested in this miniature China, set down in the very heart of the city, contiguous to the centre of business and trade, where by thrift and industry many have accumulated wealth, is it marvelous at all that the almond-eyed Mongolian presents such a calm, contented exterior?

Chinese business life here is a study and easily accessible, as much of the trading is done in the open air. Through the door ajar we see him at his desk, spectacles on nose, running up and down the perpendicular rows of queer characters; his broad smile an "how do" welcome you into his shop, gorgeous with the display of his wares. Richly embroidered silks and banners, choice designs in bronze, satsuma, and cloissoné, fine carvings in ivory and wood, and rare China and articles of vertu, dear to the heart of

the æsthetic tourist, meet the admiring gaze. Perhaps next door to all this, is a frontless butcher shop revealing the conglomerate contents. Conspicuous hangs the carcass of the coveted roast pig, reeking with grease, and along side of it the flesh of beast, bird and fish, and sausages of questionable composition, calculated to inspire disgust in the gastronomical economy of an American. The most curious of all are the ducks and other water-fowl, flattened out to the consistency of a griddle cake, apparently boneless and almost transparent, though retaining their original shape. Through what process these have passed, is difficult to conjecture. A little further on a green-grocer holds the fort on a steep pair of cellar steps, his head reaching a little above the landing. Around him, within reach, on the side-walk, are tubs and buckets of beans with very long yellow sprouts, other vegetables and queer shaped roots, and potatoes of Chinese growth, entirely unknown to us. Besides these are delicacies in the shape of chopped meats done up in dainty little cornucopias trimmed with parsley, square cakes of boiled rice of a bright canary color, and other choice bits for the fastidious taste of the native.

We push on through crowds of Chinamen of all sizes, ages, and positions, from the high caste, with his long gown of brocade or velvet, and ornaments to designate his rank, to the indigent coolie cobbler, old, withered, and almost blind, who sits on the sidewalk mending the curious shoes. We notice but few women, and these present a very strange appearance. Their shiny black hair is plastered down with grease, and secured at the back of the head with ornamental pins, and their cheeks are painted vermilion. They wear black silk short gowns and red or blue trousers, and go shuffling along on their uncomfortable shoes with thick wooden soles rounded boat-shape under the middle of the foot. As we look down the narrow streets, they are gay with Chinese lanterns and flags which are hanging as far as we can see.

The buildings are painted in bright colors, and the principal restaurant, with its roof curving upward, is of a light pea green with fanciful ornamentation in front. We go up a flight of stairs and into the various dining and breakfast-rooms, where are round tables of dark mahogany-looking wood and solid, square stools. One table was laid ready for guests, and we inspected the contents of the various little china bowls arranged over the table. There were sweet pickles cut in shapes, nuts and cheese, sweetmeats of Chinese manufacture, sprouted beans, and glacé fruits, some trimmed with colored papers and made attractive. Two small odd-shaped bowls of china, and a large china spoon were at each place—but no chop sticks. In some of the less pretentious rooms,—evidently for private parties,—were small round tables, and immense chairs of solid wood elegantly carved, and upholstered in gold embroidery. Chinese lanterns and crystal chandeliers of home manufacture were suspended from the ceiling in great variety, and when lighted must produce a brilliant effect.

But we must see a Joss House. Our explorations are not complete unless this part of Chinatown yield

up its sacred mysteries. We had interrogated several denizens without satisfaction as to its locality, when we ran across one who smilingly consented to conduct us. Him we followed up a steep, narrow street, when suddenly he turned into a dirty alley-way leading to the rear of a large old building. We paused at the entrance and shook our heads as he looked back and beckoned us on; and seeming amused at our timidity, he returned and left us standing—questioning the propriety of risking ourselves in such an uncanny place. A policeman seeing our perplexity stepped up and offered to accompany us. He led us to the front entrance through a dark corridor, up a dingy flight of stairs and into the presence of the holy of holies.

The air was filled with a sweet odor of incense from sticks of sandal wood which were inserted in great bowls and vases of china and brass, and kept constantly burning in front of the altar upon which sat an Idol King with four hideous Josses sitting cross-legged at his feet. A Chinaman in the most exasperating pigeon English endeavored to explain the virtue and power of each Joss, but it was only here and there that we could interpret a sentence. However we caught sufficient to learn their sincerity in the belief they claim to be handed down six thousand years from Confucius. To each Joss is given the power to confer favors of a certain kind, and to grant each individual wish. There is even one who sends good luck to gamblers. He is a small idol standing in a dark recess, who, when in the flesh, cried six days and nights because his mother died. Tiny little casks filled with sticks of bamboo with an inscription on each are shaken up before the idol one appeals to, a stick is drawn out and the inscription referred to the contents of a large book containing the answers.

"Dis oncee, him full brothee, he tells tings six tousand years back, he biggee Joss," says John, looking for assent; but we felt dubious. Some of the Josses take the liberty occasionally of absenting themselves from the wood, and go on a visit of weeks. For the purpose of recalling their spiritual parts, a large drum and bell are set up on an easel, and they are struck violently with a mallet, to which they directly respond. This room, devoted to their religious exercises, contained a gorgeous array of offerings to the idols. Magnificent vases of bronze and satsuma, wood carvings all gilded, and representing feats of prowess and brave deeds done in the lives of the Josses, and hangings of richest silks and embroideries,—and all this in America! Surely the missionaries have a field to labor in other than foreign shores. Enough of this atmosphere, filled with ghouls and gnomes, and we seek the pure out-door air under Christian skies.

Again for 'Frisco and sight-seeing. A pass is required to board yon little government steamer; so we go to the headquarters of General Miles, and in the name of Lieut. Noble, of dear old Maryland, obtained the necessary document, which procures an "open sesame" to the *General McDowell*, and we are soon upon deck. Opening a door leading up to the pilot house we ask permission to ride in such a

favorable nook, and the gray haired, good natured German, Capt. Stoefer, bids us enter. We ascend the steps leading from his little den, and stand beside the great wheel by which the boat is steered.

Pulling out from the pier we thread our way amid ships and steamers and tiny water craft until the open bay is reached, with San Francisco in the background, so awkwardly situated. Up the sides of the steep hills the houses have crept, until reaching the summit they seemingly have tumbled and been piled into the ravine between,—great masses of frame buildings, once painted drab but smoked and dirty and dismal. We ask what law or fiat controls the founding of cities that many of their sites are so ill chosen. Perhaps we will forgive all when we remember the outlook into the harbor, and over the glittering waters of the matchless bay, with its fortified islands, rising green and velvet clad from the unfathomed depths; its picturesque slopes, dotted with little villas extending to the water's edge, its reach of shore with sun-rosed hills beyond.

We are steering for Black Point, or Mason Island, the residence of General Miles, and the soldiers' headquarters. The Captain reaches for the brass ring overhead, the steam whistle blows hoarsely, he pulls twice the brass hook at the side of the boat, a warning for the engineer to slow up, a big bump against the pier, and the boat stops a few moments for passengers to land. On we go toward the beautiful island of Alcatraz, and look through the Golden Gate. The Captain points to the spot between the two headlands forming its portals, where so recently two noble ships collided, and one sank beneath the waves. This fortified island rises precipitously from the water's edge in places, its winding roadway overhung with gray rocks, draped and festooned with a wealth of clinging vines and blossoms. Up above, on the plateau, are the rose-embowered homes of the officers. Across the Bay is Angel Island, its little military encampment snug in a cozy nook, with the emerald hills rising back of it, dotted with pines and clumps of live oaks, making a picture for an artist's eye. Here we see a squad of prisoners—deserters from the army—marching down the steep road under guard. They come on board and lounge unconcernedly on the deck. The steamer lands them at Precidio, where an officer halts each one as he passes up to his jail, and examines him that no weapons or contraband articles are concealed on his person.

After a delightful cruise of about two hours we head for the pier, passing great ocean steamers at anchor, loaded, perhaps, with rich cargoes from foreign shores. The golden rays no longer shimmer on the placid waters which now partake of varying tints of gray and blue shading into amber tints, caught in the after glow. The sails from phantom-like ships, afar, peer through the soft blue haze settling over the bay, and enwrapping the dim "city by the sea." The shadows silently creep toward sunset, the chilling sea breezes sweep from the outer ocean, and we draw our wraps about us and cross the ferry to Oakland.

Oakland is a picturesque little city of about fifty thousand inhabitants. It wears a brisk, businesslike

air. The bell one hears tolling regularly every half hour, is that of the local train owned by the Southern Pacific R. R. Company, and running to and from the ferry, free to all citizens. The street car lines run in various directions, leading to Piedmont, and other points in the attractive suburbs of the city. The climate of Oakland is finer than that of San Francisco, being more sheltered from the ocean winds. Clothing of about the same warmth is worn throughout the whole year. One dresses according to the condition of his blood. As I write, a lady passes by muffled up in sealskins, another follows in her wake habited in a spring dress and wrapless. A young girl trips by wearing a white dress, over which is a heavy cloak. It is a constant panorama of incongruities; each consults his or her own individual feelings—regardless of the calendar or mercury. How enjoyable to live in the atmosphere of such sublime independence!

EMILIE PAINTER JACKSON.

Oakland, Cal., First month 28.

THE LIBRARY.

ANSON D. F. ROLPH & Co., New York, announce the immediate issue of a new edition of a work long well-known to religious readers. The title is: "The Imitation of Christ, and the three following Books. Now for the first time faithfully rendered in rhyme, after the manner in which they were written by Thomas Kempis."

In connection with this announcement, the publishers make the following statement: "It has been reserved for this century to discover that the form in which the 'Imitation' has been published hitherto is misleading, inexact, and quite inadequate to represent the charm of the original. It was not written, as is known to many students, in simple prose, but in a rhythm, more or less exact. That some of Kempis's contemporaries were acquainted with the rhythmic form of the work, is shown by a MS. of the 'Imitation' at Brussels, which was written soon after Thomas Kempis's death. Dr. Hirsche, of Ham-burgh, who has spent a quarter of a century in the study of the work, has discovered that by a system of punctuation, which is rigidly adhered to, that throughout the four divisions of the treatise (with the exception of a few chapters in Book III.), this rhythm is *actually pointed out* for the learner. Dr. H. has published an edition of the 1441 MS. from Thomas's own handwriting, in which the author's text is fully and faithfully reproduced. It is with the help of that edition, with aid drawn from other sources, that the present translation has been made. The writer of the treatise is here called by his proper name, Thomas Kempis. Whether the *à*, as heretofore used, be looked upon as Latin or French, it is incorrect."

"THE importance of fidelity in small things is seen in the fact that small occasions are coming continually, while great ones seldom occur. Thus our education in faithfulness will depend not so much on our doing right on great occasions, as in the small but frequent tests of daily life. It is these which educate us to good or evil."

SWARTHMORE NOTES.

MARIE E. FURMAN, B. O., Assistant Professor of Education, has offered a gold medal to the members of the Senior Class at Swarthmore to best in an oratorical contest which she proposes to hold in Fifth month. There are now prizes for oratory in all four of the college classes; the Furman prize for the Seniors, the *Phoenix* prizes for the Juniors, and the Magill prizes for the Sophomores and Freshmen.

—Professor Appleton is now delivering his course of lectures on English, at Moorestown, N. J.

—Daniel D. Wright, of New York City, has presented the college with a valuable painting for the historical collection in the Anson Lapham repository. The picture, which was executed by an aged Friend in the neighborhood, represents the last of the three great oaks, under which George Fox preached when he visited the site of Flushing, Long Island, in 1672. It was the intention to have held the meeting in a small meeting-house near by, a glimpse of which is shown in the picture, but such a number came that George went out under the trees and there addressed a great multitude. The trees all stood until the present century, and the last did not disappear until 1870.

—Thomas Donaldson, a Philadelphia lawyer with considerable reputation as an orator, lectures in the college hall on Fifth-day evening, on "Sir Walter Raleigh." The lectures come under the auspices of one of the literary societies, and his address will be free to students and visitors.

—President Magill has received letters from about twenty colleges in the State endorsing his movement toward securing a change in the educational laws.

—The Freshmen, following the example of the Class of '91, propose holding class sports this spring. Medals will probably be given in cases where the record made exceeds '91's records.

—The presidents of Michigan University, Cornell, Princeton, Johns Hopkins, and Swarthmore have been invited to write articles on the educational value of examinations, for the Third Month number of the *Nineteenth Century*, (London).

If a man fills his place in this world, other people will know it, whether *he* knows it or not. If he does not fill his place, other people will know it, whether he realizes it or not. The first thing he has to attend to, is to fill his place as well as he can. The last thing he ought to trouble himself about, is other people's estimate of his success in his endeavors. A man can never win a good name by worrying over his supposed lack of deserved reputation. He can never lose reputation by failing to give it his personal attention while doing that which he is set to do.—*Selected.*

I HAVE always been thinking of the different ways in which Christianity is taught, and whenever I find one way that makes it a wider blessing than any other, I cling to that as the truest—I mean that which takes in the most good of all kinds, and brings in the most people as sharers in it.—*Selected.*

HAPPY THE MAN.

HAPPY the man who in some rural glade
Contented dwells nor of its confines tires;
The rich, sweet-smelling soil upturning with his
spade

Where the dark earth, with little toil, is made
To yield sufficient for his few desires.

The rush and turmoil of the greedy town,
Its sin and pride and shame, to him unknown;
Nor beggar's whine, nor surly mammon's frown;
Nor crack-voiced venders crying up and down,
Nor drunkard's oath, nor ruined virtue's moan.

Instead, the morning pulsing full with life,
O'erflooded with the varied songs of birds;
The pure, fresh air with scents of flowers life—
Nor discord here; nor sound of sordid strife,
But eloquence without disturbing words.

With swelling breast he roams the dewy meads,
The meekest flow'r his joy and tender care;
The winds that, murmur'ing, stir the tangled reeds,
Fit orchestra adapted to the needs
Of Nature's drama acted for him there.

For him the peace of close converse with God.
To him the door of nature opens wide;
The woods, the hills, the daisy-spangled sod,
He loves them all—where others blindly trod
He moves serene—his being satisfied.

Amid such scenes his gentle life is passed,
The ward of Wisdom, learning what is best;
His creed to love, his church the vaulted vast,
In contemplation richest at the last—
He falls asleep upon a kindly breast.

—Charles E. Banks, in *Arkansas Traveler*.

THE LESSON OF THE BIRDS.

WHAT do the birds do when the winter neareth,
And dead leaves drop downward, and every bough is
bare,

And the pools are ice-crust'd, and he who listens heareth
The rustle of the snow-wings in the upper air?

Oh! the birds they are brave; their fine pervasive senses
Discern the distant warmth and balm beyond the frost
and sting;

The old ones tell the young ones in secret conferences,
And the young ones learn the lesson, and trust in the
spring.

In the close pine coverts they crowd for protection,—
The left-behind who cling to home and will not south-
ward go.

They know the hardy berry-beds, and need no direction
To seek out drinking-basins in the half-melted snow.

When the sunshine warms the world, the birds rehearse
their singing;

Low trills and twitters break the quiet of the woods.
And while spring is yet a long way off, they see her, and
come winging,

Blue-bird and thrush and robin in joyous brotherhoods.

Teach us your lesson, dear birds, of bright endurance,
To face the cold and face the gloom, and bravely wait
and sing,

And trust the Love that never fails, in confident assurance
That out of winter's deepest drifts shall bloom the spring!

—Susan Coolidge, in *S. S. Times*.

For Friends' Intelligencer and Journal.

A SWEETER SONG.

THERE never was a life so pure and bright,
But had a care;
As there will float, the fairest starlit night,
Clouds here and there.
Yet passing clouds obscure no one star long,
But drift away;
To-morrow you may sing a sweeter song,
If sad to-day.

HARRY DAVID.

For Friends' Intelligencer and Journal.

"MAUMMA": A SKETCH OF THE SOUTH
BEFORE THE WAR.

(Continued from last week.)

THIS was midwinter and spring, summer, autumn
came and went, without any tidings.

We were back on the plantation for another
winter when on our way home to dinner one day in
company with our governess, we spied the mail-boy
from town on his return across field. Now for a
race, and my pony as swiftest won. "Any letters
Abel?" He held up a batch, and there was this for
me:

TALLAHASSEE, Fla., December 21, 18—

Dear Daughter: I'm in great distress. Old man Jack
and me. We are in jail. They do say 'tis for debt. I
don't know how that was. But here we are, and both bad
off. They say he will die. I'm better'n I was, thank
God! 'Twas rumattiss and I'm still cripple, and panefull,
though up and about. I don't count that though. What
frets me is my sweet young mistis and them pore little
ones, nobody to look after them and they all ailing! Flor-
ida does not agree with them, and so young master had
to seek another place; and while he was gone a man came,
and seized old man Jack, and me, the only two left with
them to mind them. I know they miss me. If I could
get but a word of them, I'd feel easier. O, do, dear daugh-
ter, write quick just a word of comfort. Maybe you can
find out something about them? I pray God take care of
them. Who else is there to do it.

Write quick to your loving

MAUMMA.

Miss Mary —, Charleston, S. C.

I ran with the letter in search of my father, who
went with it to town to consult an able lawyer. After
some unavoidable delay the pitiful wretch who had
done this to cover some petty debt, was brought to
terms, and these two faithful attendants were removed
from jail. That is "Maumma" was given up by him.
Death had forestalled him as regards the old freed-
man, "Jack."

We could gather no tidings of Mrs. S. Neigh-
bors were few and far apart in that section, and no-
thing certain came in reply to us. Probably the
harsh creditor had alarmed her, and the removal of
her humble guardians had intensified her fright.
Perhaps she had gone to follow after her husband?

After a while a letter from Tallahassee again
reached us. "Maumma" had left, declaring her pur-
pose to hunt for her mistress. "She would go, if she
died on the way," wrote this scribe. "She had some
savings on hand, she said, and go she would. Ma
told her 'twas a wild goose chase and nothing else,
and be sure some scoundrels would pounce on her
munny, if not her; and she'd better stay with us.

She could make sure of shelter and good vittles at any rate, which was better'n roving round the world, but go she would.

"She is a rare good old woman, father says, though she is a nigger. I used to love to hear her talk, and when she left I promised her to write, and so I do now though it's rather late. She's been gone over a month, but you see I have to go to school, and do chores besides when I come home, and learn my lessons, too.

"But I've redd up everything in time to-day on purpose to keep my promise and so I tell Miss Mary she thought a heap of you 'Daughter'—that's her name, her nickname with them all at home,—says she does this, and daughter does that, was her cry all the time she'd be talking to me, and when she was going her last word was for daughter. Tell her God bless her, and all she loves."

There was a long interval of silence again. Then came a letter direct from her. She was in safety with her guardian. But not until after a "good piece and much wandering." Mrs. S. had indeed hurried off by stealth after her husband. "Maumma" had returned at once to the place deserted by them, and lingered there sometime trying to discover whither they had fled. Then she had returned to Tallahassee, as it seemed by inspiration, for there too, almost upon her heels, came Mr. S. as, even in her panic, his wife had first written to tell him what had happened, and hurrying back to meet her and the children, he had lost only such time as was needful in securing them comfortable lodgings, ere he retraced his way back to Florida to recover his servants.

This letter was dated from "Port Lavaca." There it was likely that they would "tarry" some months, until "young master" could "fix" upon some suitable place for his new home—most likely farther westward.

It was long before he did seem able to "fix." Once cut loose from his native State the spirit of restlessness seemed to possess him. He was not penniless though an adventurer; so that with some capital, small as it was, and with youth, education, no little business talent, and energy, to cast off the depressing past, he went resolutely facing the future and sounding his chances to "better fortune."

Still, as the "rolling stone gathers no moss" it was long before we got hopeful news of them, as "fixed."

At last he planted his stakes, and like magic gathered comforts around him; but hey, ho, presto all was gone, and, like the Arab, he was off again in search of another home. Thus, though hearing at intervals from "Maumma," we never could feel sure of her surroundings.

By this time I was "grown up," and gone from my island home to that of my husband's, when there came a letter telling me of Mrs. S.'s death.

"She was never strong, and from the time we crossed the borders of South Carolina she began to droop. It seemed like Texas was too wild for such a tender one. It was like we were forever on a sea; driving here and driving there; so different from the way she was raised! She tried to be like herself before Mass R., but when he was away she couldn't

hide it so well. The last blow was the death of her youngest, our baby R. named after his father. That was a year ago, just after we settled here. Then Mass R. himself had to notice how she was fading away. He came in where I was sitting, with the children asleep one evening, and asked me if I didn't notice her a-coughing? Her mother, says he, died in consumption, I believe, and oh, my mind misgives me. I would take her to the springs, but she would never leave the children, and I ain't got money enough to carry all there. So then he begged me to watch her close whenever he had to be away from home, and see that she was more careful of herself. Still she would never let on to me, but once. He was away, and that evening I missed her indoors. I went out, thinking she was at her little boy's grave just close by, and that the dew must be falling and so she'd better come in. But she wasn't there. I found her some ways off from the house, standing looking away off, and talking softly to herself.

"These prairies," says she, 'are so lonesome. Nothing to be heard but the rustle of the wind, or the howl of a wolf. Boundless as the sea! but not to compare with it. Far as I look 'tis yet the same. How small, how lost I am in this dreary land! Is it my burying-place too?'

"'Mistress! don't talk that way. You musn't talk that way,' says I, 'Mustn't I?'" says she, turning round all quiet and smiling on me. "Yet I do feel that way very often; and since you've overheard me, let me say, once for all, that I know my time is short. When I am gone your master will grieve. Be good to him as you've always been. Then he can marry again. But what will my little girls do without a mother? You must be everything to them. Promise me now, right here, never, never to leave them?" I was too full to speak, but I wrapped the shawl I had brought out around her and I felt her as cold as a stone. 'No,' says she, 'I will not go in till you give me your word as I ask you; and then I know it'll be kept.' After this she kept up bravely to the last. She had always given up part of every day to teaching the children. One morning she kissed them and sent them out to play much earlier than usual, and said she must go lie down awhile. I helped her into her chamber and covered her over, then sat close by. Soon she bade me send Mass R. to her, for says she, 'I think my time is out.' I sent him in. Presently he called to me to bring the children in. She was white, but smiling up in his face as peaceful as ever I saw anybody, and so took leave of us. Her last word to me was, 'Your promise, Maumma.'

"She had her husband's promise also to take the best chances for her children's learning more than they could get here. So now, as Mass R.'s got a kind offer from Mr. — to give them a home with him in Charleston, if their father can manage to pay their schooling, I have hopes of seeing you once more, dear daughter, for we are already on our way; and so I get the kind lady of the house where we are put-up at present, to write this for me."

"We?" She herself at that advanced age was on her way with these helpless charges! Gladly did I

bail the assurance of her safe arrival; it seemed to me almost a reckless act in Mr. S. to send those three girls with only an old black woman on such a journey as it then was. She called them her "parairie flowers," and three lovely ones they were.

Jessie, the second sister, was the most like her mother, but not half so beautiful; though very fair and with blue eyes and golden locks, and a sweet smile. Little Constance, just ten years old, a merry romp of sturdier build, with hair, eyes and skin almost gypsy-like. Isabel, the eldest, a blended likeness of both parents was the most beautiful. She was also charmingly *naïve*. On my first visit to them, while the other two eyed me shyly, she fixed her large, hazel eyes upon me, watching me narrowly.

"Maumma" spoke her rebuke in an under tone.

"How can I help it?" she replied aloud. "What, my dear?" I asked.

"Maumma tells me it is not polite to stare at you, but I can't help it."

"Why not?"

"Because she has held you up as my pattern all my life."

"Indeed!"

"Yes, it was always, 'Daughter, never did so. Daughter would have been shocked at that.' She used to tell us that even in the making of mud pies, you were nicer than we; for that you, Miss Mary, could manage to keep yourself neater, and took better care of your clothes."

All throughout their sojourn here, "Maumma" jealously guarded these motherless girls; and this at the cost of much discomfort to herself.

[To be concluded]

SIMPLICITY.

We may test contemporary literature by its conformity to the canon of simplicity; that is, if it has not that, we may conclude that it lacks one essential lasting quality. It may please; it may be ingenious, brilliant even; it may be the fashion of the day, and a fashion that will hold its power of pleasing for half a century, but it will be a fashion. Mannerisms of course will not deceive us, nor extravagances, eccentricities, affectations, nor the straining after effect by the use of coined or far-fetched words and prodigality in adjectives. But, style? Yes, there is such a thing as style, good and bad; and the style should be the writer's own and characteristic of him, as his speech is. But the moment I admire a style for its own sake, a style that attracts my attention so constantly that I say, How good that is! I begin to be suspicious. If it is too good, too pronouncedly good, I fear I shall not like it so well on a second reading. If it comes to stand between me and the thought, or the personality behind the thought, I grow more and more suspicious. Is the book a window, through which I am to see life? Then I cannot have the glass too clear. Is it to affect me like a strain of music? Then I am still more disturbed by any affectations. Is it to produce the effect of a picture? Then I know I want the simplest harmony of color. And I have learned that the most effective word-painting, as it is called, is the simplest. This is true if it is a

question only of present enjoyment. But we may be sure that any piece of literature which attracts only by some trick of style, however it may blaze up for a day and startle the world with its flash, lacks the element of endurance. We do not need much experience to tell us the difference between a lamp and a Roman candle. Even in our day we have seen many reputations flare up, illuminate the sky, and then go out in utter darkness. When we take a proper historical perspective, we see that it is the universal, the simple that lasts.

I am not sure whether simplicity is a matter of nature or of cultivation. Barbarous nature likes display, excessive ornament; and when we have arrived at the nobly simple, the perfect proportion, we are always likely to relapse into the confused and the complicated. The most cultivated men, we know, are the simplest in manners, in taste, in their style. It is a note of some of the purest modern writers that they avoid comparisons, similes, and even too much use of metaphor. But the mass of men are always relapsing into the tawdry and the over-ornamented. It is a characteristic of youth, and it seems also to be a characteristic of over-development. Literature, in any language, has no sooner arrived at the highest vigor of simple expression than it begins to run into prettiness, conceits, over-elaboration. This is a fact which may be verified by studying different periods, from classic literature to our own day.

It is the same with architecture. The classic Greek runs into the excessive elaboration of the Roman period, the Gothic into the flamboyant, and so on. We have had several attacks of architectural measles in this country, which have left the land spotted all over with houses in bad taste. Instead of developing the colonial simplicity on lines of dignity and harmony to modern use, we stuck on the pseudo-classic, we broke out in the Mansard, we broke all up into the whimsicalities of the so-called Queen Anne, without regard to climate or comfort. The eye speedily tires of all these things. It is a positive relief to look at an old colonial mansion, even if it is as plain as a barn. What the eye demands is simple lines, proportion, harmony in mass, dignity; above all, adaptation to use. And what we must have also is individuality in house and in furniture; that makes the city, the village, picturesque and interesting. The highest thing in architecture, as in literature, is the development of individuality in simplicity.—Charles Dudley Warner, in *Atlantic Monthly*.

"Not what the world says we may do, but what we know we ought to do, is the standard of duty for us in our daily conduct. Yet the conflict of conflicts in our mind is just at this point. The world says that we may do a great many things that we know we ought not to do. It is easier to follow the world's counsel than to adhere to our own convictions of right. But if we do right we shall never have cause to regret it; whereas, if we fail to do right, we shall never be without a cause of regret for our failure. And God will approve our right doing, even though all the world should deem us foolish or over-particular."

DEVELOPMENT OF THE ELECTRIC MOTOR.

The dynamo, stripped of its technical details, is a machine for transforming energy. It converts mechanical power into that phase or manifestation of energy which we call electricity. Mechanical power is cheap and the dynamo made electricity cheap. The moment electricity was reduced in cost the electric motor assumed a commercial value. It ceased to be a mere laboratory apparatus and became a practical machine for converting electrical energy back into mechanical power. It is not easy to comprehend the immense importance of this latest evolution of machines and all that it means when we say that we have now joined the steam-engine, the dynamo, and the motor in one. It is as great an improvement as the invention of the steam engine itself. It is not necessary here to enter into the study of the electric motor as a machine. The point to consider is the position of the electric motor as a transformer of energy and its place in the arts, business, transportation, and manufactures. Electric motors are now a regular trade product and can be bought, in a variety of styles and shapes, ready made, precisely as we may buy a steam-engine or a turbine. They are made in a number of sizes, ranging from one-tenth of a horse-power upward. A motor of one-eighth horse-power weighs only fifteen pounds, and measures $7\frac{1}{2} \times 5 \times 3$ inches. It can be placed in any position, right side up, upside down, or affixed sideways to a wall, and will deliver power from its pulley in any required direction. Larger motors occupy more space in proportion; but any motor, whatever its size, can be placed in any position where it rests firmly on its base.

An electric motor will operate in any ordinary temperature and in any climate, provided it is kept dry. It is practically cold—that is, it gives out no injurious heat while at work. Even when running at a very high speed it is safer, so far as mechanical injury is concerned, than any other form of machine or motor. Of its two chief points, the magnets and armature, only the latter is subject to wear and tear, and this wear is confined to the bearings. The energy passing through the magnets appears, so far as our senses show us, to have no effect on the material of the magnets, and they remain practically unchanged through years of service. When not at work the motor is at complete rest, and all cost of maintenance ceases, except the interest and the slight cost of keeping such enduring metals as copper and iron from injury by rust or fire. Added to these advantages is the fact that the electric motor receives its supply of energy through a wire. It is difficult at first to comprehend how much is meant by these simple statements. First we may observe the structure of buildings where power is used. In such buildings the walls and floors must be strong and stiff to resist the jarring and weight of heavy engines and to keep the shafting in line, so that all points of bearing and strains shall be firm and not wasteful of power by unnecessary friction. With the electric motor, particularly if the power is subdivided among a number of small motors, lighter and cheaper buildings can be used. In place of one large engine in the

basement, with belts and shafting to the upper floors, the engine may be in another building, perhaps a mile away, and the dynamo may transmit its energy through wires branching to every floor or to a hundred motors on one floor. With the electric motor it will be possible to erect, as we must, very tall buildings and have "power to let" on every floor. This will not only cheapen the cost of buildings, but enhance the value of real estate by making it possible to put many power-using tenants under one roof.

The problem now being considered in all our industries is the cost of the conversion of energy. The cost of motive power at the engine or turbine is well known. Can that power be conveyed to other places at a profit? Will cheaper construction, cheaper, better, and more healthful land, and greater safety and convenience pay for the necessary loss of power in conversion by means of motors? There are three conversions with the electric motor, and each entails a loss of power, and thus of money. From reliable data it appears that there is a loss of about 9 per cent. between the prime mover and the dynamo—that is, the dynamo receiving 100 horse power from its prime mover delivers to the conductor only 91 horse-power; the conductor a mile long also entails a loss and delivers to the motor only 81 horse-power; the motor one mile from the engine entails a further loss, so that finally only 71 horse-power is delivered to the machinery. It must be observed that with our present system of mechanical conversion by belts and shafts there is a loss in transmission, and the question is, which is cheaper, the single loss of friction by mechanical transmission or the three losses by the motor? There can be no doubt that for all distances beyond a very few hundred feet the motor is the cheaper. This, at least, seems to be settled: the motor is cheapest the moment the factors of construction, land values, sanitary safety, and security from flood and fire are taken as real parts of the problem. The cable road, indeed, conveys power for a mile or more by means of its traveling belt, yet it is enormously wasteful. The larger part of the power must be consumed in moving the cable, and every turn at street corners involves a loss of power. With a wire there is, so far as can be detected, no loss whatever by bending the wire at a right angle.

To all this we must add in favor of the motor complete escape from the heat, noise, dust, and ashes, and danger from fire that must always accompany the steam-power plant. By far the larger part of the fire losses in manufactures of all kinds springs from fires started by the boilers. With the motor the factory may be removed to a safe distance from all danger. The boiler-house may burn, but the mill need no longer go with it. To the student of social science the electric motor is full of suggestions for the future. If power can be subdivided and conveyed to a distance, why may not our present factory system of labor be ultimately completely changed?—*Chas. Barnard, in The Century.*

"WHAT Christianity needs more than anything else is Christians."—*President Fairbairn.*

NEWS AND OTHER GLEANINGS.

—Speaking of Charles Dudley Warner and his book "My Summer in a Garden," the *Book Buyer*, (New York), says that the garden he afterward sold, and some years ago he bought, in the same part of Hartford, a newer and larger house, which he has practically rebuilt. It stands next door on one side to Harriet Beecher Stowe's, and on another side to Mark Twain's and between the two houses the path shows signs of constant use. The Warner Home, which is marked as much by Mrs. Warner's taste as by her husband's, is distinctively theirs. No other house is like it. The very porch and doorway are an invitation to enter, which all are only too eager to accept, and within it is full of light and comfort and an easy informality both in its appearance and its atmosphere. On the walls hang relics of the journeys about the world, gathered in Nubia, Egypt, Northern Africa, Spain, and all over the Continent of Europe; the portières and rugs are of interesting Oriental workmanship; and whether it is a picture, a bit of china, or porcelain—whatever object takes the eye—the inquirer finds it has a history and associations of its own. Open fireplaces are there, of course, for it was the writer of the "Backlog Studies" who offered the ridiculous picture of an artist putting on canvas "a happy family gathered round a hole in the floor called a register."

—A report upon the divorces granted in this country in the last twenty years has been made by the U. S. Commissioner of Labor, Carroll D. Wright. It shows that in twenty years 328,716 divorces were granted in the United States. Of this number 216,919, or 65 per cent. were granted upon the petitions of wives, and 111,983, or 35 per cent., were granted upon the application of husbands. The greatest number of divorces granted was on the ground of desertion and reaches 38 per cent. of the entire number. Of the remaining, 38,155 were granted on the ground of the wife's unfaithfulness and 28,480 because of the husband's infidelity. The State of Illinois leads in the number granted, 36,072 having been decreed by her courts during this time. Ohio follows with 26,367, Indiana granted 25,193; Michigan, 18,433; Iowa, 16,564; Pennsylvania, 16,020; New York, 15,355; Missouri, 15,278; California, 12,118; Texas, 11,472; and Kentucky, 10,248. From 1870 to 1880 the population of the United States increased 29.4 per cent.; the number of divorces, 79 per cent.

—The "French village" near East St. Louis has a population of 800 souls, among whom there are 300 farmers and, it is stated, not one pauper.

—Mollie Faucher, a Brooklyn lady, who has been an invalid nearly all her life, is the Vice-President of a manufacturing company which makes and deals in goods designed for the comfort of sick people. All the meetings of the company are held in the lady's darkened chamber, from which she has not stirred for twenty-three years.—*Exchange*.

—A line of cable cars passing through La Salle street tunnel, in Chicago, is to be lighted by incandescent lamps as the cars enter the tunnel, the current being thrown out as daylight is again reached.

—A building eighteen feet by twenty-two feet and fourteen feet high, made of canvas and paper, and built in sections for convenient transportation, has been made for the Harvard South American astronomical party. A galvanized iron cupola surmounts the structure.

—The *Sanitary News* publishes a warning as to the danger arising from the fact that disease germs are known to be carried by means of postage-stamps and ordinary bank-notes. The habit of moistening adhesive stamps with the saliva affords a good opportunity for the conveyance of

contagion. "We have often seen," says *Science* in commenting on this article, "persons holding change in the mouth for a moment, probably not knowing that disease germs may be carried by this means. Silver money is as bad as paper money."

—A correspondent of the *Boston Journal* writes: "I saw a letter from Mrs. Harriet Beecher Stowe, a few days ago, in which she reports herself as having all her bodily powers perfect, a quite healthy appetite and as enjoying a quiet sleep every night. 'In view of these items,' she writes, 'I am no subject for lamentation; I do not lament over myself.' Further on in the letter she speaks most hopefully of her health, and in a way that makes one forget that this was the woman for whose momentary death the whole world looked less than six months ago. Her letter shows no loss of mental vigor, while the handwriting is firm, with the letters carefully formed."

—Miss Kirkland, who is the author of several valuable books, such as "Six Little Cooks," "Dora's Housekeeping," "Speech and Manners," etc., which were published by Messrs. McClurg & Co., has just sent out through the Fergus Printing Company, Chicago, a paper cover containing a list of 1,000 subjects for composition, intended for the use of both teachers and pupils. They are divided under appropriate headings, and will be found excellent aids in selecting subjects.—*Chicago Paper*.

—The newspapers of January 7 and 15 record the fall of large masses of rocks from the edge of the Horseshoe Falls in the Niagara river. The shape of the falls is considerably altered by the breaking away of these masses, the outline being changed to that of a double horse-shoe, the smaller one of which was caused by the recent displacement. Many are of the opinion that the recession of the cataract is going on at a much more rapid rate than was calculated by Sir Charles Lyell in 1841—the rate of one foot per annum. In Mr. Bakewell's *Geology* the rate is estimated to be three feet per annum.—*The American*.

CURRENT EVENTS.

THE Inauguration of General Benjamin Harrison as President took place on the 4th instant. As usual the ceremony drew a very large number of people, but the day was extremely wet and stormy, so that the great crowds suffered much discomfort. On the following day the President sent to the Senate, (which had been convened in special session), his nominations for his Cabinet as follows: Secretary of State, James G. Blaine, Maine; Treasury, Wm. Windom, Minnesota; War, Redfield Proctor, Vermont; Navy, Benjamin F. Tracy, New York; Interior, John W. Noble, Missouri; Postmaster-General, John W. Wamaker, Pennsylvania; Attorney-General, W. H. H. Miller, Indiana; Agriculture, Jeremiah Rusk, Wisconsin.

DISPATCHES from Ecuador, South America, on the 3d instant, report that a sharp shock of earthquake was felt in that country the preceding evening, about 11 o'clock. It lasted about fifteen seconds, and was followed a few minutes later by four other shocks. Shocks were felt at intervals during the night and next day.

It is announced at this writing, (Fourth-day morning), that Isaiah V. Williamson, the venerable philanthropist, was prostrated yesterday morning with heart failure and partial paralysis. Later in the day his condition improved, and at an early hour this morning he was resting easily, having regained consciousness and additional strength.

THE steamer City of New York, at San Francisco, from China and Japan, brings news that relief is now being received from all sides for the great distress in North China, caused by last season's floods, but, nevertheless, it is feared

that many thousands of people will perish in the cold of the winter.

Among the measures which died with the Fiftieth Congress was the Oklahoma bill, which remained on the Senate calendar. Some of its provisions were, however, incorporated into the Indian Appropriation bill. No territorial government is established, but an area of land, embracing about six million acres, in the Indian Territory is thrown open to settlement.

The prosecution of Charles Stewart Parnell and other Irish members of the British House of Commons before a Special Commission, at London, has passed through a very exciting stage within the last fortnight. Certain letters ascribed to Parnell, implicating him in acts of violence, and which he denounced as forgeries, have been very fully ascertained to be such, and they were traced to a man named Pigott, who, upon the disclosure, fled from London to Madrid and there committed suicide. The prosecution is regarded as being substantially broken down.

NOTICES.

. A portion of the Committee to visit the branches of Philadelphia Yearly Meeting, will, under the minute of their appointment, attend the monthly meetings at Race street, Third month 20th, 3 p. m.; Spruce street, Third month 21st, 10.30 a. m.; Green street, Third month 21st, 3 p. m.; and the following meetings: Germantown, Third month 22d, 7.30 p. m.; West Philadelphia, Third month 23d, 7.30 p. m.; Frankford, Third month 24th, 10.30 a. m.; Girard Avenue, Third month 24th, 7.30 p. m.; Race street, Third month 25th, 7.30 p. m.

Friends generally are solicited to attend.

. A religious meeting will be held at Friends' Home for Children, 4011 Aspen street, West Philadelphia, Third month 10th, 1889, at 3 p. m.

A cordial invitation is extended to all.

. The regular meeting of Young Friends' Association will be held in the Parlor at 15th and Race streets, (Philadelphia), on Second-day evening, Third month 11th, at 8 o'clock.

The exercises will consist of the reading of papers prepared for the purpose, including an essay on the Life of Thomas Ellwood, and general discussion thereon.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.

SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila

HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly to raise funds. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Muoro.

All who are interested in the purposes and aims of the Association are invited to be present.

. A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Wilmington, Delaware, on First-day, Fifth month 7th, at 2 p. m.

Friends and others interested are cordially invited.

MARY M. ALLEN, Clerk.

. Quarterly Meetings in Third month will occur as follows:

11. Baltimore, Baltimore, Md.

14. Haddonfield, Moorestown, N. J.

. Circular meetings have been appointed by the Western Quarterly Meetings as follows:

Kennett Square in the Third month.

Heckessin in the Fourth month.

To convene on the second First-day of each month respectively, at 2 o'clock p. m.

. The Burlington First-day School Union will meet at Trenton, Seventh-day, Third month 9th, at 10.30 a. m. All interested in the work cordially invited.

WM. WALTON,
SALIE E. BLACK, } Clerks.

. A Conference of parents, teachers, school committees, and others interested will be held under the care of the Committee on Education of Philadelphia Yearly Meeting of Friends, on Seventh-day, Third month 9th, 1889, at 15th and Race streets, Philadelphia, commencing at 10 o'clock a. m.

The subjects for consideration are:

1. Primary Reading.

2. Reading in the Higher Grades.

3. Manual Training.

All interested are invited.

Prompt attendance is desired.

WM. WADE GRISCOM, Clerk.

PUBLISHERS' NOTICES.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day and must be sent to press at noon of the day preceding.



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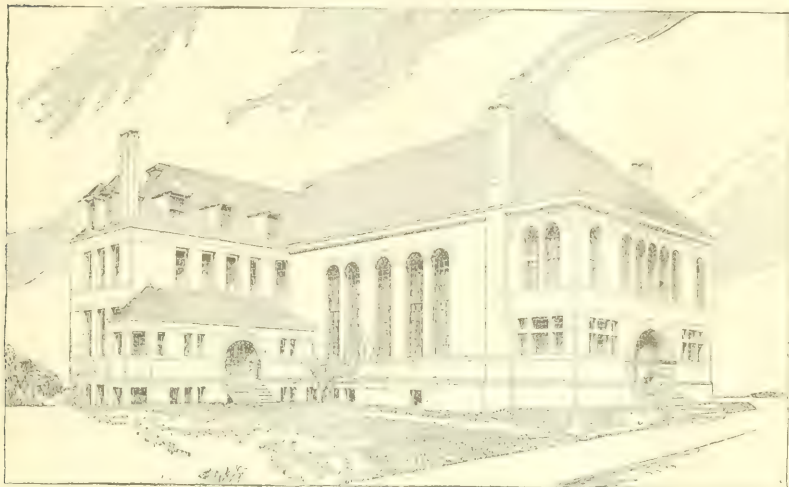
FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 11. }

PHILADELPHIA, THIRD MONTH 16, 1889.

JOURNAL.
Vol. XVII. No. 11.

FRIENDS' NEW MEETING-HOUSE, BALTIMORE.



THE new meeting-house of Baltimore Friends, erected in consequence of the sale of the house on Lombard street,—which had become inconveniently situated and undesirably surrounded,—has just been completed and occupied. It is located in the north-western section of the city, fronting on Park Avenue, a broad and handsome street, at the corner of Laurens street. The front on Park Avenue is 144 feet, the depth on Laurens street 130 feet, running back to a 20 feet alley. The situation is high, and the building becomes quite a conspicuous feature of the locality. It is set back 10 feet from the usual building line.

The material is stone, a granitic gneiss from quarries on Jones' Falls, a stream within the city limits, with trimmings of Woodstock granite, from along the line of the Baltimore and Ohio road, twenty miles west of the city. The roof is selected slate from Peachbottom, Pa. The wood-work is ash for the outer doors; inside doors and frames, window trimmings, wainscoting, etc., are Florida cypress. The stairs are of yellow pine and ash, the floors selected Georgia pine. All the wood-work, except the outside of the window frames and basement, is finished in "hard oil." The plastering is gray, or "sand finish."

The illustration above gives a view of the exterior of the building, from Park avenue. The form, it will be seen, is an L. The main building, on the right hand, is the meeting-house, with inside dimensions of 50 by 70 feet, and a vestibule 11 feet in depth, extending across the front,—a small cloak-room, etc., with an open fire-place, being taken off the vestibule, on the left hand of the main entrance door. As you enter the meeting room from this door, the raised gallery is at the opposite end, its arrangement being in the usual way. Two rows of seats are placed upon it, a hand-rail in front of each. The benches for the body of the meeting are arranged in rows extending to the rear, as usual. Over the vestibule is a gallery, giving an additional seating capacity of 300. The ceiling is 34 feet high, (to the "square" of the building); above it is a large loft, with floor, which will be useful for storage purposes, etc.

The L building is 105 feet long, by 33 wide. The basement being partly finished, it has substantially four stories. The end toward Laurens street contains heating furnaces, and also coal cellar, lavatory, retiring room for men, etc. The other end, (the extreme left of the picture), has an area space around it, and contains rooms for janitor, kitchen, and a lunch-room,—the last 21 by 30 feet. There is also a

this basement a large fire-proof vault, built in the best manner, for the preservation of records.

On the main floor of the L is the men's meeting-room, and adjoining it, connected by wide sliding doors is the parlor and library-room. The former is 55 by 30 feet, the latter 35 by 30. Their ceilings are 18 feet high. The meeting-room is designed for the use of men, when business meetings are separately held, and for lectures, etc. It is in the rear of the main meeting-house, and has its main entrance on Laurens street, where there is a vestibule 9 feet deep with a small cloak-room. The library and parlor has its main entrance through a vestibule (shown in the engraving), whose doors open out upon the yard, and a walk leading out to Park Avenue. In this vestibule is the cloak-room, etc., for women.

The second story of the L is divided into smaller rooms, suitable for committees, First-day school purposes, lodging-rooms, etc., and the third story is one large and pleasant attic chamber, lighted by dormer windows, and finished like the floors below, in which men Friends attending Yearly Meeting may be lodged. (100 single beds, it is estimated, can be conveniently placed there. When not in use, there is ample room for storage in the adjoining loft, over the meeting-house.) Women Friends will be accommodated on the floor below. The ceilings of the second floor are 13 feet high, and of the third floor 9 feet.

As will be seen from this description, as well as from the illustration, the new building is capacious, and has been carefully arranged for the several purposes of Friends. It will accommodate them, certainly, very comfortably. The arrangements, fittings, etc., are all plain and simple, but substantial, and great care has been taken to secure good materials and good work. Considering this, and the size of the building, the cost seems very moderate,—about \$38,000; this sum including heating and plumbing, though, we believe, not the seats in the meeting-rooms. The architect is Charles E. Cassell. The first stone was laid Fifth mo., 1, 1838, and the whole work, as already stated, is now about finished.

WHAT name shall we give this world-spirit which pervades, unifies, and quickens all, and, in forming the lowest orders of life on this planet, already had in full view the highest and most perfect types of being? We have no better name for it than our fathers. It is God, whose goodness is over all his works. No other explanation can we offer of the cause and constitution of things than to ascribe the life, order, beauty, and harmony of the universe to a supreme, self-conscious, and creative source, the great Being of whom, through whom, and to whom are all things. The creation is thus an eternal and majestic revelation of God.—*Charles W. Wendle.*

"ON the one hand the fact is clear, that the world is very sinful and very sorrowful; and the duty is clear—'Strive to make it better,' and the command is clear—'Take thou thy individual share in the work of healing.' . . . 'Duties are thine; results are God's.' See only that thine intent be good and pure, and the rest thou mayest safely leave in the hands of God."

From the Atlantic Monthly.

THE CHRISTMAS OF 1888.

Low in the east, against a white cold dawn,
The black-lined silhouette of the woods was drawn;
And on a wintry waste
Of frosted streams and hillsides bare and brown,
Through thin cloud-films a pallid ghost looked down,—
The waning moon, half-faced!

In that pale sky and sere, snow-waiting earth,
What sign was there of the immortal birth?
What herald of the One?

Lo! swift as thought the heavenly radiance came,
A rose-red splendor swept the sky like flame,
Up rolled the round, bright sun!

And all was changed. From a transfigured world
The moon's ghost fled, the smoke of home-hearths curled
Up the still air unblown.

In Orient warmth and brightness, did that morn,
O'er Nain and Nazareth, when the Christ was born,
Break fairer than our own?

The morning's promise noon and eve fulfilled
In warm, soft sky and landscape hazy-hilled
And sunset fair as they:
A sweet reminder of His holiest time,
A summer-miracle in our winter climate,
God gave a perfect day.

The near was blended with the old and far,
And Bethlehem's hillside and the Magi's star
Seemed here, as there and then:
Our homestead pine-tree was the Syrian palm,
Our heart's desire the angels' midnight psalm,
Peace and good-will to men!

—*John Greenleaf Whittier.*

HEATHEN NAMES OF THE DAYS AND MONTHS.

It is the advice of this meeting that all Friends keep to the simplicity of truth, and our ancient testimony, in calling the months and days by Scripture names, and not by heathen. London, 1697.

LETTER from the Meeting for Sufferings assigning reasons for the disuse of the common names of the days and months. To the quarterly and monthly meetings of Friends in Great Britain, Ireland, and America.

Dear Friends:

Pursuant to the directions of the last yearly meeting, in relation to an act made the last session of Parliament for regulating the commencement of the year, and correcting the calendar now in use, this meeting hath thought convenient to communicate unto you the following advices:

By the said act it is ordered and enacted that the supputation, according to which the year of our Lord beginneth on the twenty-fifth day of March, shall not be made use of from and after the last day of December, 1751; and that the first day of January next following the said last day of December, shall be reckoned, taken, deemed, and accounted to be the first day of the year of our Lord 1752, and so on, from time to time, that the first day of January in every year, which shall happen in time to come, shall be reckoned, taken, deemed, and accounted to be the first day of the year; and that each new year shall

accordingly commence, and begin to be reckoned, from the first of every such month of January.

First. That in all the records and writings of Friends from and after the last day of the Tenth month, called December, next, the computation of time established by the said act should be observed; and that accordingly the first of the Eleventh month, commonly called January, next, shall be reckoned and deemed, by Friends, the first day of the First month of the year 1752.

Secondly. And whereas for the more regular computation of time, the same act of Parliament doth direct that the natural day next immediately following the "second day of September" in the year 1752, "shall be reckoned and accounted to be the fourteenth day of September, omitting for that time only the eleven intermediate days of the common calendar;" that Friends should be found in the observance of this direction, and omit the said eleven nominal days accordingly. And we think it may be useful and expedient, on the present occasion, to revive in your remembrance some of the motives which induced our ancient Friends to forbear the appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to Scripture, and the practice of good men therein recorded.

The children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded, not only to abstain from the idolatrous practices of the nations, in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded; and even to make no mention of the name of other gods, neither to let it be heard out of their mouth.¹ This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law peculiar to the Jewish nation, but was a perpetual command and standing ordinance, respecting the honor of the One Almighty Being, the same yesterday, to-day, and forever; and as such ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, "that the Lord he is God," and that "there is none else beside him;" who hath declared, "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."² Convinced of this great and everlasting truth both by the testimony of the Holy Scripture and the manifestation of that divine principle which leads those who are faithful to its teachings from all that would dishonor the name of God, either in word or deed, our ancient Friends were conscientiously concerned to refrain from the use of those names of months and days which had been ascribed by way of honor to the idols of the heathen, and in conformity to their false worship: this concern rested upon them, from a pious persuasion, that the glorious gospel day and time was come, wherein the Lord was fulfilling his covenant with

Israel, viz., "I will take away the names of Baalim" out of her month, and they shall be no more remembered by their name."³

And that you may the more clearly discern the importance of that Christian testimony borne by our predecessors in this case, we recommend what follows to your serious consideration: viz., A brief account of the origin of the names of some months of the year, and of all the days of the week, now customarily and commonly used.

I. January was so called from Janus, an ancient king of Italy, whom heathenish superstition had deified, to whom a temple was built, and this month dedicated.

II. February was so called from Februa, a word denoting purgation by sacrifice, it being usual in this month for the priests of the heathen god Pan to offer sacrifices, and perform certain rites, conducting as was supposed to the cleansing or purgation of the people.

III. March was so denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

IV. April is generally supposed to derived its name from the Greek appellation of Venus, an imaginary goddess worshipped by the Romans.

V. May is said to have been so called from Maia the mother of Mercury, another of their pretended ethnic deities, to whom in this month they paid their devotions.

VI. June is said to take its name from Juno, one of the supposed goddesses of the heathen.

VII. July, so called from Julius Cæsar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

VIII. August, so named in honor of Augustus Cæsar, another of the Roman emperors. This month was before called Sextilis, or the Sixth.⁴ The other four months, namely, September, October, November, and December, still retain their numerical Latin names; which, according to the late regulation of the calendar, will for the future be improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity,⁵ it seemeth highly probable, that the method of distinguishing the months by their numerical order only, was the most ancient, as it is the most plain, simple, and rational.

As the idolatrous Romans thus gave names to several of the months in honor of their pretended deities; so the like idolatry prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol, which on that day they peculiarly worshipped. Hence

The first day of the week was by them called Sunday, from their customary adoration of the sun upon that day.

¹ This word Baalim, being the plural number of Baal, signifying Lord, has relation to the names of divers idols of the heathen worshipped in several places.

² Hosea ii. 17.

³ Macrob. Saturn. lib. 1 cap. 12.

⁴ Vid. the scriptures to the time of Ezra

¹ Exod. xxiii. 13. Dent. iv. 25.

² Isaiah xlii. 8.

The second day of the week they called Monday, from their usual custom of worshipping the moon on that day.

The third day of the week they called Tuesday, in honor of one of their idols, Tuisco.

The fourth day of the week was called Wednesday, from the appellation of Woden, another of their idols.

The fifth day of the week was called Thursday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

The sixth day of the week was termed Friday, from the name of Friga, an imaginary goddess, by them worshipped.

The seventh day they styled Saturday, as is supposed from Saturn, or Seater, by them then worshipped.¹

In the ages of popish superstition, not only the use of such heathenish names and customs was indulged, but also other unsound and unscriptural practices in religion were invented and introduced. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies, and sacrifices, embraced prevailing Christianity with selfish views; and labored early, with too much success, to find employment for themselves by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those which in their former state of heathenism they had been accustomed to. From this corrupt source sprang the popish sacrifice of the mass, the celebration of which at particular times, and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

Seeing, therefore, that these appellations and names of days, months, and times, are of an idolatrous or superstitious origin, contrary to the divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful friends and predecessors in the truth, for the sake of which they patiently endured many revilings; let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the gospel; nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and scriptural way of expression, thereby following the example of our worthy elders, and coming up in a noble and honorable testimony against these and all other remains of idolatry and superstition.

From the Meeting for Sufferings in London, the Sixth-day of the Seventh month, 1751.

"If the world seems cold to you

Kindle fires to warm it!

Let their comfort hide from view

Winters that deform it.

Hearts as frozen as your own

To that radiance gather;

You will soon forget to moan

"Ah! the cheerless weather."

¹ Vid. Versteegan, and Sheringham.

SCRIPTURE LESSON, No. 12.

THIRD MONTH 24, 1889.

BLIND BARTIMEUS.

GOLDEN TEXT.—Be of good cheer; rise, he calleth thee.

Mark 10: 49.

READ Mark 10: 46-52.

THE city of Jericho, the scene of the incident recorded in our present lesson, was one of the oldest cities of Palestine. It was of great extent and very populous when the army of Joshua encamped against it, and was the first great city of Canaan that the Israelites conquered. In the journey of Jesus to Jerusalem, this city lay in the route. When they were leaving Jericho, with the great multitude, who, like themselves, were on their way to the Feast, they passed a blind man sitting by the way-side begging.

When he heard, etc. When he was told that Jesus of Nazareth was in the company, the hope that he might heal his malady as he had done to so many of whom he had heard, inspired him to call aloud. It was his only opportunity, and he would not be quiet though he was rebuked, but cried out the more. Who of us would not do the same if our only hope for some coveted good was passing beyond our reach?

And Jesus stood still. He stopped that he might inquire into the need of the poor beggar, and give him relief. They who are near by speak encouraging words,—they tell him to rise, for "Jesus calls thee." How gladly he casts aside the beggar's garb, and hastens to be led to his deliverer, his helper.

It is not an alms in money that he petitions for; nobler thoughts had sprung up in his heart since the word went forth, "Jesus of Nazareth passeth by." If he can only be healed of his blindness, he will no longer beg for his daily bread; his own hand will supply every want, and as he receives what he so earnestly craves, he joins the glad multitude that he may return thanks to the God of his fathers in the holy city, and make the offering that is required.

The faith of Bartimeus was of a kind that may be a pattern for us. It first led him to cry out to Jesus, and when he heard the call to come, how quickly he cast aside everything that would hinder. His cloak impeded his progress, and he left it, that he might the sooner reach him through whom the healing power was to be granted. The Apostle, in his epistle to the Hebrews, has the same thought, 12: 1, 2: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame and hath sat down at the right hand of the throne of God."

Many of us who name the name of Christ fail of the good that might be ours, because we are not watchful,—we do not keep ourselves ready to respond, when the call comes to work, or it may be wait, for both are conditions that we must be willing to accept, if He so rules it.

One of the greatest stumbling blocks in mankind's advancement in the knowledge of spiritual truth is doubtless the natural, or material character

of the popular impression or understanding of spiritual matters. Thus heaven is generally considered as a place where the good go *after death*. In like manner God is given, more or less, a material character, as abiding in a place, and to be met only after mortal life is ended.

Such views were in no instance taught by Jesus, and are therefore not Christian, but are the relics of ancient forms of belief, which are, happily, passing away. The savage has his "happy hunting ground" which can be entered only after death, but in no expression or teaching did Jesus or the Apostles give grounds for the thought that heaven is located in space, to be entered after death, and that there the soul shall meet its God. On the other hand, the teaching of the New Testament is that "God is a spirit;" that "the kingdom of God is within you." The Scripture teaching is that the kingdom of heaven is not conditioned by space or time, but that it is the presence of the Divine Spirit in the human soul at any time and in any place. Jesus so kept his spirit in accord with the Divine Spirit, that the presence of the Father was always his, and he could declare, "I am not alone, because the Father is with me." Such will be the experience of all who seek the Divine presence in their own souls. To them prayer, or "the earnest petition," is the constant desire to be good, to be pure in heart, to be obedient to the Divine will as it may be revealed. It is not vociferous pleadings, not stated implorations, not formal addresses as to a Being afar off, but earnest, heartfelt longings to keep near unto our Father,—to put our trust in him and to follow his requirements.

Earnest prayer is thus unceasing, and its effect is to bring the life that is actuated thereby into a heavenly condition. An eminent minister has said, "We do not go to heaven at all, heaven comes to us." Perhaps this is the best practical test of "the earnest prayer," that to our lives and characters it brings the blessed result *that heaven comes to us*. Who has not sometimes experienced this blessed condition? "We stand on the threshold of heaven at every moment." Every little act of love, every determination to do that which we feel to be quite right, every effort to make more pure our lives, every desire to increase our trust in our Father's care, puts us at once in the presence of the Divine, and brings heaven into our souls.

"WHEN God lets loose an idea upon this planet we vainly set limits to its progress; and I believe that Gospel Temperance shall yet transform that inmost circle, the human heart, and in its widening sweep the circle of home and then society, and then, pushing its argument to the extreme conclusion, it shall permeate the widest circle of them all, and that is government."—*Frances E. Willard*.

"EVERY myth some truth doth hold.
Like the fabled sage of old,
Love, the cunning Alchemist,
Turns our leaden lives to gold."

KEEP thy spirit pure from worldly taint by the repellent strength of virtue.—*Bailey*.

For Friends' Intelligence and Journal.

THE EVOLUTION OF THE HOUSE.

WHEN the Arctic climate of the first glacial period had given place to the less rigorous temperature of the flooded Champlain; when the coal plants of the Carboniferous and the reptile of the Mesozoic had, like earlier types, passed away, leaving their history written on the rocks and in the coal fields; when the mammoth and the cave-bear were still roaming the plains of Europe and North America; then, if not earlier, man made his appearance upon both continents, and no sooner had he become well established than he began to erect for himself dwellings. These first rude attempts at architecture were as unlike the commodious and convenient habitations of to-day as their builders were unlike the graduate of a modern school of technology. Utility was at first the sole motive but as the aesthetic sense developed beauty as well as usefulness began to be considered.

"Cairns develop into magnificent temples; in place of caves with rude markings there arise at length galleries of paintings," says Herbert Spencer. Just what suggested to the primeval man his first notion of a building we can only surmise. If he happened to be an inhabitant of a forest country the shelter of overhanging boughs may have given to the "tool-using animal," as Carlyle calls man, his first idea of a hut covered with branches or bark; the dweller by the water side, shielding himself under the thickly growing rushes, could hardly avoid improving upon the shelter thus afforded by nature and weaving the rushes into a cover for his hut; the hunter of the plain utilized the skins of animals taken in the chase; while the primitive mountaineer, living in a natural cavern, bethought himself at last to build a cave from the loose rocks lying about.

The childhood of the Aryan race is involved in obscurity. We have few records of the slow steps by which our prehistoric ancestors climbed to civilization. Yet the scanty relics of primitive architecture which remain indicate a close resemblance between the savage progenitors of civilized races and the savages of to-day. The cave dweller was not confined to glacial times, but has his modern representative in the most degraded races of the present. Neither was the lake dweller, who built his house on piles and connected it with the land by a bridge, confined to a particular area or age, this mode of building having been suggested by similar conditions to peoples far remote from each other in time and space. In South America, Africa, and New Guinea, these dwellings are still found; Herodotus mentions the lake dwellings of ancient tribes; and the lakes of Austria, Hungary, and Switzerland abound in remains of such habitations.

So long as the primitive man remained a hunter his dwelling was of a temporary character; but when he learned to cultivate the soil he became more settled and built permanent abodes. The transition from the wandering to the settled state was well illustrated by the various tribes of American aborigines at the time of the discovery of the continent. Communism was a characteristic of the native North Americans and the bark covered frame of the roving

tribes, the "long house" of the partly horticultural Iroquois, and the terraced brick buildings of New Mexico exhibit alike a plan of architecture designed to accommodate a number of families.

If we leave that portion of mankind which has never made sufficient progress to have a written record of its civilization and turn to the earlier historical nations we shall find that domestic architecture was not highly developed. The mild climate in which these ancient people lived supplied little incentive to improvement in their houses; neither was their government favorable to anything which might increase the comfort of the masses. So it happened that while the common people of Egypt still lived in huts and the wealthier classes knew little of what we call comfort, the banks of the Nile became studded with stupendous temples guarded by long avenues of sphinxes, and with pyramids which commemorate the cruelty and tyranny of the kings whose tombs they were intended to form.

In the Tigris-Euphrates Valley it was much the same. The enamelled brick of Babylon, the sculptured alabaster of Assyria, the magnificent porticoes, pillars, and stairways, of Persia were all designed to add to the glory of the monarch rather than to increase the comfort of the people.

In Greece the people were for the state, and though this nation made some progress toward domestic comfort, their wealth and talent were chiefly expended on public buildings, and the unrivalled beauty of the Parthenon bears witness only to civic virtues, while the people had made as little progress toward the home building as they had toward the home life.

The Romans were more domestic. In the early days of the city the meals, the sacrifices, and all domestic transactions took place in the atrium, or main room, but as the people advanced the house grew and each room came to have its particular use. Luxury prevailed. Houses were cooled in summer and warmed in winter by pipes of hot or cold water and various other contrivances were introduced which added to the comfort and convenience of the inhabitants.

Meanwhile, farther to the north, a race was slowly developing which was to rule the civilized world. Two thousand years ago, our ancestors, the Teutons, lived in thatched log huts chinked with straw and lime. Rome fell a victim to these sturdy warriors, but her influence lived in her conquerors and from the ruins of the Empire sprang up the civilization which produced the Gothic architecture of Italy, England, and France. Western Europe became filled with stately edifices rich in spire and buttress and pointed arch and glittering with windows on which "The whole history of the Bible is written in the hues of the rainbow by the earnest hand of faith."

But while the leaders of the church were erecting these magnificent memorials to the Deity they forgot man and his needs, and still the people lived in darkness, and discomfort, and dirt.

"The reign of democracy has succeeded that of despotism," and to-day instead of building triumphal

arches, palaces, pyramids, and cathedrals we have comfortable homes. The hut has given place to the house of stone, brick, or wood. The open fire on the floor has been succeeded by various modern systems of heating. Instead of a hole in the roof for the escape of smoke we have chimneys, though this improvement did not come into use until the fourteenth century. The clay floor, strewn with rushes and covered with filth, has disappeared. By slow stages from mica or through oiled linen, horn, paper, and glass, the modern window has been reached. From the thatched roof we have advanced to slate, iron, and other recent improvements. The staircase became a prominent feature of interior architecture in Queen Elizabeth's time. Before that they climbed to the upper story by a ladder on the outside.

Let those who deplore the decline of architecture as an art look around at the vast improvement which our dwellings have undergone during the past few hundred years and they will cease to regret the utilitarian tendency of the age which gives us health and comfort instead of cathedrals.

ANNA L. NICHOLS.

VALUE OF A GREAT FAITH.

NOBLE living is the end for the accomplishment of which all religious agencies should be employed. And yet the tendency manifest in some quarters to relegate all theology to the realm of immaterial and unimportant things is to be deeply deplored. This for the reason that certain great faiths have much, very much, to do with forming the characters and shaping the lives of men. To ignore, or treat as of minor moment, so much of theology as teaches faith in God and a future life, is to stand directly in the way of all genuine religious effort. Let us admit that religion is a life and not a creed, that it is something to be lived and not merely something to be believed, and the question still remains, how can religion thus understood be best promoted? How can we best impart to our fellow men the highest motive, the deepest inspiration, leading them to noble living? Not, surely, by treating as indifferent matters, or even as non-essential, such great theological truths as the existence and attributes of God, and the certainty of a future life. For a confident faith in these doctrines has been in the past, and must be in the future, a power making for practical righteousness more potential than all other agencies combined. In all ages the men of noble and consecrated lives have been those who were moved by the inspiration of a great faith. By a great faith, I mean a faith in the great, the fundamental, the central, the essential things in religion; those things without which religion cannot exist. And since religion is right feelings and relations toward God as rightly apprehended, we must include theism at least as one of its indispensable elements. Such a great faith is, I repeat, the mainspring, the motive power, of the noblest living. I will not say it is the only inducement to such living, for I recognize the fact that a good life is better than a bad life, even if our present brief existence be the whole of it. I ask, however, why not seek the highest, and most powerful motives; why not invoke

everywhere and always the most potential influences; why not present to mankind the most convincing reasons, to lead the race toward righteousness? Surely the church can do no less. Surely religion demands all this, at our hands. And these higher and stronger motives must all take root in a great faith. That man who firmly believes that he is day by day forming a character, not merely for time, but for eternity, and who is also convinced that he is responsible to a Supreme Power in whom he lives and to whom he owes all that he is, and all that he is to be, will feel an infinite motive, an all-powerful inspiration, leading him irresistibly to high and noble living. Such a faith is the inexhaustible fountain from which must flow the ever-living streams of life and hope. The man of the church that is not permeated and inspired by it, is like an engine without steam, or like a flower without the sunshine, or like the electrical battery without the electricity.

I have been careful to speak only of our great faiths. There are many doctrines and dogmas that have been fastened upon Christianity which are foreign to it, as they are to all true religion. They are not important, except in the sense that they may be positively hurtful. They are not such beliefs as have to do with life. They furnish no great motive for right living. They are, therefore, to say the least, even if true, unimportant. We want so much of theology as is essential to the highest and best development of the religious nature in man, and we want no more. As belief in God is the chief agency in such development, let the church teach theism. As the highest motive for building the Christian character is found in the fact that life continues after the body is dead, let the Church teach immortality. As the religious nature is best developed and strengthened by its exercise, let the Church teach the duty of worship. With these great and inspiring faiths in God, in immortality, and in worship, plainly inscribed upon her banner, the Church may go on gloriously conquering and to conquer.—*Selected.*

YOKE-BEARING IN YOUTH.

THE *Christian Union* prints some resolutions adopted by the Board of Overseers of Harvard College. These tend to establish a stricter supervision of the students, and in view of the irregularities lately exposed by articles in the *North American Review*, ought to be welcomed by all lovers of good discipline for young men. Commenting upon this subject, this paper says:

What we parents want of a school, college, or university is not so much Greek, Latin, or mathematics, but the best possible preparation for life. Now life is not a happy-go-lucky affair. It is not possible for a man in life to disregard rules, to set for himself his own hours, to follow blindly his own impulses, and to make up for his folly at the end of three, six, or twelve months by cramming, with the aid of a tutor or a pony. And if a college habituates him to think he can get along by any such process as this, it is only preparing him for a bitter disappointment, or necessitating for him some very hard

schooling when he gets out of college. Two college ought not to be carried on upon kindergarten principles, nor even upon boarding-school principles. But neither should it be carried on upon the principle that you can do what you like and square up the accounts at the close of the year or the term. It should be adjusted as far as possible in such a way that the pressure applied will correspond to the pressure applied in life, and the accountability will be analogous to the accountability in life, and so the habits formed will be the habits needed for life.

Now, when the college graduate gets out into life he will find that it requires regular hours, and that its requirement is enforced by frequent roll-calls. If he goes into a commercial pursuit, he cannot go to the bank or the store when he likes; he must be on hand every day, and not only at the hour but in many cases at the minute. If he becomes a lawyer, he cannot be late at court without suffering a default, nor absent from his office without losing his clients. If he is a physician, sickness and death will not await his convenience. Even if he is a minister, he must be in his pulpit and at his weekly meeting with both promptitude and regularity; and if he attempts to provide for either by a process of cramming, he will find himself liable to be dismissed by his congregation before he had tried the experiment on them for a year.

How to adjust artificial requirements and accountings in a college or a university so as to approximate most nearly to the rational requirements and accountings of life is a difficult problem, and one which may well puzzle the most sagacious and experienced educator. It is probable that most colleges have made their systems too artificial and unyielding; but the problem is certainly not to be solved by abolishing them altogether. Young men are not apt to be prepared for the severe requirements of life by four years spent without any. It is not by turning the colt loose in the pasture to crop what he likes and canter where he pleases that he can be prepared for the harnessed and regular activities of useful living. It is well for a man that he bear the yoke in his youth.

PHILADELPHIA FIRST-DAY SCHOOL UNION.

PHILADELPHIA First-day School Union held its regular quarterly meeting on Sixth-day evening, 8th inst., and was well attended. Reports from various schools were quite encouraging especially that from Girard Avenue. It showed a membership of 240, with an average attendance of 170, the greater part of whom remained at meeting. A new feature of the Union is the participation of the various schools. Race St. school favored the Union with a poem entitled "Mind the Light," an essay on the life of John Woolman, and a class exercise which consisted of selections from the Scriptures. An interesting essay, which showed that the author had been much favored, was read by Isaac Roberts, of Norristown, by special request, with which general satisfaction was expressed. The meeting was the most satisfactory of any held for a long time.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, THIRD MONTH 16, 1889.

THE MINISTRY OF SORROW.

THERE is nothing in the whole range of circumstances embraced in "the warp and the woof" of human life, that so tests the faith and tries the soul of the Christian believer as the dispensation of sorrow; and only those that have reached a high position in the grace of subjecting the human will to the Divine will, can honestly assent to its being termed a ministry, which it most surely is when we come to judge it by the effects it has produced, from the day of the joyful advent of Jesus of Nazareth into a sin-stricken world, and his sorrowful exit therefrom.

Sorrow differs in kind and degree, and comes in some form, sooner or later, to everyone. Especially the grief caused by separation from loved ones in their departure from the material world to the world of spirit. Our human affections are so strong and we so realize the blessedness of the family relations, that when these are severed it is hard to submit to the inevitable, to see the justice in things we but little comprehend. In our finite weakness we cannot grasp the greatness of the infinite mind or the laws regarding matter, and we cry aloud in our anguish, at first into what seems but nothingness. Then begins the blessed ministry of sorrow. He who "is never so far off, as even to be near" impresses us from within, where He loves to abide, though we may not know of the abiding, and we feel, if we try to keep in check the rebellious spirit, a little uprising of faith and, finally, a peace enters the heart that may exceed any joy in outward things we have hitherto known; but it will be a peace and a trust in a Power so great yet so gentle and loving, so far away and yet so near, that the assurance comes that all is well and that sometime ours will be the enlarged vision to behold the justice in His decrees that now lie hidden in mystery.

How constantly we have the testimony of those persons who having passed through great sorrow, have been so impressed by it that nothing would induce them to part with the experience gained therefrom. They knew of a sustaining Power that never before had been realized and the ministrations of a love that must be felt to be comprehended. To such are applicable the glowing words of the ancient prophet: "Fear not, for I have redeemed thee; I

have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God." And in our modern times the same spiritual power has inspired writers to voice their impressions of the peace brought about by this ministry of sorrow:

"For, on earth or in heaven, to true hearts is given

One quiet abode;

One mighty arm guards them, one blessing rewards them,—

The presence of God!

The stars in declining fail not in their shining,

Through daylight's increase:

They who pass on before us leave dawn breaking o'er us,
Lighting up, through death's grating our chamber of waiting,

Our chamber called Peace."

MARRIAGES.

ROBERTS—THOMAS.—At the home of the bride, Cheyney, Delaware county, Pa., on Third month 8th, 1889, by the order of Friends, and under care of Goshen Monthly Meeting, Horace Roberts, son of Emmor and Martha L. Roberts, of Moorestown, N. J., and Emma E., daughter of J. Preston and Elizabeth C. Thomas.

DEATHS.

CHANDLER.—In Kennett Square, Pa., Second month 7th, 1889, Joseph P. Chandler, in his 67th year; a member of Kennett Monthly Meeting.

CHEW.—In Moulton, N. J., Second month 21st, 1889, S. Lillie, daughter of Charles B. and Lydia S. Chew, in her 18th year.

DARLINGTON.—At his home, in West Marlborough, Chester county, Pa., on Third month 6th, 1889, Richard Darlington, in the 92d year of his age.

Thus has ended a long life of usefulness, clouded but for a few years towards its close by feebleness of intellect, the result of an injury from a fall on his head. Many remembering the genial, kindly Friend,—for he was one of the true type,—will love to recall the hospitality of his home so frankly extended, and the intelligent interest he manifested in all the affairs of life. Especially in matters of education his services were invaluable, for having been a teacher in early life he appreciated its importance, and ever labored to advance the intellectual as well as the material interests of the community, enlisting also in humanitarian work. Possessed of a vigorous mind, he was an earnest thinker, and one who very emphatically could be said to have the "courage of his convictions."

To his own Religious Society he gave most faithful adherence, taking an active part in all business meetings, as well as punctually attending those held for worship. He served many years as elder and held various other positions of importance in our Society. Gathered to his heavenly home he leaves to children, grandchildren, and great-grandchildren, the example of one steadfast and true, untrammelled by the conventionalities of society, yet manifesting in his own character a high standard of kindness and integrity.

DICKINSON.—Suddenly, Third month 8th, 1889, Elizabeth E., widow of Charles Dickinson, in her 75th year.

HARVEY.—At Chester, Pa., Third month 3d, 1889, Dr. Ellwood Harvey, in his 69th year.

KING.—In West Philadelphia, Third month 2d, 1889, Lizzie H., wife of Alfred King, in her 53d year. Interment at Little Britain, Pa.

MARTIN.—At his residence near Coatesville, Pa., Second month 20th, 1889, Thomas Martin, in his 90th year; a frequent attendant of Fallowfield Meeting.

He expressed near his close "All is peace."

SHOTWELL.—At Rahway, N. J., Seventh-day, Third month 9th, 1889, Margaret G., widow of Henry R. Shotwell, in the 81st year of her age; a valued member of Rahway and Plainfield Monthly Meeting. Her long and painful illness was borne in the unselfish, uncomplaining spirit that was characteristic of her through life.

STACKHOUSE.—Third month 3d, 1889, Hannah H., widow of Charles Stackhouse of Horsham, in her 85th year.

TEAS.—At his residence, Horsham, Pa., on Sixth-day, Third month 9th, 1889, George S. Teas, in the 57th year of his age.

In the removal of this Friend, his family, our Religious Society and the community have lost a valuable member; a man of sterling integrity, great energy, and excellent business qualities. His religion was strikingly exemplified in his life of benevolence and usefulness. He was clerk of Horsham Monthly Meeting, and an overseer. His judgment and counsel were sought by many, particularly by the poor, who always had his kind sympathy.

His funeral took place on Third-day, the 12th inst., at Upper Dublin meeting-house, where a large concourse of friends, relatives, and neighbors assembled in and around the house and a solemn meeting was held. Testimonies were born by David Newport, Ellison Newport, Henry T. Child, and Franklin T. Haines. H. T. C.

TYSON.—On Second-day, Third month 4th, 1889, Mary B., widow of Jacob P. Tyson, aged 75. Funeral from Abington Meeting-house.

WOOD.—Suddenly, Third month 7th, 1889, Albert W., son of John and Sidney K. Wood, of Torresdale, Philadelphia, aged 22 years.

EDUCATIONAL CONFERENCE.

THE third and last educational conference was held at Race street meeting-house, (Philadelphia), on Seventh day, 9th inst., when a large number of people, mostly teachers and those interested in education in our Society, were assembled. The first subject for consideration was Primary Teaching of Reading. Frances Haines read a paper upon this subject, some extracts from which will be printed.

Prof. Moon of the National School of Elocution spoke upon Reading in higher grades. He said that good reading is the power to impress thoughts upon the hearer; it is to impress, not express. The reader stands between two powers, the audience and the thought, and his office is to convey the thought to the audience in the most impressive manner. Much bad reading results from an incorrect relation between reader and audience.

The subject matter selected should be on the plane of the reader's thought, that he may give expression to the author's ideas as though they were his own. There should be no difference between

reading and speaking, or in other words the reader should aim at conversational directness, and his study must be to master this power. There is a sympathy which comes back to a speaker from his audience, and this is a source of power; it is like the relation of the clouds and sun to the earth, what it draws it gives back in gentle showers or in thunder and lightning.

The student of reading must be critical of his own efforts. He must know what he wants to do, and though he fail many times, it is possible for him to reach his high ideal. Everybody uses conversational directness except when he reads, then his expression becomes formal and meaningless.

The sentiment of the selection begets what we may call the *color* of the voice, and there must be a proper relation between the sentiment and the expression.

The speaker here gave some short readings illustrating the pathetic, the humorous, and the solemn. There is a mechanical perfection in reading which he would abolish by teaching his pupil to utter with the directness of conversation the thoughts of the author. A. C. Dorland thought that if the natural expression of the home and school room were correct it would be very helpful in expressing the thoughts of others, therefore teachers should insist upon a correct manner of answering in all recitations.

Professor Moon thought that children are very susceptible to such influences, they copy the voice and the manner of expression of their elders. A great point is gained when a child gives a natural expression in reading. A friend asked how self-consciousness in a child can be overcome.

Prof. Moon replied that the child's mind should be so completely filled with the thoughts of the author that there is no room for self-consciousness.

Professor Bachelor said the book should not be an artificial barrier between the speaker and the audience. While he agreed that a true reader must impress his audience, he also thought it most important that he learn to *express* himself sufficiently to reach his audience. Vocal culture gives him control of his voice, and the voice gives expression to changing emotions. Criticism by the class, he said, ought to mean picking out the good as well as the bad; if this were so, children would welcome it.

After a ten minutes' recess Professor Sayre of the Manual Training School read a very interesting paper upon the course of instruction in the school. It is not a trades' school, but the aim is to instruct the boys in the principles which underlie all trades.

Though it was after one o'clock when Professor Sayre closed his very interesting remarks, some discussion was entered upon with regard to the value of manual training, all agreeing that the apprentice system being out of date the boys must have some opportunity to learn the use of tools, and this can be acquired side by side with their literary education. Sewing as a school exercise has been revived for the girls, and in some cities they are taught the use of light tools.

There was thought to be a need of some manual training in the classes following the Kindergarten.

Altogether the conference was a very interesting and instructive one, and the Yearly Meeting's Committee on Education, has done good work in affording an opportunity for the public consideration of these vital questions involved in the training of our children. Teachers must certainly feel an increased love for their profession as they unite so pleasantly in the search for the best methods of instructing their classes. And the delightful social intercourse afforded by these meetings will by some be long remembered.

EDUCATIONAL.

PRIMARY READING.¹

Or the three methods used in teaching beginners,—the Phonetic, Word, and Alphabetic,—I found it best for myself, that I could obtain better results, not to adopt any one exclusively but to combine all. Prof. Emerson White, in his work on Pedagogy, gives an excellent idea of this, in what he terms the Union Method. Although we find many able educational writers advocating one to the entire exclusion of the other, the alphabet, or a-b-c method, has fallen into almost entire disuse, superseded by the other two mentioned. Nevertheless I believe that children should be taught the alphabet in order, not at the beginning by any means, but later when the characters are all previously well known in familiar words. In class K. the baby class of the school, the first lesson and sometimes the second and even third consists of a story about some familiar thing, endeavoring to get from the little ones what they already know. Becoming better acquainted, eager questions are asked, and I am treated in turn to each separate fund of knowledge stored up in the busy little minds: so I have tested my bearings and am ready to begin.

The difficulties which present themselves at this stage certainly call forth the possibilities of the teacher. It is wonderful how children will differ in regard to the faculty of observation, while of the same age or very near it, and under, seemingly, the same conditions of life. To meet these exigencies I endeavor to have my objects and words not so easy and familiar that the brightest will despise them, nor so difficult that the slower members of the class will become discouraged at the outset, where all should be made as encouraging and bright as possible. For example: I bring into the class a boy's hat; we talk about it, the form, color, compare it with others seen, etc. I then write the word *hat* on the black-board,—do not print it, as I do not approve of children learning to print, cannot see any advantage gained thereby, it is very apt to spoil their hand-writing in the future, and the two forms, script and print, confuse them in the attempt to form both. It takes a comparatively short time for them to become familiar with the written word. The next lesson, probably a color, is taught—one that is conspicuous in the classroom, black, for instance. We now have on the board *black hat*.

I do not confine myself to words of three letters, but vary with words of five or six, only the object

and word which it represents must be familiar. Very soon in the course of our little talks follow the words "is" and "my." I say to them "my hat is black, what color is thine?" The reply usually is very satisfactory; if not, I continue until it is so, and the sentence reads, "My hat is black." It requires so little to make a child happy, and the fact of reading writing seems to fill the little hearts with unbounded delight. I continue this way for about one month, one lesson each day, although it would be greatly to the children's advantage if two lessons of a short period each could be given every day. When the change is made from script to print, I place the chart before them with the printed words which have been previously learned in script. It is astonishing how quickly they will become familiar with them. I next introduce the sounds of these words, we talk of the names of the letters, etc. So we continue: first script, then print; the sounds and names of letters forming a part of every lesson. By the first of the year they have some hundred or more words in their vocabulary, and are ready for the First Reader.

VOCAL DRILL.

After the great benefit I have derived physically from the system of vocal culture as taught by Julia A. Orum, I feel the added importance of beginning this training early in the child's life. The development which results from the abdominal, diaphragmatic, or natural type of respiration, is uniform, strengthening the whole trunk, calling for full free expansion of the lungs and removing all strain from the delicate muscular structure of the throat. We do this by distributing the strain on the stronger external muscles of the body; that this is correct, we need only notice the respiration of an infant or little child. To aid in the accomplishment of this purpose I have our vocal drill, which only lasts some two or three minutes, as humorous, and happy as possible, that the children shall enjoy it and ask for a repetition. For instance, we take the vowel *o*, to illustrate joy, sorrow, pain, surprise, etc.; besides yielding variety of tone which always brings a rich increase to the reading lesson, it is rare fun for the children.

Then, again, we take up short simple sentences, embracing more fully these various emotions, the different calls, etc. The importance of the vowel as the element of sound that makes the word, I dwell upon early in the lesson; I frequently speak of it as the voice sound. For example, in the words *fat*, *far*, *old*, comparison is made of the relative importance of sound, of vowel and consonant; and, again, of sound suiting sense, as far away, come quickly. The children very soon catch the idea, and with their pliable, fresh voices require only guidance. If I find a child defective in a final letter,—*t* or *d* for instance,—I have him give me a full, clear vowel sound with the deficient consonant, as *ä—t*, *ä—d*. I also have him repeat a series of words ending in *st* and *sts*, as *nests*, *tests*, etc., words beginning with *wh*, *where*, *while*, etc. Speaking through too contracted an opening in the mouth renders utterance indistinct; to correct this fault I have sometimes taken in class a silver

¹ An Essay read by Frances Haines, at the Educational Conference, Philadelphia, Third month 9th.

quarter and required the child to hold it between his teeth a moment or two during the vocal drill, or to place two fingers close together and insert, and hold them in the same manner. I try always to correct these individual defects as they come under my notice during the reading lesson. Teach the articles as belonging to the word that follows, never separately—being careful to give the full sound the before words beginning with vowels. I have had great difficulty in this direction with several pupils who have come to us from schools outside; with one little boy especially who persists in saying *ah* with decided emphasis,—“I saw *ah* man go down *ah* street.” The little fellow is struggling to overcome it, but the habit is so ingrained that I feel he will not drop it easily.

POSITION.

When I place the book in the child's left hand, I show him how easy it is, with the right hand free to turn the pages if necessary; also I see that the left foot be a little in advance, with toes of both feet slightly turned out, that the body be in a perfectly straight, easy position. The distance at which the book should be held is given at the same time. I illustrate how muffled the sound is if held too close, besides we like to see the face as well as hear the voice, either in reader or speaker. The erect position is insisted upon; here we have a little talk on breathing—our lungs, what they do for us; we must do all we can to strengthen them by keeping our shoulders well thrown back, etc.,—in short make them feel that position is a part of the lesson. Little children are so curious, so eager with the “why,” that if you give them a reason, something they can understand, and appreciate,—besides the trite “it is proper and right to do so,”—they will be very apt to remember and improve.

ANALYSIS.

I fully believe that a child of seven years may be taught to express thought, read with as much expression from the First Reader, as at a much later period he does from the Fourth Reader. Keep the idea always before the child's mind; let him drop his book, talk with him about it, impress upon him that reading is only talking, that he is telling a pretty story; in time he will appreciate and understand fully, then reading will be a delight, it will mean something, for back of the words the thought lies full and clear, ready to be expressed. I am frequently surprised at the rapid growth in this direction, especially noticeable in Class I, where they call it “picking out the thought,” and in which they manifest a great deal of pleasure. We take a paragraph and discuss it; the most important words, what they mean, their relation to the other words, etc. Not only is the analytical faculty developed, but it necessarily calls for naturalness of tone, one of the great essentials of all good reading.

PREPARED AND UNPREPARED LESSONS.

If a lesson is to be prepared at home, before dismissal give the class some instruction in regard to this preparation: the new words must be searched out and pronounced,—this pronunciation from the

very beginning should be perfectly correct and distinct,—and if they are recited in concert, only clear, natural tones should be used, free from drawl and disagreeable sounds; their meanings should be fully understood, that they may readily use them in conversation. The knowledge gained through the different means of acquiring the lesson is of more real value than that which is contained in the simple reading lesson itself. I remember once telling a class of little ones who, in the beginning of the school year were having some trouble with the expression, to pretend that the chairs, table, pictures, etc., in the room where they were preparing their lesson, were listening to the pretty thoughts they were bringing out, and that they would not understand them if they did not talk their stories in bright clear tones. A very hearty, happy laugh responded, but the suggestion had its effect; for I was informed afterwards, confidentially, “it was such fun to talk to tables and chairs.” But it amounted to more than fun for myself in the added improvement which was very soon evident in the class.

It grows clearer to me every day in the school room, that the children want so little from books that to be successful we must be original in our methods; must draw our illustrations from their free, untrammelled, every-day life with as much of humor and brightness as shall strike the happy little minds and hearts, that it shall be stored up for future use in years to come. With this preparation there is no danger of the child's reading through spelling; all the punctuation points have been previously taught, new words are known both as regards pronunciation and meaning, and only the expression is left for the home-work; and the very fact of having something to do for himself, by himself, is an incentive to an intelligent child, as future results will testify. Again, the recognition of words at sight while comparatively easy for some, is often very difficult for others who may be even better students than the more fluent readers, but who, becoming embarrassed and confused, stumble through the reading lesson which if a few minutes had been granted them, would have been acquitted in a far different manner. It is not my intention to depreciate the importance of reading at sight. I know it is of great value to the child. It is my custom to alternate—a prepared lesson one day, the next a reading at sight—and the latter part of the school year is devoted almost entirely to sight-reading.

CRITICISM.

While the best criticism necessarily comes from the teacher, still it has been my experience that children trained to criticise, capable of expressing themselves clearly in regard to the manner of reading of their associate class-mates, always reap a benefit themselves in their own reading. By appointing one or two critics during a lesson, each to give one criticism on every reading under the watchful guidance of the teacher, besides adding life to the lesson, a teacher prevents all that promiscuous calling out, which so disorders a class, oftentimes doing more harm than good. This effort to criticise calls for some command of language, even from a very little child; and

however simple it may be, if it be correct and to the point, it adds just that much to the child's knowledge. The spirit of criticism should be kindly; for even little tongues can be sharp sometimes, and we know little hearts feel very keenly; but if in the beginning this is curbed with decided firmness, but gently, it will soon vanish.

[Conclusion to follow.]

SWARTHMORE NOTES.

ISAIAH V. WILLIAMSON, of Philadelphia, whose death occurred on Fifth-day last, had been a liberal giver to the college. He endowed the Professorship of Engineering last year and had given various amounts at other times. President Magill made fitting remarks upon his death in the morning collection for religious exercises on Seventh-day. His will, which was admitted to probate on the 11th inst., leaves a further bequest of \$25,000 to the College, to go into the general endowment fund.

—A committee of twenty-one from the Board of Managers, Faculty, Alumni, and Senior class has been appointed for the consideration of the celebration of the twentieth anniversary of the founding of the College. A number of plans have been suggested for the Bi-decennial, as it is called, but no definite arrangements have as yet been made.

—The new athletic rules which have recently been adopted here have received a great deal of favorable comment. The rules are calculated to raise the standard of Swarthmore athletics both on the college grounds and on other fields, as now no entries in any sports will be permitted except by persons who have attained a fair standard.

—*The Halcyon*, the college annual, has gone to press and will appear about the middle of next month. The class of '90 expect that it will be the best in the history of the college.

—The contest for *The Phoenix* oratorical prizes will be held on Sixth-day, the 22nd inst.

—The Athletic Association will hereafter award medals to all persons, other than those winning first and second places, who reach ascertain standard of excellence. The medals will be bronze, while first place secures a gold medal, and second place a silver one.

IN MEMORIAM.

E. S. J.

ONE quiet, cheering presence is no more

With us on earth. But in their upward flight
Such sweet and healthful spirits, heaven's door

In passing through, a moment leave ajar,
That down on us may gleam the blessed light.

And if in such a transient glimpse, so fair

The spirit world of God shall seem to be,
What charms unspeakable, what wonders rare,

What varied loveliness must cluster there,

What wealth of love and truth we yet shall see!

"Nay, fear not for your loved ones," saith a voice,

"Nor mourn uncomfited. Thus much I tell:—

All silence is not death; ye should rejoice

That all who die forever with Me dwell;

For I am, in the silence. All is well."

A. L. D.

THE OLD FRIENDS.

WHERE are they scattered now,

The old, old friends?

One made her dwelling where the maples glow,
And mighty streams through solemn forest flow
But never from the pine-crowned land of snow
A message sends.

Some meet me oft amid

Life's common ways;

And then perchance a word or smile declares
That warm hearts throb beneath their load of cares;
For love grows on, like wheat among the tares,
Till harvest days.

"But some have fall'n asleep;"

The words are sweet!

O friends at rest beneath the blessed sod,
My feet still tread the weary way ye trod
Ere yet your loving souls went back to God!

When shall we meet?

O thou, Divinest Friend,

When shall it be

That I may know them in their garments white,
And see them with a new and clearer sight,
Mine old familiar friends—made fair and bright,
Like unto Thee?

—Sarah Doudney.

For Friends' Intelligencer and Journal.

FROM MONTEREY, CALIFORNIA.

As I sit writing by the spacious window of my apartment in this great caravansary, and breathe the fragrant spicy odors, as from "Araby the blest," wafted from gardens of the rarest exotics, and listen to the songs of birds, in the paradise of eternal spring, I can scarcely realize that it is mid-winter by the almanac, and that Old Boreas is holding high carnival away across the continent on the shores of the sister ocean.

This is Monterey, one of the famous seaside resorts of this wonderful flowery land, and the hotel referred to, the Del Monte, whose doors swing open to health and pleasure seekers from January to December.

No pen-picture can do justice to the surroundings. Glimpses caught here and there upon the sensitive paper inside the camera can give at best but a faint idea of the reality.

Leaving San Francisco, we ran southward some one hundred and twenty-five miles to reach here. Our course lay through the beautiful valley of Santa Clara, closed in by the coast range of formidable foot hills. The scene all along appeared as one in the June of eastern lands. Ploughs were plunging through the mellow earth, turning the green sod; great fields were already covered with the fresh young grain. Gardens of vegetables, laid out in the straightest of rows, or in terraces along the western slopes, looked inviting, with their contents ready to be gathered for the table. Other fields were so carefully cultivated, so free of all weeds, that they appeared as if swept and then thoroughly combed. Here and there, over the level stretches, were the native live oaks, just as artistic nature had grouped them. Thanks to the appreciation of the Califor-

nians, they do not ruthlessly fell their trees, and the grateful, plentiful crops spring up and grow in the shadow of their overhanging branches.

I wonder as I look out, if one would not weary of this ever present summer and spring? We are creatures to whom variety and change are as necessary as the air we breathe. Would there not be longings for the glorious tints of autumn, the solemnity of falling leaves, for the crisp morning air to tingle our cheeks, and even for the wintry winds and the soft white mantle of beautiful snow?

We whisk through thriving little towns on our way; the houses, as is the custom in California, are painted white, and shadowed by the tall fringed eucalyptus trees. Here and there are parks near the roadside, with their luxuriant growths of palms and semi-tropical trees, hemmed in by green banks of cypress. Now and then we catch a glimpse of white sails of ships to our left in the outstretched arms of the bay.

Santa Clara and San José (San Ho-sa) are the two important towns of the valley. A few miles after leaving the latter, and just as the setting sun is casting a soft, roseate hue over the hills to the east, the round white dome of the Lick Observatory gleams from the summit of Mt. Hamilton. It is fourteen miles away in a direct line, in latitude $37^{\circ} 25'$, and 4,448 feet high. The site was selected for the astronomical observatory which was endowed with the sum of \$700,000 by the will of James Lick who died in 1876. After Mr. Lick announced his intention of endowing an observatory to be established on a mountain top, the French government established one on the Pic du Midi, and the Italian government one on Mt. Etna.

We reach the Hotel Del Monte, as we did the Raymond in March last, under cover of night, and lie down to rest, with the swash of the low surf sounding in our ears. The original Del Monte was burned some two years ago, and this enormous pile, erected above its ashes, was completed just one year ago. Its interior is after the most modern and improved plan, and its appointments are luxurious in the extreme. It is noted for the perfect cleanliness in which it is constantly kept. It is told of a guest who came bustling into the office one morning gruffly demanding his bill and surprising the clerk by the remark that things did not exactly suit him, and he was going to depart. When the cause was demanded by the astonished clerk, the reply was, that a fly speck had been discovered upon the railing as he descended the stairway!

This extensive building with its imposing front, and several annexes, will accommodate seven hundred and fifty guests.

It is situated near the eastern edge of a natural park containing about two hundred acres, some eighteen or twenty of which form the pleasure grounds, and are in the hands of the landscape gardener who has exercised his every gift in laying them out in the most artistic designs. Other lands have been laid under contribution for the finest and most rare of tropical trees and plants, many imported from Australia, Africa, New Zealand, and other coun-

tries. The garden of each is "a joy forever," containing eighty varieties of the most odd and curious growths. Beneath these, and the tall, white plumes of the pampas grass are beds of rare plants and brilliant flowers, which are native to no other than a sunny clime. It is said that in no other place in the world is there such a collection of an equal number of varieties grown in the open air. Here the lovers of Nature may wander for a whole day, through ever varying and changeful scenes and still find new beauty wherever each diverging path may lead. In his course, he will pass under gigantic old pine trees, into the deep shadows of the live oaks reaching out overhead their grotesque branches, twining and intertwinning into a veritable roof-tree; he may enter the cypress maze, with its intricate labyrinths ever misleading him from the central goal. If he gets out again, he will take one of the inviting shady walks that lead into hitherto undiscovered gardens of choice roses—and on into others of exquisite flowers, hid away, for a delightful surprise.

Walking down to the quaint old town of Monterey, we came across a convenient Jehu who dumped us into his ambulance and drove us the usual round of sight seeing. First, to the old Mission Church, built about one hundred years ago. We jumped out and entered, obeying the injunction printed and hung on the sides of the church: "If you do not believe, keep silent." The interior is anything but inviting, the attraction being its antiquity. The altar is bedecked with bunches of gay paper flowers, tall candles are grouped about a most pitiable looking figure of Jesus upon the cross, and pictures of saints, hung on the damp, musty walls. We do not linger long in such an atmosphere. The walk leading to the church is paved with the dissected vertebrae of whales, and the bleached jaw bones of a whale form the posts of the gateway.

The old Block-House and Custom House, built of adobe, were pointed out to us, also a dilapidated looking building, once the headquarters of General Fremont. On an elevation close to the Bay are the battered remains of the old Mexican and English forts, and on the banks of a little stream pouring into the Inlet is erected a huge cross, with the date, June 3d, 1770.

In the month of December, 1602, says the Del Monte *Waver*, Don Sebastian Vizcayno, acting under the instructions of Philip III., of Spain, sailed into the placid waters of what is now known as Monterey bay, and landing with two priests and a number of soldiers, took possession of the country in the name of his royal master. A cross was erected by Vizcayno, and religious ceremonies were performed at an improvised altar, beneath the gracious protection of an umbrageous oak. This oak, though ragged and bent, and almost bereft of its branches, still stands an old land mark.

Monterey is delightfully situated on hills sloping to the water's edge, with a grand ocean outlook across the Bay. In earlier days it was the most important shipping point along the coast. The remains of old whaling stations are yet to be seen. In the tumbled down buildings are huge black tanks falling

to pieces, once used for rendering the blubber into oil. Here was the capital of the Territory, previous to the American conquest, and here the authority of the United States was first established, July 7th, 1846.

A charming drive of about five miles brings us to San Carlos, or Carmel Mission, at the head of the little Bay of Carmel. This mission was one of four established toward the end of the 18th Century by Padre Juanapera Serra, this one being founded in 1770. In the church-yard lie the remains of the venerable old priest, who was borne in Malorca, Spain, and died in this country in 1784. The iron grated door of the church was opened by a little Portuguese boy, who demanded a dime apiece before we could enter the enclosure, with its uninviting ground floor, and air of dreary desolation. These missions are losing their charm of antiquity and ancient style of architecture by undergoing a modern restoration. Its exterior is modeled after the old Spanish style, with its twin bell towers and mound-shaped roof, the facsimile of the Syrian Mt. Carmel. After making a picture of the old ruin, we drove through lovely green pasture lands and up steep rocky slopes, until from an elevated position we looked down upon the Bay of Carmel. The wind is blowing stiffly, and the sea rolls heavily; great waves some twenty feet high rear up to their utmost, poise for a moment, disclosing an intense green, then pour a long line of white foam, breaking with an awful thunder over the black rocks jutting out of the sea, and die away in gentle ripples on the sandy beach.

No one should visit California without coming to Monterey, and no one should see Monterey, and have the misfortune to miss the seventeen-mile drive, which takes you up the Bluffs through Pacific Grove. This "Christian Seaside" forms a permanent campground, where hundreds of people spend months of every summer in tents and lodging houses. The retreat had its origin in a Methodist camp-meeting. The participants were so well pleased with their first experience there, that they formed an association, obtained control of the land, and made arrangements to spend some months there every summer.

The property is now owned by the Pacific Improvement Company, which pursues the same general policy as that originally adopted for the Evangelical Association, and the "moral and prudential" management is still subject to a board of clerical managers. We drove through this Grove for several miles, the road overhung by pines and live oaks with long, graceful moss suspended from the branches, and beds of ferns underneath. Here and there we catch glimpses of the ocean, and finally emerge into open daylight, and look over the blue Pacific shading off to a level line against the white sky. Not a ship breaks the line of monotony, not a cloud trails its shadow over the deep. We drive up the steep cliffs overhanging the shore, the artist unloads his photographing outfit, and goes to work, while we clamber down to the sandy beach where the waves cast up beautiful shells and sea mosses. Out a short distance, black rocks in great masses are piled up and on them are perched a vari-

ety of water fowl,—pelicans, wild geese, ducks, and sea gulls; bellowing seals, black, and of a greenish color, have floundered up the rugged sides and lie basking in the sun.

These denizens of the land and sea watch us calmly from a safe distance.

Cypress trees of enormous growth, resembling, as I imagine, the Cedars of Lebanon, are just here on the coast, standing as grim monuments to the buried ages, storm-swept for hundreds of years, their furrowed trunks bending inward, away from the seas. "Botanists and tree lovers," says Dr. Asa Gray, "have a special interest in cypresses, macrocarpa and Pinus insignis, on account of their very restricted habitat, and for their value as ornamental trees."

The first, the Monterey pine, is known in the wild state, only on the oceanic edge of the notable coniferous grove, which extends a few miles between the Bay of Monterey and the narrow Inlet of Carmel. The large cypress trees of Monterey grove, most picturesque in character and position, are only a dozen or two in number. They are confined to the rocky and wind-beaten headland of the immediate shore. In view of their precarious position, it was gratifying to find at certain points that a goodly number of thrifty young trees were successfully competing with the pines, a short distance inland, yet hemmed in between the slowly encroaching ocean on one hand, and the forest of pines on the other, and the future of the unique tree is certainly very precarious.

Our route homeward leads us away from an ocean view, but down by the edge of leafy woodlands, into little valleys, through which are blowing the salt sea breezes,—by tiny sheets of water left by the retreating tide, and once we catch sight of the Bay of Carmel as the yellow light of the setting sun is flooding the waters, and then we plunge into the piny grove again.

Soon we run across a Chinese village. We recognize it by the reds, and blues and yellows,—bits of gaudy coloring that light up the dingy huts and tents that are built close to the edge of a little inlet jutting up into the silent woods. These are the "Toilers of the sea," who earn their rice and roast pig by dint of fishing, and gathering shells to beguile travelers like ourselves. And who could resist the importunities of a small Chinese maiden, clad in her gown of royal purple, red silk trousers, and an indescribable head gear made up of ribbons and flowers, and with the tiniest of feet encased in embroidered shoes? She approaches our carriage, reaching up to us specimens of her wares, and modestly says, "One shell five cents, one big shell ten cents," in the purest English. Some of these shells are arranged on the mantel in our room.

Only one week with such surroundings! The last day of all, the Sabbath, we seek no place for worship, save "God's first temples:" what place could there be more fitting for Divine adoration, for the soul's stillness, that it might realize in the full sense God's wisdom, and goodness, and love, than here beneath these venerable trees, and in the midst of His wonderful creation? What need we here—or elsewhere, indeed—for strains of music save that of the joyous

birds, to accompany our most sincere and worshipful heart songs?

But our time for "Adios" has come, and we must give place to others who seek this favored land.

Second month 3. EMILIE PAINTER JACKSON.

"MAUMMA": A SKETCH OF THE SOUTH BEFORE THE WAR.

(Concluded.)

The gentleman who, as a friend of their mother, had given them a home, was a widower with one son, a youth of perhaps eighteen. Neither was at home, except at meal-time and bed-time, leaving the conduct of household affairs almost entirely to their domestics. Long years without a mistress these, as may be supposed, were of the most "upper-handed sort" as negroes say. Conceive one trained to thrifty, methodical ways brought into contact with such a set! They, on their part, eyed with suspicion a specimen of their race so unknown to them.

"It frets me sore, daughter!" said "Mamma" to me, the confidant of her cares. "Yet I don't know what I can do. They abuse the good man's kindness and waste his stores, but I can't prevent it. They are real sassy to the children, who, not being used to ill-mannered niggers, can't abide 'em, and that keeps me worried lest some day they'll out with their goings on to grandpa; particular little Connie, who is his pet; and that would be so upsetting to the old gentleman. Only last night when he asked her 'how she liked Charleston?' she said, 'very well, but there was some things it could take pattern in by the West.' 'And what's that?' says he. 'Why, in manners,' says she. 'Say you so, gypsy? What fault have you to find with the manners of a Charleston gentleman?—and few enough you could have seen as yet but me, and what is the matter with me?' 'O, not you, Grandpa.' 'Well, what Charleston gentleman should take pattern by your Prairie chaps?' 'I don't mean gentlemen; I never said the word. I mean your Charleston niggers;' which gave me such a scare I called her to come quick to me, so he might not ask her more. Then they wrangle together, those niggers, and use such words as make the girls wonder, never having heard them, and me ashamed of my own color. All I can do is to keep the poor children up stairs as much as I can, though its not healthy to shut 'em in doors."

Nor was this her only trial. Mr. S. could scarcely spare more than enough to educate his girls, and it was as much as she could do to keep them neatly dressed with the little money he could furnish for this purpose. On more than one occasion I discovered that she was trying to supply the deficiency out of her own savings. Her alacrity and neat-handedness were wonderful to me. I knew that she did all their washing and mending with her own hands, because one day on her going from my house she had begged me to let her "do up" my laces and fine things, as it would be "no trouble at all."

"Not to one so rheumatic?"

"Well, they are trifles."

"You see, Miss Mary," said Isabel, "she will not pay for our washing, because she says the people

charge too much, and do it so badly, and she loves to do up things nicely; and you may as well give up to her, she's so persisting!"

By-and-by an anxiety from another source crept in to harass that loyal heart. As usual she took her chances while the "children" were at school to trudge down town to me for advice.

"It's about letting them stay down stairs with Master E. after tea. He never used to be in till bed-time when first we came. But here lately, he comes in to their tea, and doesn't go out again."

"Is he not a well-behaved lad?"

"He is quite a young man now, daughter. There's naught against him so far's I know. But he 'tices them into games and treats them like little girls. 'Tis all well enough with little Connie, and maybe even Miss Jessie. But I doubt my mistress would have been vexed to think of Miss Isabel being drawn into such boisterous games. Poor, dear child she sees no harm,—how should she used only to romping with her sisters on them wild pararies, and only a poor servant woman like me to set her right? So when I tell her she is too big to let a young gentleman have his sport with her that way, and he no kin, for all she calls his father grandpa, she thinks very hard of me, and comes up stairs quite pouting over it. Perhaps you'll kindly set me right wherein I'm wrong, and talk it over with her? She thinks the world o' you, daughter!"

On another occasion, when I had sent the carriage to bring these motherless ones for a holiday at my house, I noticed the depression of their gentle caretaker and asked the cause. She made no reply; the two elder girls exchanged looks also in silence; but little Constance, leaning on "Mamma's" knee said reproachfully: "I am sure one of you was cross to her, for she was crying this morning while she was dressing me, and wouldn't say what ailed her, but cried all the more. Ask them, Miss Mary, and see if I'm not right!"

Then Isabel, after some hesitation spoke: "I don't think I said anything to make her cry. I did have a dispute with 'Mamma' which we could not settle; but I promised her to abide by your decision, Miss Mary, and so I will." Then I learned the difficulty. As these girls became better known they received invitations to the houses of their schoolmates; and of late these had been multiplied, and from simple Saturday dinings-out had assumed the more formal state of evening gatherings. Of course it was a natural consequence that as pretty girls and well-mannered they should attract notice, especially Isabel, now tall and womanly in looks and ways; and just here was the point of disagreement between nurse and charge. For whereas "Mamma" had hitherto carried her darlings to these evening parties and gone to bring them home, with no thought of ginsaying on the part of these children of nature, no sooner had society thrust itself into view than what had seemed a matter of course then, was now a thing to be scouted. "It looks perfectly absurd," said Isabel warmly; "to see 'Mamma' close on our heels: and I had to tell her she would make us the laughing stock of our acquaintances."

"She always 'followed at our heels,'" said I, "when *we* went to evening gatherings."

"Yes; but Miss Mary, you were but a child then!"

"Well, yes, a younger one, certainly, than you are now. But Jessie has not spoken," said I, turning to her: "How do you feel, my dear, as regards being made the 'laughing-stock' of your acquaintances?"

"O, Jessie!" cried Isabel, "she does not care an iota one way or another!"

"Is she so insensible?"

"Jessie is altogether different from Isabel!" interrupted Constance.

"Let Jessie speak for herself, if you please. Tell me your feeling about this, won't you, my dear?"

"I think," said Jessie timidly, "it is quite natural for Isabel to feel more sensitive about it. She is a young lady now."

"O, indeed? Does that mean you are not one?"

"I mean that she is older and not so childish as I."

"One year—hardly that many months her junior does not seem to me to throw you so much in the shade. You are certainly quieter, Jessie, but I do not see that you are any more childish."

"Well, but I am really younger," she proceeded in her mild way. "And besides Connie is right. There is a world-wide difference between us—no two sisters could be more unlike. I'm duller, much duller than she. I never feel hurt by things that are offensive to her. I like to go out when she wants to go, but I don't really feel the need of it as she does, and often would as lief stay at home. When I do go, I am much better pleased to look on than to take part in the amusements. I know it looks stupid, but I'd rather be quiet."

"I understand. Still I have not yet reached your view of the disputed point?"

"O—about 'Maumma's' following us around Well—the truth is I can see no more objection to it now than before. That is speaking for myself alone. But—then—Isabel is different. She has—has more friends than I—friends among the—the boys."

"O; the boys?"

"Yes, of course our girl friends have brothers and as I am dull, and like best to be let alone, they don't bother about me. But they like talking to gay girls, and so they always want to go home with Isabel, and she can't always decline their politeness, and so—and so, you see, it is what folks here are not used to seeing—a girl with an escort followed by a—her good, old 'Maumma.' I often try to coax 'Maumma' to take me round another way home, but she will not."

This was the longest speech I had ever drawn from the shy Jessie. While I reflected how best to advise them, the impulsive Isabel resumed: "I'm afraid that I did seem unkind. But I did not mean to, nor to be ungrateful. Poor old 'Maumma!'" leaning forward and fondling the old, withered hand, hardened in her service. "Forgive my crossness! But few can know all you are to us, and it vexes me to have them liken you to a watch-dog."

"Them outsiders can't hurt me da'ling! 'Tis only when you've set against me, that I'm all cast down."

"Well, but, there now! let that point drop. Consider those tiresome night-walks and those long minutes waiting at people's doors like a common lackey, and you a martyr to rheumatic pains!"

"Maumma" shook her head without another word of protest; but her eyes, turned wistfully upon me, were her best intercessors, and drove me into the breach.

She was very soon, however, after this visit, released from responsibilities of this kind. Mr. S. was married again; and both his new wife and himself desired their return to Texas. He had done violence to his affections in sending them off for their advantage. Now that he had a mistress in his household, and one too of suitable years to be a discreet friend to his children, he could not but recall them, for there was besides an excellent school close by. His business, as before, precluded all possibility of his going for them himself; but if "Maumma" had no desire to stay without them, and if she felt equal to the long, tedious journey back, he could trust them entirely to her as before.

"'Tis but another hard wrench for me," she said. "Worse than before. I'm an older woman now. But what's to keep me here? I've seen you married and settled with your good man.' Drusilla¹ lies dead in her furrin burying-ground. Who is there to follow, but these I promised never to leave? I don't know Mass S.'s new lady. Maybe she's a real one; maybe not! so far as looking with favor on another woman's children; so, God willing, I'll stand by 'em to my dying day." And so she did.

I leave you, reader, to follow her, in your mind's eye, an ignorant, no, no, not ignorant, but unlettered woman through these Southern States; across wilds in lonely stage-coaches; down turbulent rivers amidst all sorts of characters then flocking to border-life. I have no measured terms for such an exploit. On their return home her "da'lings" kept me posted as to her welfare. One of the three sisters wrote me at least quarterly, until at last came tidings of the closing scenes of her life.

"Her rheumatic pains wore her away. But we never could know how bad they were she was so patient and uncomplaining. Little did we dream she was so near the end. She herself broke it to us one day when Connie was reading to her 'the blessed Word,' as she called it. She loved to hear it to the last. Indeed, except to talk about you, she seldom was drawn away from that subject—her 'heavenly home,' she said; and that there she knew she should be with you again some day. She lived and died a Christian."

In all human institutions a smaller evil is allowed to procure a greater good: as in politics a province may be given away to secure a kingdom; in medicine a limb may be lopped off to preserve the body. But in religion the law is written and inflexible, never to do evil.—*Goldsmith*.

EVERY day is a day of crisis; every hour is the hour of destiny; every moment is the nick of time.—*Lynnan Beecher*.

¹ Her only child.

A CONVERSATION WITH THE GRAND LAMA.

GEORGE KENNAN'S contribution to the *March Century* is a description of his visit to the Grand Lama of the Trans-Baikal, whose portrait forms the frontispiece of the number. The article is profusely illustrated, and from it we quote the following:

"After dinner I had a long talk with the Grand Lama about my native country, geography, and the shape of the earth. It seemed very strange to find anywhere on the globe, in the nineteenth century, an educated man and high ecclesiastical dignitary who had never even heard of America, and who did not feel at all sure that the world is round. The Grand Lama was such a man.

"You have been in many countries," he said to me through the interpreter, "and have talked with the wise men of the West; what is your opinion with regard to the shape of the earth?"

"I think," I replied, "that it is shaped like a great ball."

"I have heard so before," said the Grand Lama, looking thoughtfully away into vacancy. "The Russian officers whom I have met have told me that the world is round. Such a belief is contrary to the teachings of our old Thibetan books, but I have observed that the Russian wise-men predict eclipses accurately; and if they can tell beforehand when the sun and the moon are to be darkened, they probably know something about the shape of the earth. Why do you think that the earth is round?"

"I have many reasons for thinking so," I answered; "but perhaps the best and strongest reason is that I have been around it."

"This statement seemed to give the Grand Lama a sort of mental shock.

"How have you been around it?" he inquired. "What do you mean by 'around it'?" How do you know that you have been around it?"

"I turned my back upon my home," I replied, "and traveled many months in the course taken by the sun. I crossed wide continents and great oceans. Every night the sun set before my face and every morning it rose behind my back. The earth always seemed flat, but I could not find anywhere an end nor an edge; and at last, when I had traveled more than thirty thousand versts, I found myself again in my own country and returned to my home from a direction exactly opposite to that which I had taken in leaving it. If the world was flat, do you think I could have done this?"

"It is very strange," said the Grand Lama, after a thoughtful pause of a moment. "Where is your country? How far is it beyond St. Petersburg?"

"My country is farther from St. Petersburg than St. Petersburg is from here," I replied. "It lies almost exactly under our feet; and if we could go directly through the earth, that would be the shortest way to reach it."

"Are your country men walking around their heads downward under our feet?" asked the Grand Lama with evident interest and surprise, but without any perceptible change in his habitually impassive face.

"Yes," I replied; "and to them we seem to be sitting heads downward here."

"The Grand Lama then asked me to describe minutely the route that we had followed in coming from America to Siberia, and to name the countries through which we passed. He knew that Germany adjoined Russia on the west, he had heard of British India and of England,—probably through Thibet,—and he had a vague idea of the extent and situation of the Pacific Ocean; but of the Atlantic and of the continent that lies between the two great oceans he knew nothing.

"After a long talk, in the course of which we discussed the sphericity of the earth from every possible point of view, the Grand Lama seemed to be partly or wholly convinced of the truth of that doctrine, and said, with a sigh, 'It is not in accordance with the teachings of our books; but the Russians must be right.'

"It is a somewhat remarkable fact that Dr. Erman, the only foreigner who had seen the lamasery of Goose Lake previous to our visit, had an almost precisely similar conversation concerning the shape of the earth with the man who was then (1828) Grand Lama. Almost sixty years elapsed between Dr. Erman's visit and ours, but the doctrine of the sphericity of the earth continued throughout that period to trouble ecclesiastical minds in this remote East-Siberian lamasery; and it is not improbable that sixty years hence some traveler from the western world may be asked by some future Grand Lama to give his reasons for believing the world to be a sphere."

THE PROSE WORKS OF J. G. WHITTIER.

In a review of the prose works of John G. Whittier, the *Literary World*, Boston, says: Each new edition of Mr. Whittier's writings is a distinct benefit, moral and literary, to the world. His life and genius are a beacon light above the confusion of ideals that surge and struggle noisily, drawn here and there by the conflicting currents of modern thought. It is a good of which the worth is beyond reckoning, to have such a man among us, whose voice we may hearken to, follow, and whose faith and ideas are standards by which to measure the progress of the times. An Italian ecclesiastic lately wrote, in a private letter, "Fortunate America, whose great poets are also her great saints!" The saintliness of Mr. Whittier is, moreover, of the most human and attractive type, his hopes and aspirations are like those of us all in our best moments, but he, standing habitually where others attain only with effort and rarely, holds out to us a hand to aid and uplift. The years during which his physical vigor and brilliant spirit, immortally youthful, have maintained him in the prime of manly strength far beyond the seventy years of common existence, have been crowned with the reward of honor and peace. He has had the felicity to see his songs materialize into national law. His poetic gift, to which he denied certain æsthetic satisfactions until its severe mission should have been fulfilled, has won the leisure to delight itself in beauty. It is as the poet that Mr. Whittier is chiefly known and

honored; his prose, however, is not less characteristic and admirable. In reading the volumes which contain his prose writings, one receives afresh the impression of the great vitality and purpose of every utterance of his. He has written upon a wide variety of topics. The conflict with slavery and the advocacy of political reforms have engaged his pen in noble and efficient labors. In his considerations of spiritual things, his prose, like his verse, possesses a singularly clear vision and verity, which seem a realization of the blessings pronounced upon the pure in heart. His personal and historical portraits are just, sympathetic, and strong; his reviews are upon the generous lines of true criticism; his tales and sketches are genuinely dramatic, running easily through the scale of natural human sentiment. An especial trait of Mr. Whittier's genius is manifest in his occasional writings—for instance, letters in reply to invitations to anniversaries or public meetings. These replies are not the mere passing phrases of compliment or display of graceful rhetoric upon such occasions, but possess durable value of sentiment and language and remain significant memorials. Notable among these occasional letters are the expression of lofty faith which pierced the cloud laid over the land by the death of President Garfield; the magnificent utterance regarding Italian unity; the tender letter to the old schoolmates of Mr. Whittier, at Haverhill, and the beautiful tributes to Professor Longfellow and to Dr. Holmes.

In this new edition of Mr. Whittier's works the publishers have included not a few writings hitherto uncollected, in compliance with the rightful wish of the public, which craves acquaintance with everything that this beloved and revered poet has written. The purity and directness of his style, the passion and elevation of his genius, blended and balanced by his sound judgment, render Mr. Whittier a living classic. And in him honor is due not alone to the poet, but to the prophet who warned, to the patriot who aided to deliver his country from the sin of slavery, to the friend of progress and peace. May the days of Mr. Whittier be long and full of contentment in the land which he honors by his presence!

LINCOLN'S DISINTERESTEDNESS.

ONE cannot but be impressed anew by the fact that one of the most effective equipments of Abraham Lincoln for the performance of difficult duties was a quality which he shared with Washington, and which each possessed to a conspicuous degree—the simple but tremendously powerful quality of disinterestedness. It was tact, *i. e.*, intelligence added to kindness, which helped make Washington a successful leader; it was tact which helped Lincoln to steer his Administration not only through the perils of war but between the rocks of selfishness and faction—but without purity of purpose, without absolute disinterestedness, neither could have done so well, so completely, the work assigned.

With the enormous and enormously increasing populations, the seething social movement, and the ever-threatening political dangers of the New World, there are not and never will be times of perfect peace

and quiet. Every Administration, every Congress, State, community, every year, every day, has its emergency. In our uncertain and ever-shifting scheme of general and local governments good men, bad men, half good and half bad men, are continually pushing or being pushed to the front as leaders. Now and again an unscrupulous schemer attains a notable official or unofficial eminence; and his disgraceful and pestiferous "success" tends towards the imitation of his methods on the part of men of easy consciences. The example of Washington, the centennial of whose inauguration is so near at hand, and of Lincoln, who was with us only yesterday, and whose pure and devoted life is now being told for the first time—there will never be a moment when the example of these men will cease to be among the most saving forces of the nation.—*The Century*.

ARTESIAN WELLS IN DAKOTA.

THE artesian wells of Dakota are probably the most remarkable for pressure, and the immense quantity of water supplied, of any ever opened. More than a hundred such wells from 500 to 1,600 feet deep, are to-day in successful operation, distributed throughout twenty-nine counties, from Yankton, in the extreme south, to Pembina, in the extreme north, giving forth a constant, never-varying stream, which is in no wise affected by the increased number of wells, and showing a gauge pressure in some instances as high as 160, 170, 175, and 187 pounds to the square inch. This tremendous power is utilized, in the more important towns, for water supply, fire protection, and the driving of machinery, at a wonderful saving on the original cost of plant and maintenance, when compared with steam. In the city of Yankton a forty-horse power turbine-wheel, operating a tow-mill by day and an electric light plant by night, is driven by the force of water flowing from an artesian well, the cost of obtaining which was no greater than would have been the cost of a steam-engine developing the same power, not counting the continual outlay necessary (had steam been employed) for fuel, repairs, and the salaries of engineer and fireman. What has been accomplished through the aid of natural gas and cheap fuel in building up manufactories elsewhere, may some day be rivalled on the prairies of Dakota by tapping the inexhaustible power stored in nature's reservoirs beneath the surface.—*Harper's Magazine*.

NOT LEFT OF GOD.

WE are not left of God
So long as a rose blooms at our window pane;
So long as the sun shines, and the soft rain
Calls forth the early violet from the sod,
If but a wild briar by our pathway nod,
After its winter death awakened again.
Seeing its life we may forget our pain
Of unbelief. Who brings forth life but God?
He stains with tender tint the lily's lip;
Feeds with incessant care the insect crew;
Drops honey for the wandering bee to sip,
In a white chalice set with pearls of dew,
The glow-worm hath his lamp; the firefly's light
Is but a pledge of love writ on the night.

—M. F. Watts, in *S. S. Times*.

NEWS AND OTHER GLEANINGS.

The documents and deeds formally relating the ownership of the historic Dighton rock by the Royal Geographical Society of Copenhagen, Denmark, to the Old Colony Historical Society have been received at Taunton, Mass., by Captain Hall, the Secretary of the latter body. They bear the seal of the King of Denmark.

—A valuable addition was recently made to the National Museum at Washington, being a present of a large number of decorated pottery and weapons of various kinds are among the articles found. The mound is situated about the geographical centre of the State, and was an unusually large one, it being estimated that fully four hundred bodies had been buried there. *Exchange.*

—The Council of the London Royal Academy has denied the petition to open their exhibitions on Sundays. The stated reason of the refusal is that the measure could not be adopted without the direct permission of the Queen, who hesitates to assume the initiative in a reform of this kind, believing that the act might prove an embarrassing precedent to the government in relation to the libraries, museums, and other institutions under its control. *Exchange.*

—Information has been received from Paris that the management of the Paris Exposition have set apart space free of charge for the proposed American exhibit of Indian corn. The intention is to build a handsome corn palace in which the different kinds of corn will be exhibited. American cooks in attendance will prepare corn for food in all the various ways known to the American housewife, and samples will be freely distributed to all who visit the exhibit. The promoters of this display believe it will prepare the way for a greatly increased demand for the American cereal in European markets.

—The Philadelphia Board of Health is alive to the fact that the time is fast coming when the adoption of a system of garbage cremation is practical for large cities. A resolution of that body adopted on the 19th ult., sets forth that "it is the opinion of the Board that destruction of garbage by fire is the best plan of disposing of the waste material in the cities" and that "the department having charge of the matter be requested to adopt this method as the one best adapted to Philadelphia and most conducive to the health and comfort of the community." Accompanying the report was a lengthy communication from Dr. Edward Clark, the physician of the Board of Health of Buffalo, N. Y., describing the method of disposing of garbage in that city. The Merz process, the one in use there, has the advantage of utilizing for fertilizing purposes several of the residual projects. Whether this system is more economical than several which are based on the idea of complete combustion, is a matter for determination. A copy of the resolutions was sent to Director of Public Works Wagner. *The American.*

CURRENT EVENTS.

THE death of Isaiah V. Williamson, whose dangerous illness was announced last week, occurred on the 7th instant, and his funeral on the 9th. It was found that he had not signed the additional provisions of his will, by which, among other things, he intended to provide a fund for the maintenance of his new School. The will itself, made in 1874, was admitted to probate on the 11th inst. It devotes \$1,000,000 to various public institutions and charities, and leaves the rest to be ultimately divided

among his collateral heirs. The industrial School has what he paid over to the Trustees, some time ago, about \$2,250,000, which, it is calculated, will establish a school for 300 boys, instead of 1,000, as had been proposed. A place for it has been selected near Media, Delaware Co., Pa.

I. V. WILLIAMSON was born near Fallsington, in Bucks county, Pa., Second mo. 4, 1803. He came to Philadelphia, and engaged in business when quite young. Besides his gifts to the Industrial School, (\$2,250,000 as stated above), and the \$1,000,000 bestowed in his will, it is believed that other gifts in his life-time amounted to a million,—making 41 millions altogether.

A SLIGHT earthquake shock was observed at 6.30 o'clock on the evening of the 8th inst., at various points extending from Baltimore northward into Pennsylvania, as far as Harrisburg. It was noticed in Philadelphia. No damage was anywhere reported.

A REPORT was received from German sources, on the 9th inst., that in a fight between an American war vessel and one of the German Empire, at the Samoan Islands, the former had been sunk, with all on board. The rumor was not credited.

IN New Hampshire, on the 12th instant, an election was held to decide the approval or rejection of several amendments to the State Constitution. That providing for Prohibition is defeated, a majority of votes being cast against it, and a two-thirds vote in its favor being necessary to adopt it.

DISPATCHES have been received in Berlin, from Africa, reporting the safety of Henry M. Stanley, the explorer, and that he is "marching rapidly toward the East Coast."

NOTICES.

. A Friends' Temperance Conference of the Western Quarterly Meeting will be held at London Grove, on First-day, Third month 17th, 1889, to convene at 2 p. m.

All interested are cordially invited to participate.

ELI M. PRESTON, J. CLERK.
ELWOOD MICHENER, J. CLERK.

. The Committee of Philadelphia Monthly Meeting propose having a social reception for members and attenders of their meetings on Sixth-day evening, Third month 29th, between 7.30 and 9.30 o'clock. The company of young Friends from the country and other strangers, in an especial manner is invited, also the husbands and wives of our members, even though they may be members of other denominations.

It will be held in the Parlor and Library Room, 1520 Race street.

. A Conference on the subject of Temperance, under the care of Haddonfield Quarterly Meeting's Committee, will be held in Friends' meeting-house, Medford, on First-day, Third month 17th, at 3 p. m.

Friends and others interested are cordially invited.

WM. C. COLES, Clerk.

. A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Wilmington, Delaware, on First-day, Third month 17th, at 2.30 p. m.

Friends and others interested are cordially invited.

MARY McALLISTER, Clerk.

. Circular meetings have been appointed by the Western Quarterly Meetings as follows:
Hockessin in the Fourth month.

To convene on the second First-day of each month respectively, at 2 o'clock p. m.

. Henry T. Child expects to attend Friends' Meeting at Wilmington, DE. on First-day, the 17th inst. and a Temperance Conference at the same place in the afternoon.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 12. }

PHILADELPHIA, THIRD MONTH 23, 1889.

{ JOURNAL.
Vol. XVII. No. 83.

REALITIES.

OH, never deem this world a dream
Of things which are not what they seem !
For He who hurled through space this world
And the starry skies above unfurled,
Can never lie ; and earth and sky
Are what He wrote for the human eye.
The fool, indeed, or child may read
Only the letters with careless heed ;
And fail to see what mystery
Contained in the sacred whole may be.
But he whose sight is open to light
Finds the page with heavenly glories bright.
For on Nature's face we can clearly trace
The tokens of Godhead in every place.
In every line God's power divine,
His love and wisdom steadily shine ;
In His hand we lie, while with raptured eye
We read His truth on sea and sky.

—*Ex-Pres. Thomas Hill of Harvard.*

From Friends' Quarterly Examiner, (London.)

THE MISSION OF FRIENDS: SOCIAL.¹

BY EDWARD GRUBE.

In a former paper I have endeavored to point out how, in the case of a Society, no less than in that of an individual, the possession of life depends on the consciousness of a Mission; and have also tried to state what, from a survey of the circumstances of its origin and history, appears to be the mission of our own Society. That mission was stated to be the upholding before the world of the principle of the spirituality of religion,—in other words, of the real presence of God in man. The working of that principle on the spiritual side we traced, noting how its acceptance has led to the disuse of outward ceremonies and of a professional ministry,—to the endeavor to maintain a life and worship "in spirit and in truth."

All this, however, is but one side of the many applications of our central principle; there is another, which is of quite equal importance, but which has been less often handled.

In virtue of the one spirit that dwells in all men, mankind are one with each other. Barriers of race and nation, of rich and poor, of black and white, of heathen and Christian, break down before a vivid realization of the Oneness of Humanity. This has been felt implicitly by all in every age who have had

a true insight into the sacred dignity of man. The sigh of Wordsworth,—

"What one is,
Why may not millions be?"

expressed the aspiration of every heart that has throbbed with the passion of humanity. And so the absorbing desire of such true-hearted souls has been to sweep away the causes that divide man from man, and to raise up those who, through the oppression of others or the evil customs of society, are living beneath their true dignity. In other words, the passion of humanity has been a passion for social regeneration,—for realizing the "Kingdom of Heaven" here below. "There is a sense," says a modern writer,¹ "which lies dormant with most of us. It may always be awakened, and, once roused it never leaves us. Let us call it, if you please, the Sense of Humanity. It is not philanthropy, nor benevolence, nor sentimentality; it is a thing much wider and fuller than any of these. Peter got this sense when he had the vision of the great sheet. It is the sense of the universal brotherhood."

Every man who has truly entered into the spirit of Christ has had this sense,—has felt, therefore, that he had a mission *socially*, as well as *spiritually*. "The still, sad music of humanity" has fallen upon his ears, and has roused him to a sense of the wrong and shame of the oppression of man by man.

Historically, it is true that those who have discerned most clearly the presence of God with man have been foremost in proclaiming the oneness of humanity. The sense of the fatherhood of God has carried with it that of the brotherhood of man. Hebrew prophets of old, coming forth to declare the spirituality of religion, denounced in burning words the selfishness of those who bought and sold their brethren, or who "joined house to house, and field to field," till there was no room left for the poor. This is true, although their sympathies had not then extended far beyond the limits of their own nation. The early Church, inspired by the spiritual teaching of their Master, tried to carry it into practice by establishing community of goods. The apostle James yields to none of the old prophets in his denunciations of the rich, who kept back by fraud the hire of the laborers that had reaped their fields.

This generalization holds good in measure, though, as we shall afterwards see, with limitations, of our own Society. George Fox and his friends denounced the spirit that leads to this agitation we have always maintained and even through

¹This is a continuation of the paper reprinted from the *Quarterly Examiner* in the issues of this journal First mo. 12 and 19, current volume.]

¹Walter Besant, "Children

the "dead ages," in spite of their narrowness and formalism, spiritual giants were evolved,—men like John Woolman and Joseph Sturge, who embodied in themselves the "enthusiasm of humanity."¹ Largely through their efforts the gigantic evil of negro slavery was swept away, and by the labors of such men as they the barbarities of our prisons and the cruelty of our criminal code were greatly mitigated. In our own day we have earnest agitation against the corrupting influences of alcoholic drinking and the State regulation of vice.

These are healthy signs, and show that the "enthusiasm of humanity" is by no means extinct among us. But when we look at the condition of the social life around us, it is impossible not to long for a new development of this enthusiasm. We work on in the beaten tracks, but there are new ones waiting to be opened up. If we have not lost enthusiasm, we are yet deficient in that insight which detects new social needs, and that elasticity which adapts old principles to new conditions. We are lacking in such qualities as those of Woolman, to whom it was given to discern the inherent immorality of the then respectable practice of slave-holding, and to faithfully uphold the true standard, in the face of social displeasure and the disapproval of those in high position in the Society.

There are facts in our social life to-day which demand the earnest attention of Christian people as much as did that of slavery,—facts which, though not new, are coming to the front as they have never done before. The attention they require they are beginning to receive,—more, I regret to say, without our borders than within them. "The air," says a leading Baptist minister,² "rings with proofs that social problems are supreme." Roman Catholics and Anglicans, Baptists and Independents, vie with one another in discussing the social condition of the people.³

How is it with ourselves? So far as I am aware, this subject has never, as such, claimed the attention of our Yearly Meeting. Very rarely, I believe, has it been brought under the notice of any of our subordinate meetings. We are indeed reminded from time to time of our traditional protests against war and against slavery; we have had the evils of drink, and perhaps of licensed impurity, officially discussed. But there appears to be no recognition that as a Church we have any duties whatever in regard to the destitute multitudes around us, beyond the periodical reminder that we are "to be kind and liberal

to the poor,"—a recommendation valuable indeed, but rather suggesting the assumption that undeserved destitution will always exist, and is a necessary accompaniment of our civilization.

It is this assumption that is to a certain extent, I suppose, at the root of our apathy in this matter. But in making it we only show ourselves behind the times. Emphatically this is an age that does not accept facts without inquiry, and does require institutions to justify themselves before accepting them as permanent. It is an age that insists on overhauling traditional ideas and institutions, and examining them in the light of truth and justice. And if it appears neither just nor expedient that a huge class of our population should be born into a condition of sordid misery and degradation, out of which they have little or no hope of escaping, then the spirit of the age demands that this state of things shall be put an end to, or else that very convincing reasons shall be given why to put an end to it is impossible.

The indolent assumption that what has been must be, is, I fear, one cause of our apathy in this matter; but it is an assumption that little befits the fellow-disciples of Fox and Woolman. Other causes there may be, such as the tendency to be contented with a back-eddy rather than the main current of the stream of national life; the tendency spoken of in the last paper, to look to an external standard of truth and duty rather than an inward guide;⁴ and ignorance as to the actual condition of the population. This ignorance is, I believe, so general, even among people otherwise well informed, that it may be better before going further to state with some care a few facts. There are those who say, when anyone speaks of poverty, that it is all a mistake; that there is no poverty now worth troubling about, except such as is a wholesome corrective of vice and drunkenness. . . .

But, it may be said, even if things are bad now, they were much worse fifty years ago; and it may be supposed that if we keep on as we are at present, all will come right in time. Undoubtedly Mr. Giffen and others have proved beyond all question that the working-classes, as a whole, are vastly better off now than in 1840. On the other hand the following facts should be remembered:—"In 1840 the condition of labor was extremely low. Indeed it seems to be universally admitted that the period from 1780 to 1840 was the worst in the history of the English laborer, since the feudal system began to decline in the middle of the 14th century. It was the time when self-interest ruled unchecked, when workmen were not allowed by law to combine together, and when society had not yet intervened with its factory legis-

¹It is interesting to note that the derivation of the word *enthusiasm* is *en, theos*, implying the indwelling of a Divine power. Hence Friends should be in a special degree "enthusiasts."

²Dr. Clifford, in an address to the Baptist Union (Huddersfield, 1888), on "The New City of God."

³For instance: the Catholics last year held an important Congress at Liège, for the special purpose of discussing in an exhaustive manner the duty of the Church in relation to the poverty of the masses. And many of the resolutions came to were of a very Radical, not to say Socialistic, character. The Anglican bishops, in their Conference at Lambeth last July, received and published as part of their encyclical letter a "Report on Socialism." At the late meetings of the Church Congress, papers on social questions have formed a leading feature; and last year, at Wolverhampton, a Socialist was invited to address the Congress.

⁴This tendency I heard strikingly manifested some time ago, when a valued Quaker missionary was describing the difficulty of convincing certain natives that the practice of slavery was wrong. He said he had often wished that there had been some definite text in the Bible that could be appealed to as authoritative on the subject. Shades of Penn and Barclay! How had those natives been taught? Surely their teachers can have realized but faintly the method of George Fox (itself only the method of Christ revived) who, in the words of Canon Westcott, "made clear beyond question the power of the simplest spiritual appeal to the consciences of men."

⁵T. Kirkup, "Enquiry into Socialism," p. 28. (Longmans, 1888).

lation to check the greed of employers. Moreover the period since 1840 has been a time of unparalleled expansion, such as we cannot hope to see again. Not again shall we be likely to have in a single generation such discoveries as those of the applications of steam, gas, and electricity, or the opening up for colonization of boundless expanses of fertile land all over the world. Again it must be remembered that in spite of the great improvement in the material comforts enjoyed by, perhaps, one-half or two-thirds of the working-classes, the "residuum" remains practically as low as ever, and the position of the whole body tends to become more and more precarious. As the large system of industry extends, the means of production (land and capital) tend to concentrate themselves in fewer and fewer hands, and the great body of the workers cannot set themselves to work unless it happens to pay an employer to engage them. Hence they have less and less control over the conditions of their employment, and are at any time liable to lose it through a change in fashion or in prices. In this respect their position compares very unfavorably with that of the middle ages, when the guilds so organized labor that all decent workmen were practically sure of employment. The industrial revolution of the last century destroyed the guilds, and introduced the chaos of individual competition. At the passing of every wave of commercial depression, (itself the result of ill-regulated competition), large numbers of honest workmen now fall like apples in an autumnal gale, and many never rise again. They and their offspring go to swell the numbers of the "residuum."

The facts brought out above, both in regard to the destitute and those whom we should rather call the poor, must surely make us think. Nothing surely can be more distinctly the duty of a Christian Church than to investigate, and take measures to remove if possible, conditions that put a bar to the development of the spiritual life of a large proportion of the population. And that our present poverty is such a condition is only too manifest. Where there is the pressure of grinding poverty, it is in nearly all cases impossible for human beings to cultivate a high spiritual life, or to live as befits their true dignity. Mind and spirit are dependent on the body; and if the cravings for food and warmth are unsatisfied, it is very difficult for higher cravings to make themselves felt. Spirit again is dependent on mind; and if the mind is continually occupied with a burden of hopeless care, it is next to impossible for the spiritual life to flourish. Too often the temptation is irresistible to employ the first means that present themselves—alas! only too obtrusively—for temporarily drowning care. Added to this, there is the danger of demoralization inseparable from overcrowding among those who are too poor to afford decent dwellings, and from parental neglect among children whose mothers find it needful to go away to work. It is little less than a miracle, if children brought up amid sordid surroundings turn out other than vicious and degraded.

It is true, indeed, that Christ pronounced blessings on the poor,—blessings which we in our luxuri-

ous homes are very ready to remember in reference to other people, and to forget in reference to ourselves. But it is quite certain that it was not such poverty,—the poverty that degrades and brutalizes,—that he had in mind. The state of things that He contemplated was one in which there should be enough for all to satisfy without anxious care the physical cravings, so that their best energies might be given to higher aims.

That is the state of things which Christ undeniably had in mind as the external condition of his kingdom,—a kingdom which it ought not to have required the sneers of secularists to convince us was meant to be realized here on earth, and not only in some future state. It is in flagrant contradiction of facts to say that such a state of things prevails now. It is a simple mockery to tell the destitute around us to "take no thought for the morrow" (too many of them, indeed, are by long hopelessness reduced to that condition, though not in the sense intended); or that if they will but "seek the Kingdom of God, all things shall be added unto them." Those words were true when uttered, and might be true again if Christians had all along been doing their duty.

[Conclusion to follow.]

THE THREEFOLD RELATION OF CHRIST TO THE PRESENT AGE.¹

A few years ago, a lady of more than average intelligence, a member of one of the so-called Evangelical Churches, said to the writer, in the course of a conversation in which reference had been made to the Society of Friends: "I have always thought until quite recently that you Quakers were a set of wild heathen,—harmless and respectable enough, but without any definite religious belief." She admitted, however, that her opinion had been changed somewhat by a more intimate acquaintance with some of the members of the Society of Friends, who did possess a definite religious faith and could give a reason for the same.

Probably every Friend who has had much intercourse with members of other branches of the Christian Church has met the same unwarranted criticism of our Religious Society in some form or other. Very often the charge is presented in words like the following: "Yes, they are good enough people, these Quakers, from the moral standpoint, but they have no religion,—at least they do not believe in Christ." Within the past few weeks that charge—that we "do not believe in Christ"—has been brought to my attention as the utterance of a person of intelligence—a school-teacher—who ought to have known better, but who probably did not care to know better. When it is charged against members of our branch of the Society of Friends (as has been done) that we are heretics, because we do not believe in Christ, it is time that we deny such charges, lest our silence be construed as consenting to them: if our denial be somewhat indignant, it may well be pardoned such

¹An Essay read at the meeting of the First-day School Union of Philadelphia, Third-month, 1883, in Race-street meeting-house, Philadelphia, by Isaac Roberts.

indignation, because of the utterly unfounded nature of the charge.

It is of importance that we who are interested in First-day school work should know what is said of us by others, so that we may be prepared to meet these and similar accusations when they are presented to us; and it is especially important that teachers in our schools should be able to present to the scholars in them the truths which we as a Religious Society hold, so that they may be able also to meet and answer them; for it is altogether probable that they will hear them much more frequently than will others who are older and better informed.

What then shall be our reply to such charges,—and what should be our teaching to the scholars in our First-day schools? To ignore the question, and say that those who make such attacks are too ignorant to deserve a reply, is not to meet the danger involved in them, but seems a mere evasion. To pursue such a course may seem dignified, but it is certainly neither brave nor wise. What then shall our answer be?

For myself the proper answer to such charges is this:

Instead of its being true that our branch of the Society of Friends does not believe in Christ, there is no other branch of the Christian Church that more fully accepts his truth and more entirely believes in him than do we. We may, and doubtless do, differ from others in our estimate of some of the circumstances that surrounded the life of Jesus, but none can go farther than do we in the acceptance of his teachings as the most important message God has ever sent to his children, in the belief that those teachings are, as he declared they were, both spirit and life; and in the confidence that the anointing Spirit, which made him the Christ, was and is the Spirit of God.

There seem to be several ways in which men may be said to believe or not to believe in Christ, and it is well to have clear ideas in regard to these different ways of looking at and believing in him. To my mind there are three distinct, and yet closely related, ways of regarding him, or (as would, perhaps, be the better way to put it) there seems to be a threefold relation of Christ to the present age. It may be of help to others, as it has been to myself, to describe (even though briefly and inadequately) this threefold relation, and at the same time note what has been and is the teaching or view of the Society of Friends in regard to it.

In the first place, Christ is presented to us of this age as an historic character, a man anointed with the Spirit of God (which anointing made him the Christ) teaching such truths and doing such works as the Spirit of God led him to teach and to do: as he himself said (John xii. : 49)—“For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say and what I should speak;”—and again (John xiv. : 10) “the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.” We can perhaps find no better account of his life-work, of the purpose of his coming and the

power which enabled him to fulfill that purpose, than is given in the book of the prophet Isaiah, from which he himself read in the synagogue at Nazareth, in the presence of those among whom he had been brought up. The account of this incident in his life as recorded in the Gospel according to Luke (4. : 17 etc.), is as follows:

“And when he had opened the book he found the place where it was written: ‘The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.’”

From this beginning of his active teaching on to the end of it, the life of Jesus was a continued fulfilment of this prophecy. With the record of that life as given in the four gospels the Society of Friends has never had any controversy; the historical Christ as there presented has always been accepted by our religious body (as a whole) without cavil or complaint. We cannot too highly prize that life which is so perfect an example of the highest attainment of a divinely-led and controlled human life; seemingly so far above our attainment, and yet set before us as the ideal which we should make every effort to attain. Nor can we too highly appreciate what that life, lived at such great sacrifice, has made possible for us in all things that make life worth living,—in freedom of thought and action; in knowledge of the truth, and in the service of the highest good which it has opened up to us. The higher idea we form of the historical Christ as presented to us in the authentic records, and the more closely we follow his example, the more fully will we learn the will of our Heavenly Father, and the more able will we be to do that will.

The second way in which Christ is presented to the present age is as the dogmatic or theological Christ, in the creeds and doctrines of the various branches of the Church bearing his name, each denomination holding that its doctrines are founded on the truth, and present to the world the true Christ. In this age it is generally conceded that each individual has the right, and should enjoy the fullest liberty, of selecting that branch of the Church whose doctrines most nearly embody the truth as he sees it. No man, no body of men, can at this time deny the right of private judgment, nor dare they interfere with religious liberty in its widest sense. The Society of Friends, although without a written creed, has nevertheless a well defined religious belief which has borne fruit in the development of many noble Christian lives which form the best proof of the intrinsic value of that religious belief. “By their fruits ye shall know them,”—and the Society of Friends can doubtless produce quite as good fruit in the shape of devoted Christian living as can any other branch of the Church of Christ. If we prefer to base our doctrines as a Church directly upon the teachings of Jesus himself, if we look to his words as the highest outward authority for the truths we profess, surely we need not on that account be

charged with rejecting him. When such charges as those referred to are properly investigated, they will usually, perhaps always, be found to rest upon a difference of opinion as to doctrine or dogma. We are said not to believe in Christ because we do not accept the doctrines of this or that branch of the Christian Church, but prefer to enjoy our undoubted right of entertaining our own views. Those who make such charges do not stop to think that we could present the same charge against them (were we ready to descend to that plane of action). Granting to others the right to worship God according to the dictates of their own conscience, we quietly claim, and propose to exercise, the same right for ourselves; and for those who have the charge of heresy ready for all who differ with them we have sincere pity, regretting that in their zeal for mere opinion they should thus forget their Christianity. If our branch of the Society of Friends refuses to accept a certain doctrine which other branches of the Christian Church regard as essential, it should be remembered that we do so because we do not find such a doctrine in the teachings of Jesus, and cannot reconcile it with right reason. Regarding him as the highest authority in matters of doctrine, we can appeal to him, as did his disciples of old: "Lord, to whom shall we go? Thou hast the words of eternal life."

But there is another and higher way in which Christ is presented to the present age, and it is with this that the Society of Friends is chiefly concerned. It is as the living, energizing Christ—the Christ-spirit abiding in the soul and controlling the life, revealing the will of God and imparting strength to fulfill that will—that we chiefly believe in him, and surely there can be no higher, no more practical, or more advantageous way of believing in him than this. One of the modern English essayists has used an expression which conveys very fully the idea of the living Christ as entertained by many, if not all, members of the Society of Friends; it is the expression—"the power that makes for righteousness;" what words can better express the work in the individual soul of the Spirit of Christ; a living power which "makes for righteousness" by freeing us from the power and dominion of sin, by revealing to us the will of God, by giving us the purpose to do that will, by granting us the power to accomplish that purpose. It is in this way that Friends are concerned to know Christ,—as a living, vital, purifying presence in the individual soul;—in thus knowing him they carry out the injunction of George Fox, "Friends, mind the Light." It is as such a living power that our ministers have presented Christ in that ministry of the word; one expression which is heard in our meetings more frequently perhaps than any other is, "the light and life of Christ in the soul," and our ministers are generally careful to urge their hearers to faithfulness in obeying the requirements of this indwelling, inspeaking Spirit of Christ. If to have this knowledge of Christ in the soul; if to listen to his voice and to obey his teachings as they come to us "warm, and fresh, and living;" if to enter upon the service of God and to do his will as revealed to us by this inner light; if to know that we are made more pure,

more strong, more loving, more true, by this hearing and this obedience,—if this is not to believe in Christ what then can be? surely not a mere intellectual conviction of the correctness of the record relating to the historical Christ? nor can it be the acceptance by the mind of this or that theological dogma relating to him? As Friends we cannot so believe. We are convinced that any faith in Christ that does not result in moral and spiritual growth is but a faith in vain; any faith in Christ that does not show itself in the improvement of the outward life is of no value whatever. Christianity when most simple and most accurately defined is "the life of God in the soul," and that life must of necessity show itself in the life and character.

If it were necessary many passages of Scripture, many sayings of Jesus and his disciples, could be quoted to show that this latter and (according to the Society of Friends) the most important relation of Christ to mankind, is amply sustained by them; even as it is fully sustained also by right reason. But it is not only supported by the Scriptures and by reason, but by human experience as well. The Light "which lighteth every man that cometh into the world" does not shine in vain. We are so constituted that, as Emerson says, "we know the truth when we see the truth." The enlightening, purifying, strengthening power of the Spirit of Christ, "the grace of God which bringeth salvation, hath appeared unto all men." If its teachings are obeyed, character is uplifted and men are drawn nearer to God; if disobeyed, a loss in moral power, in spiritual insight, is the inevitable result.

That there will ever be a variance between the inward teachings of the living Christ and the recorded teachings of the historic Christ is not at all probable, although it is possible, as history has shown, that the living Christ may lead men into paths of right action which were but indirectly (if at all) referred to by the historic Christ. As we listen to the inspeaking word, and obey its teaching, we will doubtless find that our lives will approach more and more nearly to that of our great Exemplar, whose life was perfect because a life of perfect obedience. And in thus approaching more and more near to that example of righteous living, we will find at once our best development and our greatest safety; for, as was said by William Penn, "we are to be judged by our likeness to Christ, rather than by our notions of Christ."

"Oh the outward hath gone! but in glory and power
The spirit surviveth the things of an hour:
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!"

ISAAC ROBERTS.

Norristown, Pa.

"OH, to be nothing, nothing,
Only as led by His hand;
A messenger at His gateway,
Only waiting for His command;
Only an instrument ready
His praises to sound at His will,
Willing, should He not require me,
In silence to wait on Him still."

For Friends' Intelligencer and Journal.

BENJAMIN HALLOWELL.

"Though dead, be yet speaketh."

FEELING the interest that I always have in the right training and proper influence that should be thrown around our dear youth, and believing that many that are engaged in the responsible position of teacher and instructor might profit by the experience of this great man and Christian, I feel willing to offer for publication in your excellent paper the following striking incident recorded in his autobiography, that his beautiful example may be widely disseminated.

REBECCA M. THOMAS.

Sandy Spring, Md.

"About 1835, one of the students came to my study and told me that a ten-dollar-bill had been taken out of his trunk, and he had no idea who could have done it. I asked him to give me a list of his room-mates, which he did, six in number, including himself. I then charged him to mention the subject to no one until I could examine a little into the matter.

"I kept a pretty close watch upon the movements of all the boarding students, and particularly of the room-mates of the one who had lost the money.

"One Seventh-day one of these room-mates, whom I will call James, went to Washington, as the students frequently did, by permission, when they had particular friends or relatives there, to return on First-day evening. James did not return with the others; this gave me a hint. I immediately set inquiries afloat, and found he had gone in the cars to Baltimore, and had put up at a prominent hotel, and I was impressed with a full belief that the bill was paid with his room-mate's money. Yet it required very careful proceeding. James did not return until Third-day evening. This was an occasion in which I felt I *must act*. He was about sixteen years old, perhaps over. I feel it right, here, to mention, and the retrospect of it is very comforting and encouraging, that it was my custom on those occasions of difficulty, in which I felt obliged to act, that before I would invite the student into my study, to go in by myself, the doors being constructed so that no one could then enter, and earnestly crave that I might be favored in the interview I was about to have with the student that all might be for his good, without any regard to the interests or popularity of the school. And in no single instance, when this precaution was taken, did the interview fail to be satisfactory.

"After such preparation, I invited James into my study, and the subject being an unusual one, and it having been several days in my mind, I was favored with an unusual degree of calmness and strength. We sat sometime in silence. I then inquired of him why he had not returned on First-day evening. He replied he had been to Baltimore. 'How didst thou go?' 'In the cars.' 'Where didst thou stay in Baltimore?' (These questions were put feelingly and very deliberately). 'At Barnum's Hotel.' 'Where didst thou get the money to pay thy expenses?' 'My father gave it to me.' 'Is thy

father in Washington?' 'Yes, sir.' 'Now,' said I, 'James, this last information I value, as I see from it the way of helping me out of a difficulty.' Here I called my man and asked him to bring up my horse and buggy as soon as possible, as I wished to go to Washington. I continued to say to James that such a student (naming him) had lost a ten-dollar note out of his trunk the week before, and thy not returning to school as the other students, but going to Baltimore instead, and putting up at a hotel there naturally awakened an apprehension that *something was not right*, and I am rejoiced at having my mind relieved on this point.' I saw while I was speaking that he was guilty. As soon as I ceased, he arose, and with tears in his eyes, said, 'Oh, Mr. Hallowell, I cannot go to Washington with you. I *did* take that note. It was the first act of the kind I ever committed, and if you will only forgive and excuse me, I give you my word it shall be the last.' We were both affected. There seemed to be an unusual depth of contrition and humility, and he had made no denial of the act. I asked him to sit down while I thought the matter over a little while. After a few minutes I said to him: 'James I am pleased with thy candid acknowledgment, and with the evidence of thy regret and contrition. I can forgive and excuse thee heartily on the terms thou namest, and no one knows of it but thee and me, nor shall any one know of it, as far as I am concerned. But the student must have his money. I must pay him the ten dollars and charge it in thy bill as money advanced to thee in a particular emergency, and if thy father makes inquiry of me about it, I will refer him to thee, and thou must satisfy him in such way as thou thinkest right.' After giving him a little consoling counsel he left me. I paid the student the ten dollars, and when I presented the bill to his father, who was then among the most distinguished and influential men in Washington, he paid it promptly, without making any inquiry, and so the matter ended. No student could have behaved better, or could have been more affectionate and respectful than James was during the remainder of the time he was at school. *I told no one*. About twelve years afterwards I was called out of my school-room to see a gentleman whom my man had shown into the study, and there I found a fine-looking, large-sized naval officer who took me in his arms and wept. It was James, with whom I had the interview in that same study. We both wept. He was a Captain in the Navy, and at that time had command of a prominent vessel. As soon as he could speak, he said, 'Mr. Hallowell, you have been the making of me. You have saved my character,' and his tears flowed profusely for some time."

THE castle which conservatism is set to defend is the actual state of things, good and bad. The project of innovation is the best possible state of things. Conservatism goes for comfort, reform for truth.—R. W. Emerson.

I HAVE lived to learn that the secret of happiness is never to let your energies stagnate.—Adam Clarke.

THE VIEWS OF FRIENDS.

[A friend has handed to the INTELLIGENCER AND JOURNAL the following note. It was sent to the New York Independent, but returned by the editor of that journal. As it explains itself, we present it without further comment.—Eds.]

To the Editor of *The Independent*:

In an article in *The Independent* of the 28th ultimo, in relation to the author of "Robert Elsmere," the writer, Rebecca Harding Davis, of this city, makes a passing allusion to the Society of Friends, and does it in such manner as cannot properly be passed by without comment and correction. The passage is as follows:

"Only the insular habit of thought, of which we have spoken, can account for the astounding fact that Mrs. Ward, speaking for her sect at Oxford, has brought forth as a new revelation, known only to a few secluded thinkers the hackneyed dogmas of the Hicksite Quakers and of other branches of the Unitarian Church in this country. That it is and nothing more."

The points to be remarked in this, are: (1) The attempt to identify Friends' religious views with those presented in the work of fiction referred to; (2) the ascription to Friends (whom she calls "Hicksites") of certain "hackneyed dogmas"; and (3) the assumption that these Friends are a "branch" of the Unitarian church.

Each of these ideas is so great a departure from truth and justice, and all of them cumulatively are so absurdly incorrect, that it seems proper to say to the readers of *The Independent*: (1) That the Friends, as a body, hold definite religious views quite at variance with those which R. H. D. ascribes to "Robert Elsmere" and its author; if, therefore, she has not done injustice to the latter, she does extreme injustice to the Friends; (2) that the Friends (whom she calls "Hicksites") have no "dogmas" either "hackneyed" or otherwise, a large liberty being permitted them upon points of doctrine inferior to the essential of Quakerism, the Inward Light, and its corollary the subordinate, though confirmatory, nature of the Scriptures, this liberty being exercised as to the points which, according to R. H. D.'s statement, "Robert Elsmere" and its author particularly raise; (3) that the Friends are in no sense a "branch" of the Unitarian—nor of any other—church, and cannot be truthfully identified with that body, the fact being that while some of them hold "Unitarian views," others hold "Orthodox" views, neither class being coerced or disciplined by the other.

The idea in R. H. D.'s mind seems to be that Friends "deny the divinity of Christ,"—an error which is not uncommon, it is true, being apparently composed in equal parts of a confusion of thought and a want of information.

FRIEND.

Philadelphia, 3d mo. 8.

THE true and living faith that works by Love to the purifying of the heart, is the gift of God created in the soul by our faithfully attending to his teachings; leading us to moderation in all things.—E. Hicks.

THE "LORD'S SUPPER."

[Read at the 1883 Annual Meeting of the Whitewater Quarterly Meeting, Milton, Indiana, Third mo. 2, 1889.]

FRIENDS regard the Lord's supper, as partaken of by the churches as only an outward evidence of an inward work already accomplished; and therefore its outward observance not necessary. The true Communion of the Lord can only be partaken of by those who have been previously baptized with the Holy Spirit, so that the love of God burns within them as a consuming fire, destroying the dross of humanity, and leaving the pure gold of obedience to the Divine will. Such can then come into that close communion with the Father that they can sit down at his table and feast upon his love, which is the bread of life, and drink through inspiration that divine truth and wisdom, which is the wine of life. And as often as we thus "sup with Him, and He with us," we come forth from the spiritual feast strengthened, invigorated, and renewedly qualified to labor in his service. This is the true eating of his flesh, and the drinking of his blood, without which, as our blessed Master said, "there is no life in us." It is only through constant watchfulness, and prayer without ceasing, that we can keep close enough to the Father to hear the whisperings of his still small voice, or see the inshinings of his glorious light.

This spiritual Supper of the Lord, when often partaken of, is the regenerating and purifying Power that will crucify us to the lusts of the flesh, and bring us at last to realize that Christ indeed is born within us, and the Kingdom of Heaven is at hand.

ANNA M. STARR.

THE DEATH PENALTY.

TEMPE, the celebrated authority on criminal law says: "Why do we still have the death-penalty, which is no deterrent punishment, but a cruelty, a barbarity? They say to murder a human being, to annihilate a human life, is something so horrible, inhuman, unnatural, that it can be expiated only by the severest punishment? They murder the murderer! They annihilate in cold blood his life, a second one in addition to the first! And the second murder they call right, justice, and for the murderer who is to be murdered special tortures have to be created. The death sentence is announced to the murderer weeks beforehand, and it is said to him—'Thou shalt die a violent death. We will lead thee to the gallows, and there the servants of the executioner will seize thee, strap thee, and then the executioner will come to thee and hang thee.' Thus the murderer will be murdered after having had before his eyes for weeks and months the future of his approaching cruel death. 'But, after all,' they say to him, 'it is possible that you may be pardoned,' in order to make still more terrible by the seconds of hope the weeks and months of deadly anguish! And this they call justice, even Christian justice!"

Not what we think, but what we do
Makes saints of us.

—Alice Cary.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, THIRD MONTH 23, 1889.

SPREAD THE LIGHT.

We have quite recently in our Editorial columns called the attention of our Representative Committee to the need there is for more activity in the direction of preparing and spreading in a condensed form, the principles, testimonies, and history of the Society of Friends. We are again, and almost constantly, reminded of this need by private letters wherein are expressed thoughts and feelings that give evidence of the desire that exists for such an understanding of the Divine truth as it is the blessed privilege of Friends to possess. To bring this "hunger and thirst" into communication with that which will satisfy it, or to a means tending to that end, is a problem that is seeking a solution, and in order further to arouse interest so that some way may present for this, we are permitted to insert some extracts from a letter from an "isolated" Friend in a far Western city to a ministering Friend in Philadelphia Yearly Meeting:

"I sometimes think it is a mistake for Friends to keep so much that is good within their own little circle. The world needs us, and just such holy principles as our society teaches, and yet the inquirers do not know where to seek for the spiritual truths; they do not find what they want in creed-bound Orthodox churches. So many church members talk to me and tell me of the impulse in them to seek for more light, more spiritual instruction—they cannot find it altogether in the Bible, where they are always directed by their pastor to look for it. A young married lady here in the hotel has come to me and opened her heart. I happened to have a little book of 'Sermons' by Sunderland P. Gardner and 'Views of Friends' by John J. Cornell. She read them and told me she did not see how she could join any church but the Friends, for she had had for years past such convictions, and was not satisfied with the teachings she was accustomed to hear. She wants to send to Philadelphia for these books. Are not some of them printed for free distribution? If not, I would like to buy several; for I know they would bring peace to many a benighted soul. I have wished for a long while that a minister, or ministers of our Society would feel it right to come amongst us—they must not be so much afraid of coming in

their own wills. We need a nucleus—a leader around which a meeting can be formed—it will not prevent any from acknowledging the real Head of the Church by wanting a visible earthly shepherd. I know how reluctant Friends are to rely on preaching, but what matters it if the *result* is good, and those unacquainted may hear and know the truth.

"I get so weary myself of so much man-made worship and dislike so to have my children grow accustomed to it, that I feel as if I would like to go some place where I could sit in silence and worship after the fashion of my own people. But for the benefit of others whom I know would come, and many join with us, we must express our views and principles verbally. There are many who feel so isolated; cannot some one come to our rescue? Some one in whose face others can see the Divine light shining, and whose walk is in the fear of the Lord. Such are the only real teachers here on earth, and they are the Father's instruments for good. Many of the Friends attend the Church, and are apparently satisfied, it seems a pity to lose them from the ranks of our little Society.

"In these Western cities there is such a field to labor in, and I am loath to think how much good could be accomplished by Friends, and that nothing is done only individually and that in a very humble way. It seems to me that Friends as a body would feel such an impulse—such an inspiration to spread their glorious principles, that they would float banners everywhere, and gather all they could within the fold—and if the world only knew, many would come thankfully."

Is there not revealed here a need that we consider carefully a way to more broadly spread the truth as held by Friends? However we may regard the matter of a dependence upon preaching there is a pathos that is touching in this appeal for "a shepherd." This, of course, must be left for the individual pointing of the Spirit, but there could be enlightenment through the agency of our literature, that should receive the attention of our Society through its Representative Committee's donating books and tracts and appropriating the means to convey them where they may do good. Shall such appeals continue to be made in vain?

AND if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
Where we shall clearly know and understand,
I think that we will say, "God knew the best!"
—May Riley Smith.

WE know in part; the other part
Is hid in God, and only shines
In points of Glory on the heart
That moves towards him in Love's straight lines.
—Benjamin F. Larrabee.

MARRIAGES.

ANDREWS - RODGERS.—On Fourth-day, Third month 6th, 1889, at the home of the bride's parents, under the care of Chester Monthly Meeting held at Moorestown, N. J., William L. Andrews, son of Charles and Mary T. Andrews, and Laura H. Rodgers, daughter of Thackara G. and Ruthanna Rodgers, all of Moorestown, N. J.

THATCHER—TRIMBLE.—At the residence of the bride's father, Pocopson township, Chester county, Pa., Fourth-day, Second month 20th, 1889, by Friends' ceremony, Hilborn D. Thatcher, of East Marlboro, son of Benjamin and Adrianna Thatcher, and Phebe Emma, daughter of Jacob and the late Colia S. Trimble.

WALTON—MICHENER.—Under the care of Kennett Monthly Meeting, at the residence of the bride's mother, Third month 14th, 1889, Howard J. Walton, of New Garden, son of Joel M. and the late Lydia Y. Walton, and Jane T. daughter of Catherine T. and the late Courtland Michener, of Newlin township, Chester county, Pa.

DEATHS.

AMBLER.—On Seventh-day morning, Third month 9th, 1889, near Langhorne, Bucks county, Pa., of dropsy of the heart, George R. Ambler, in his 63d year; a member of Middletown Monthly Meeting.

BROWN.—At Brooklyn, N. Y., 12th of Third month, 1889, Edward Brown, in his 72d year.

CHANDLER.—At Kennett Square, Pa., Second month 7th, 1889, Josephus P. Chandler, in his 67th year; a member of Kennett Monthly Meeting.

CLOTHIER.—Third month 13th, 1889, James Clothier, aged 72 years; a member of Mount Holly, N. J., Monthly Meeting, formerly of Philadelphia.

DICKINSON.—Suddenly, Third month 8th, 1889, Elizabeth E., widow of Charles Dickinson, in her 76th year; a member of Darby Monthly Meeting.

EYRE.—At his residence, Norwood, Delaware county, Pa., Third month 12th, 1889, J. Randolph Eyre, aged 77 years, formerly of Philadelphia, where he was an attender of Race Street Meeting. Interment at Fair Hill.

JAMISON.—At Quakertown, Pa., Third month 14th, 1889, David R. Jamison, in his 63d year.

KIMMEY.—At Camden, Delaware, Tenth month 16th, 1888, Margaretta Kimmey, widow of James Kimmey, and daughter of Jabez and Rachel Jenkins, in the 70th year of her age; a member of Camden Monthly Meeting.

KIRK.—Third month 14th, 1889, Elias Kirk, of Abington, Pa., in his 81st year.

LUKENS.—At the residence of her brother, at Horsesham, Pa., Third month 9th, 1889, Hannah W., daughter of the late Jacob T. and Jane E. Lukens, in her 40th year.

MADDIN.—At Trappe, Talbot county, Maryland, Third month 6th, 1889, Mary B. Maddin, widow of Thomas Maddin, and daughter of Michael and Ann J. Lowber, in the 69th year of her age; a member and elder of Camden Monthly Meeting. Interred in Friends' burial-ground at Camden, Delaware.

MIDDLETON.—Third month 13th, 1889, Ellwood, son of the late Enoch and Hannah Middleton, in his 65th year; a member of Green Street Monthly Meeting, Philadelphia. Interment at Crosswicks, N. J.

PELLETIER.—At the home of her parents, James C. and Caroline E. Hull, 442 Halsey street, Brooklyn, N. Y., Second month 28th, 1889, after a long and painful illness, Carrie Louise, wife of Hartley G. Pelletier; a member of New York Monthly Meeting.

ROBERTS.—At the residence of her son, Wm. H. Roberts, East Moorestown, N. J., Elizabeth W., wife of Elisha Roberts, in her 70th year.

SHOEMAKER.—In West Philadelphia, Third month 7th, 1889, Mabel, daughter of Isaiah L. and Sarah M. Shoemaker, aged 21 days.

SHOTWELL.—At the residence of her grandson, H. S. Ogden, Orange, N. J., on Seventh-day, 4th inst., Louisa Shotwell, in the 89th year of her age, widow of Harvey Shotwell, formerly of Rahway, N. J.

WAY.—Third month 10th, 1889, Margaret, wife of Thomas M. Way, and daughter of Thomas Wilson, late of Half Moon, Pa., in the 63d year of her age.

WHITE.—In West Philadelphia, Third month 13th, 1889, of capillary bronchitis, Frances J., daughter of Dr. Joseph W. and Rebecca S. White, and grandchild of the late John J. White, aged 9 months.

WOOLMAN.—Suddenly, Third month 9th, 1889, in her 76th year, Phebe W. Woolman. Funeral from Rancocas meeting-house, N. J.

CHARLES LEWIS.

Being partakers in a measure of each other's trials as well as consolations, though what may be said can avail but little to lighten the burden of grief whether openly manifested or more secretly felt; yet if it will serve any good purpose, this brief tribute to the memory of our departed friend, Charles Lewis, ought to have a place in the weekly messenger that he prized so highly, THE FRIENDS' INTELLIGENCER. Though not a sectarian, he firmly believed that Friends should be diligent in attending their meetings, and promoting every good word and work undertaken by the Society.

Very early in life, while yet the bloom of youth lingered, he was solemnized by Divine impressions making manifest a call to the ministry, to which he was then unfaithful. Many years after he remarked to the writer in an impressive manner and with deep emotion, that in great mercy he was permitted to glean, where by obedience to the Divine will in his early years he might have reaped more largely. As he had been in declining health for some time, he was impressed with the feeling that his stay here was not to be long continued. He gave up the management of the farm, that he might spend what yet remained to him of life in retirement from worldly cares.

He was favored to attend the little meeting at Plainfield, Ohio, of which he was an overseer, up to the last First-day before his death. Lying down to rest as usual, on the evening of the 7th of Eleventh month, 1888, without a moment's warning, in his 71st year,

"His spirit with a bound
Left its encumbering clay;
His tent at sunrise, on the ground
A darkened ruin lay."

His wife is left to mourn the devoted and tender husband, and six children, two of them daughters, to rise up and call him blessed, for he was a loving and unselfish father. The many who shared his friendship and hospitality can bear testimony to the goodness and simplicity of his life, and his ready sympathy for all who needed a kindly word or deed. Though living 8 miles from Plainfield meeting, and the road rough and hilly, he was seldom absent except in very inclement weather. Friends traveling in the ministry and visiting the meetings found ready and hearty welcome at his home, and when refreshed he cheerfully went with them in their journeyings, glad of the opportunity to serve the Master in serving his faithful laborers. One of his sons, while yet a youth, came to this

city to live, and has by industry and faithful application gained a name and a place among its successful business men. The youngest son remained at home, taking charge of the farm and caring for his parents with filial devotion.

Philadelphia.

R. S. F.

THE LIBRARY.

THE WRITINGS OF JOHN GREENLEAF WHITTIER. In Seven Volumes. Boston: Houghton, Mifflin & Co. 1888.

In our issue for Eleventh month 17, 1888, we gave a notice of this new and complete edition of the works of Whittier, mentioning particularly at that time the first two volumes, which had then been recently issued. The whole series, making seven in all, is now complete, and we commend it most heartily to the attention of all who already know, as also of those who have not yet learnt, the beauty and virtue of Whittier's genius. The edition is complete; it includes everything he has written—and desires to perpetuate—up to a very recent date; and it has had his own supervision and editorship.

Following the two volumes already noticed, the third and fourth volumes also contain poems, those in Volume III. being the brave and stirring Anti-Slavery lyrics, and the not less earnest songs of Labor and Reform; while those in Volume IV. are the Personal and Occasional Poems, the Tent on the Beach, and the poems of his sister, Elizabeth H. Whittier. At the close of this, also, there are given in an Appendix some of the early and uncollected poems, which in the judgment of the author, as of critics generally, did not rise to the standard of merit shown by his other work. Among these are the Indian tale "Mogg Megone," and the pathetic, almost painful, "Isabella of Austria." An index of titles, and an index of first lines of all the poems, are also given in this fourth volume.

The fifth, sixth, and seventh volumes contain Whittier's prose writing. This is less familiar, we have no doubt, to most persons, than his poetry, and it is not to be denied that his fame will rest upon the latter. There are, however, many essays, sketches, and letters which disclose his powers, as they do likewise his character and temperament, and there are forcible and trenchant criticisms which deserve preservation as part of the history of the time when they were written. Here, for example, in Volume VII., is an essay of 1846 dissecting Thomas Carlyle's harsh and inhumane treatment of the Negro Question. There is no lack of force,—or of truth,—in the sentences where Whittier declares that the article he is reviewing (printed by Carlyle in *Fraser's Magazine*), "would be interesting as a literary curiosity, were it not in spirit and tendency so unappealingly wicked as to excite in every right-minded reader a feeling of amazement and disgust," adding that "with a hard brutal audacity, a blasphemous irreverence, and a sneering mockery which could do honor to the devil of *Faust*, it takes issue with the moral sense of mankind and the precepts of Christianity."

This edition is well printed, and neatly bound,—the volumes in cloth have a fine olive cover, pleasant to the eye, and appropriate to their contents. In this binding the price is \$1.50 per volume—\$10.50 in all.

NEWS OF FRIENDS.

BALTIMORE QUARTERLY MEETING.

This meeting was held this time in the city, and is called the Spring Quarter. As it was the time of the opening of the new meeting-house, the attendance was quite large and the occasion a truly interesting one.

We were favored to have the company of our valued friends Thomas Foulke of New York, and Samuel S. Ash of Philadelphia. We missed from our meeting two of the ministers of our Quarterly Meeting, Rebecca Price and Darlingtown Hoopes. The former is in feeble health, the latter had a sick family.

The select meeting in the afternoon of Seventh-day (the 9th inst.), was held at Old Town meeting-house. The weather during the three days of services was very pleasant.

On First-day the new meeting-house was opened and the main building was filled with interested people. And our visiting Friends and some of our own were greatly favored in holding forth the truth.

A meeting was called for evening, which was largely attended and the exercises evidently went to the hearts of the people. Many were present who were not of our membership.

The quarterly meeting, on Second-day, (11th inst.), was also well attended, being the largest we have ever known. When the time came to proceed to business, the male portion of the assemblage passed over to the new lecture-room. Each branch attended to the business of the quarterly meeting, and we adjourned to meet at Sandy Spring in Sixth month.

Baltimore Monthly Meeting has the acquisition of several valuable members who have come in by conviction and by certificate, and we feel encouraged to hold up our testimonies before the world.

H. J.

[Our correspondent above, in a letter sent us last week, but which was not used then because its details were mainly presented in our own article descriptive of the new meeting-house, gives some additional information which may be interesting. He says:]

"We received for the Lombard street property the sum of fifty thousand dollars which went very far toward defraying the necessary expense required for the erection of such a meeting-house as we needed, and such as we ought to have for all our purposes, and such, we think, when fully completed we will be favored to have. In view of the fact that our worthy fathers handed down to us this valuable gift, which we have occupied for a period of eighty-three years, it became our duty and our pleasure to purchase this land and erect this valuable meeting-house, and hand it down to coming generations. We have erected as good a house as could be "made with hands," wherein mortals may worship their Great, Eternal and Good Father, who planted the everlasting granite of which the walls are built.

"The Building Committee has well done the work for which it was appointed, and handed over the key to the Standing Committee on property. The mem-

bers of this building committee would not of course desire to be commended for performing a duty, yet it is no more than just to mention the names: Edward Stabler, Jr., Joseph J. Janney, Joseph Matthews, William Wood, George M. Lamb, Thomas M. Brown, Elisha H. Walker, William Canby, John M. Griffith, Thomson P. Perrine, Daniel F. Pope, Eli M. Lamb, John B. Dixon, Isabella Tyson, Emma L. Taylor, Alice C. Robinson, Martha S. Reese, Maria K. Davis, Martha V. Vickers, M. Elizabeth Janney, Martha S. Townsend, Rachel R. Holt, Margaret Husband, Mary D. Hull, Martha Cowman. This building committee was nominated to and approved by the monthly meeting, Second month 7th, 1884, and had the advice of a committee from the Representative Committee of the Yearly Meeting.

"During the building, the whole monthly meeting has been worshipping with our Friends of Eastern district, and though at considerable inconvenience on account of the great distance from our homes, and the crowded condition of the house, it was a profitable season, and one long to be remembered on account of the kindness and hospitality of the Friends of 'Old Town Meeting.'"

WHITEWATER QUARTERLY MEETING.

WHITEWATER Quarterly Meeting of Friends was held at Milton, Ind., on the 22d of Third month, and was largely attended and interesting throughout. The meeting gathered at 10 o'clock a. m. Representatives were present from all the monthly meetings, and the answers to the queries which were presented gave evidence of Christian growth, and impressed the assembly with the love and true fellowship existing among the membership.

The First-day School Quarterly Association assembled in the evening at 7 o'clock. The attendance was large, filling the meeting-house. Delegates were present from all the schools, of which there are six, and the reports presented showed continued interest and a gradual growth in attendance at nearly all the schools. Fall Creek First-day School does not have any sessions during winter months, but the time is near when it will resume, with increased interest. Two interesting recitations were given by scholars of the Milton First-day School, and papers were read from Fall Creek School on "The Relation of First-day Schools to the Home," and from the Richmond School on "What are the Views of Friends Concerning the Lord's Supper?"

The next quarterly meeting will take place at Richmond, Ind., in Sixth month, and the First-day School Association will meet on the evening of the same day. At the meeting in Milton an executive committee of three from the Richmond School was appointed to arrange the exercises for the next meeting, and also select subjects on which essays may be written.

While a company of Richmond Friends were returning home on the evening of the 2d one of their number, Wm. Parry, met with a severe accident at Cambridge City, when getting to the train, by making a misstep and falling against the car, cutting his head badly. It caused great anxiety among his

numerous acquaintances and it is a pleasure to state he is improving rapidly. W.

Richmond, Ind., Third month 9.

THE INSTRUCTION OF THE BLIND.

THE fifty-sixth annual report of the Managers of the Pennsylvania Institution for the Instruction of the Blind, which has recently come to our notice, contains, besides the work done by the Institution during the year past, a brief history of the origin of schools for this unfortunate class. Most persons will probably be surprised to find that it is little more than one hundred years since Valentin Hally established in Paris the first school for the blind, and only a little more than fifty years since such schools were established in America. Hally's institution was ruined by the Reign of Terror, in the Revolution, but after the peace of 1815 it was reestablished. It was his belief that the education of the blind should begin as early as possible, and of late there has been a growing tendency to give them the advantages of the kindergarten system.

Grateful mention is made of the late Principal, William Chapin, whose name for the first time since 1850 disappears from the list of officers. He is succeeded by Frank Battles, who for several years had attended to the more active duties of the office.

At the close of the year there were remaining in the institution 98 males and 91 females; of these 160 are supported by the State of Pennsylvania, 47 counties being now represented; 10 by New Jersey, 3 by Delaware, and the remainder by the institution and by friends. Of the literary attainments of the pupils, five are reported as having graduated at the University of Pennsylvania, one has taken a complete course and another a partial course in the National School of Elocution and Oratory. The former, a young woman, totally blind, is now teacher of Elocution in Swarthmore College.

The college graduates are reported as "honorably maintaining themselves as private tutors or in work for which their education has especially adapted them." Attention continues to be given to physical culture, much stress is laid upon the need of some measure being adopted by which the advantages of the education received may be brought more fully to the public notice and the objections felt by parents to sending the sightless ones to the school be removed. We learn also that there are in our city five organizations devoted exclusively to the education, employment, or aid of the blind, and in addition to these the blind themselves have two beneficial societies for mutual aid and assistance.

The health of the pupils is good, only one having died during the year, a frail, delicate little girl, who was removed to her home previous to her death. A few changes have been made in the corps of instructors. Some changes in the methods of teaching arithmetic have been made, with most gratifying results. The music department "has had a year of uninterrupted prosperity."

The branches taught during the year were: Algebra, anatomy, arithmetic, etymology, geography (local and physical), grammar, Greek, history, Latin,

literature, object lessons, physics, reading, spelling, composition, and modeling. The younger children are still instructed by the kindergarten method, in which they take great interest and show gratifying progress.

SWARTHMORE NOTES.

THE Sophomores are now taking a very interesting course of descriptive astronomy, and under Professor Cunningham's direction the students have already made observations for themselves through the large telescope in the college observatory. In the Senior year there is an elective course of mathematical astronomy which is much more thorough and difficult than the descriptive course.

—The authorities have decided to add an Assistant Professor of chemistry to the corps of instructors. The large increase in the number of students in the engineering and scientific departments has made this step necessary, as the classes have given Dr. Day an excess of routine work and allowed him but little time for experimenting and investigation. It is not yet decided who the new instructor will be.

—The retiring staff of *The Phoenix* has decided to assume one-half of the present debt of the Athletic Association, which amounts to about \$180, this being the last of the indebtedness contracted when "Whittierfield" was laid out in 1887. "Whittierfield" is one of the finest college athletic grounds in the State, and is now almost entirely paid for. *The Phoenix* has done a great deal to increase the college spirit of the undergraduates.

—The Freshmen have decided to hold sports on Seventh-day, Fourth month 27th, and have appointed a committee to make the arrangements.

—When the Strath Haven mill property is purchased by the college, as it was decided to do by the meeting of the Stockholders last week, there will be nearly three hundred acres on the college grounds. The purchase of the new ground will ensure a good water supply by protecting the stream from which the institution is supplied.

THE LOVE OF CHILDREN.

TELL me not of the trim, precisely arranged homes where there are no children—where, as the good Germans have it, "the fly traps hang straight on the wall;" tell me not of the never disturbed nights and days, of the tranquil, unanxious hearts where children are not: I care not for these things. God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish and full of kindly sympathies and affection; to give our souls higher aims; to call out all our faculties to extended enterprise and exertion, to bring around our fireside bright faces and happy smiles and loving, tender hearts. My soul blesses the Great Father every day, that he has gladdened the earth with children.—*Mary Howitt.*

THE torture of a bad conscience is the hell of a living soul.—*Calvin.*

EDUCATIONAL ESSAY: PRIMARY READING.

[Concluded from Last Week.]

I THINK all will agree with me that a pleasing variety is essential in every reading lesson; in order to fix and hold the attention of little children there must be a change before any one form becomes tiresome. For instance, reading on sides, we see who will make the least mistakes in pronunciation, who will bring out the thought in the clearest, brightest, most natural tones, etc. In a lesson from the board I call for the names of some five or six different objects in the room or near by and have a child combine them into a sentence of some length, calling it a story. This affords them a great deal of amusement, instructing them in script reading at the same time. Frequently the new words of the lesson are written out at home and handed me in the class so that they become very familiar both with script and print; occasionally the entire lesson is written out by the more ambitious, although I never require the latter.

In class K I have the children close their eyes while I write quickly a word on the board, to see who will be the first to know it when I give the signal to look. I frequently have them begin with the last word of their next day's lesson, and so on up the page until it is finished; this instructs them in recognition of words at sight, and each child is ambitious to know every word that comes round to him; happy the little one who is entirely successful! Occasionally the classes read in concert, but only for variety, as individual faults are lost and sing-song tones are often acquired; although the latter can be overcome by the teacher's asking questions, the class replying, or vice versa, making them realize that reading is talking where only natural, bright tones are needed. I am assisted, helped very much in this respect, by my associate teachers in other recitations besides reading, and I feel I can say we all work together in concert recitation especially for clear, natural tones free from drawl and disagreeable sounds. While very loud, unnatural tones are not desirable, it is necessary that they be clear, distinct, and of sufficient strength to be heard in a moderately large room; and I find it a great help for those who have low, weak voices, to stand at a distance, as they feel the necessity then of being more forcible.

Five or ten minutes is sometimes devoted to silent reading, placing a page of the chart before them where all can easily see. I require them to read to themselves with as little moving of the lips as is possible among such little people who have not as yet acquired the habit; afterwards the same is read aloud. When I find the pronunciation is getting careless, we have a "pronouncing bee." I select previously a list of words that have been mispronounced in back lessons; two captains are called—one for each side—who choose their men, as in a spelling contest. There is this difference, however, they pronounce while I spell. In the latter part of the school year little K shares in these contests, and while they prove a help are a source of great pleasure to the little ones. I have found the dictionary of great advantage to the children of class I. After a lesson on its markings,

the finding of words and definitions, they are prepared to use it. One or two have been appointed each day to bring dictionaries in the class, and to find such words as may come up for pronunciation or meaning, as the children may desire. I encourage them to use their dictionaries outside of school hours, as it is of great assistance not only as regards pronunciation and definitions, but in spelling. And just here, one word in regard to marks. While it is not my purpose to discuss the pros and cons of the marking system, I feel it incumbent upon me to say that a judicious system of marking, not daily probably not oftener than once a week, and apart from the reading lesson, is valuable as a record which will be sent later to the parents.

A very important feature of the reading lesson, and one in which little children take especial delight, is character personation in dialogue. You really get more insight into the child's nature through this than any other form of reading matter; for here, as the little ones frequently inform me, "it is so easy to talk the reading;" and it is just this talk, the easy natural, conversational tones, that we should be continually striving to bring out in our pupils. When the different characters have been assigned, each child determines what shall be the nature of each character, whether happy, humorous, or the reverse; it is amusing, and to me oftentimes instructive, to hear the various reasons given by the children for the natures of the characters they are endeavoring to personate. This talk of the characters previous to the reading of the lesson, makes them very real to the children; and with this realization comes the free, hearty, natural expression so delightful to the teacher and so helpful to the scholar. This call for variety in conducting the reading lesson may tax the teacher at the outset, but in the end it will yield a rich harvest; for the time will come when the book will be all that is necessary to excite interest, its various tales and stories and all they suggest being sufficient incentive to an intelligent child reader, without any outside work.

VARIETY IN SUBJECT MATTER.

Additional interest in the reading lesson necessarily follows a change of reading matter. Another and different reader with its new, bright, suggestive illustrations excites a lively curiosity on the part of the class to read and know for themselves the various stories contained therein; copies of some simple little poem, printed on separate sheets of paper, can be procured at a small cost, or what is cheaper, done on the hectograph. Children almost as much as adults enjoy the scrap book, culling from old papers and magazines gems of sentiment to be preserved and re-read later. Cards made of black bristol-board the size desired, with the little poem or story pasted thereon, allowing a small margin, are better adapted to a class than the book; each child being supplied, the children furnishing the reading matter, and the teacher arranging it at convenient seasons and to suit her purpose. In what is known as the Elzevir Library, John B. Alden, publisher, can be found much that is of value to the child,—short stories by Grace Greenwood, poems by other eminent authors

of child literature, and many of the copies are not more than 2, 4, and 8 cents. A monthly magazine is a very welcome visitor among the little folks; and at this day, when all periodicals are so reasonable, and a large number instructive as well as entertaining, teachers of reading should avail themselves of the opportunity.

RECITATION.

The importance of recitation combined with reading, I think no one will question. First, the very fact that the book is not before him, that he is not reading,—only telling a story,—is of valuable assistance in the great gain of natural talking tones, which he almost unconsciously acquires and which afterwards manifests itself in the reading lesson. Second, if confidence is required on the part of the reader, how necessary that this element should enter the recitation which would prove of small value without it. The fact of holding the book is a source of comfort to a timid child; but to be without anything upon which to fix one's attention, except the recitation, does call for a good share of confidence; and just this training of requiring recitations at stated times from pupils will strengthen and develop it. The sweet unconsciousness of a little child added to a modest confidence is a fair, lovely sight indeed, and one from which we of mature years might well take pattern. Third, the recitations are usually poems, and I think it well for a child to begin early with memorizing and reading good, simple rhymes correcting at the very outset the tendency of jingle, the *tum te tum* of the rhyme, which seems to come very natural to a little child in his first attempt. This, however, can be overcome, entirely dispensed with, by calling his attention to the thought contained in the poem, showing him where it is, what it is, talking about it, telling him that if the thought is brought out, the rhymes will take care of themselves, etc. In this way the measure of the poetry is preserved, while the analytical faculties of the child are strengthened and developed. Only the other day a little one of class I informed me it was harder to find the thoughts in poetry than in prose—"you had to skip around so to find them." Fourth, the poems thus memorized are usually selected from some favorite book at home; and we all know that anything that will bring the home and school life closer, into a mutual interest, can only tend to good results.

I remember hearing Prof. Emerson White say that the simple poems he had memorized as a little child, often recurred to him of late years, and always with pleasure; that he felt glad he was required to commit them to memory, they were now his own. So it is with our little ones of to-day; reading makes its impression for a time, but memory holds the stanzas committed to her care, to be retold in later years, bringing with them the sweet associations of childhood's happy hours. The character of the poetry so memorized should be such as will call forth all that is true, good, and beautiful in the child's nature, creating in him at the same time a strong desire, a love for reading and recitation of the highest and best in child literature. What a rich field for the teacher! At the same time a weighty responsibility

rests upon her in this guidance of the tender, impressionable minds committed to her care.

THE POOR READER.

What shall be done with the naturally poor reader, who has very little expression in conversation and less in the printed word? I could name several of this class, and I think I could safely say we all have a share of just this material. Some half dozen or more come to me in the mornings before school, when we talk of the lesson, analyze, read together, etc. At times I feel very much discouraged, but take heart again when I realize "the end is not yet." I try especially to get them interested in the story, rouse up the analytical faculty, in short, get them to feel what they read; then if their inflections are not so bright or their voices so rich and melodious as their more fortunate associates, they will at least in time become intelligent readers.

ENCOURAGEMENT FOR THE CHILDREN.

I sometimes wonder if we appreciate the amount of confidence which it required on the part of a little child to step forward and read before a large number of associate class-mates, and the additional confidence which is necessary to overcome the consciousness of the critical attitude which the teacher must necessarily bear towards the reading; is our sympathy sufficiently called forth, is encouragement cheerfully and readily given to the timid, sensitive, self-distrusting little ones who catch our slightest words, either of approval or disapproval.

This question has come to me very forcibly in my daily work in the school room, especially in the case of a little girl who has the unfortunate, distressing habit of stammering. At times it was impossible for her to read at all, so I ceased requiring it of her before the class; while the habit was somewhat under control when alone with me, yet she still was troubled, although I used every means in my power to assist her. At last I discovered she could read with me, and finally gained her consent to read before the class with one of her classmates. Thus far it has been a success; she has a strong, clear voice, is quite an intelligent reader for her years, and has gained so much confidence that on being asked if she was willing to recite with one of her playmates before the school, responded heartily and seemed delighted with the idea of being capable of doing her part in what she so much enjoyed in others. The recitation was of the simplest nature, only one stanza of a few lines, but delivered without the least hesitation.

I have not cited this case with the feeling of any great achievement; on the contrary, it is merely a beginning, the habit resulting from extreme nervousness being still with the child; but encouraged and strengthened by the knowledge of contributing her share to the lesson, we know not the result which later years will develop. I have still others whose little faces pale and flush by turns,—a sure evidence of the sensitive, shrinking disposition so keenly alive to adverse criticism. When encouragement is extended to such, success is sure to follow; and though they may not turn out prodigies, they will at least improve their opportunities, and repay the

teacher a thousand fold for the kindly tone and glance vouchsafed them in time of discouragement.

FRANCES HAINES.

BURDENS.

We all must bear them. Vain regret,
Love's longing for some dear lost face
Which even sleep cannot forget,
Nor yet the coming years replace;
The disappointment all must know,
When hope's mirage proves but a dream,
The finding Marah's waters flow
Where tempting wayside fountains gleam.

We all must bear them. Some may smile,
And hide their burden in a song;
And others may be silent, while
They learn to suffer and grow strong.
We find no balm in Gilead's vale,
No recompense for pain and loss,
And oft our weary efforts fail
To lift the pressure of the cross.

We all must bear them. Why despair?
The wine-press is not trod alone.
The promise is, that He will care,
As doth a father, for his own.
Our burdens may become our wings,
For underneath His arms will be;
And through our sighing sweetly rings,
"Sufficient is my grace for thee."

—Myra Goodwin Plantz, in *S. S. Times*.

THE CHILDREN.

THEY are such tiny feet!
They have gone so short way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands!
Be kind; things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon; and so
The hands are tempted oft you know.

They are such fond, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or showers, showers soon dispelled
By looking in our face.
Love asks for such much grace.

They are such fair, frail gifts!
Uncertain as the rifts
Of light that lie along the sky;
They may not be here by and by.
Give them not love, but more, above
And harder, patience with the love.

—*Washington Critic*.

"It can so impress the mind
With quietness and beauty and so feed
With lofty thoughts, that neither evil tongues,
Nor greeting where no kindness is, nor all
The dreary intercourse of common life
Can e'er prevail against it, or destroy
Our cheerful faith that all which we behold
Is full of blessings." —*Anon.*

GETTING ACQUAINTED.

I got acquainted very quick
 With Teddy Brown, when he
 Moved in the house across the street,
 The nearest one you see.

I climbed and sat upon a post
 To look, and so did he;
 I stared and stared across at him
 And he stared back at me.

I s'posed he wanted me to speak.
 I thought I'd try and see—
 I said, "Hello!" to Teddy Brown;
 He said, "Hello!" to me.

—*Sydney Dayre, in St. Nicholas.*

NATURAL SCIENCE STUDY IN SCHOOLS.

THE Committee appointed by the American Society of Naturalists to "develop a scheme of instruction in natural science to be recommended to the schools," have made a report in which they say the study should begin in the lowest grades of primary schools, and the teaching be mainly by object lessons. A more systematic course should be arranged for high schools and an acquaintance with one or more departments of natural science should be required for admission to college. The committee add:

"The zoological instruction in the lower schools should not attempt a systematic survey of the whole animal kingdom, but attention should be directed chiefly to the most familiar animals, and to those which the pupils can see alive. The common domesticated mammals should first be studied, and later the birds, the lower vertebrates, the insects, crustacea, and mollusks. While the range of zoological instruction must be limited as regards the number of forms studied, those few familiar forms should be so compared with each other as to give the pupils, very early, some conception of the main lines of biological study—morphology, physiology, taxonomy.

"Special prominence should be given to the study of plants and animals which are useful to man in any way; and the teachers may advantageously, from time to time, give familiar talks in regard to useful products of vegetable and animal origin, and the processes of their manufacture.

"Attention should also be given to the more obvious characteristics of the kinds of minerals and rocks common in the region in which any school is situated, and to such geological phenomena as are comparatively simple and easily observed.

"The subject of human physiology and hygiene is of such immense practical importance, and so few comparatively of the pupils ever enter the high school, that we regard as desirable some attempt to teach the rudiments of the subject in the grammar, and even in the primary, schools.

"We would recommend the introduction of exceedingly rudimentary courses in physics and chemistry in the highest grades of the grammar school.

"We would recommend as perhaps the most desirable branches of science to be included in the classical courses in the high school, and to be required for admission to college, physical geography, phænogamic botany, and human physiology. The

first is suggested as tending to keep alive in the student's mind a sympathetic acquaintance with nature in its broader aspects; the second, as affording unequal opportunities for discipline in observation; the third, as affording knowledge of the greatest practical importance.

"The rudiments of physics and chemistry which we propose for the grammar schools, will enable physical geography and physiology to be intelligently studied in the early years of the high school course."

GIRARD COLLEGE STATISTICS.

IN the last annual report of this Institution it is stated that at the beginning of this year there were 1,368 pupils. The total number of admissions to the College since the opening, in 1848, to January 1, 1889, is 4,021.

"The number of boys still on our roll waiting for admission is two hundred and sixty; of these, two hundred and forty-eight are from Philadelphia and other parts of Pennsylvania, and twelve are from other states or countries, viz.: five from New Jersey, four from New York, one from California, one from Delaware, and one from Wales. It is evident, therefore, that applicants continue to present themselves more rapidly than they can be admitted. This state of things has continued with scarcely an intermission from the foundation of the College. The noble charities which have just been instituted by the Misses Drexel and by Mr. Isaiah V. Williamson, will, it is hoped, afford ample room for the admission of those for whom we can find no place.

"During the year, 160 additional boys were admitted to the School of Mechanical Instruction. This has been accomplished by extending the course of pupils in the second grade of the third school, who have been found old and strong enough to derive benefit from such instruction. There are now upwards of 450 boys in this department. No more striking illustration of the change in the apprentice system can well be afforded than is shown by a comparison between the number of boys bound out this year and in 1870, when our first report was made. Of the 121 boys who left the College in 1886, desiring occupations, we were able to obtain indentures but for six, while 115 found ready employment. In the year 1870, out of seventy boys who left the College, fifty-three were indentured. Fortunately, however, the training now given in the use of tools, in free hand, mechanical and geometrical drawing, in shorthand and type-writing, and in telegraphy, enables us to find places for them with comparative ease. This is best shown by the fact that while formerly at least 10 per cent. of the pupils were unable to obtain positions before reaching the age of eighteen, last year there were none, and this year but two, on an average less than 1 per cent., who remained in the College until compelled to leave on age.

"Mr. Girard, in naming the occupations in life preferred by him for the pupils, first mentions agriculture. While we often obtain places for boys with farmers, the Board has never seen an opening for special instruction in this art. A scheme to accomplish this, to some extent, in connection with the

cultivation of our Catawissa lands has been suggested, and is now in the hands of a committee for consideration."

"OLDEST TWINS IN THE WORLD."

THE *Germantown Independent* of a recent issue says :

"It is not generally known that there are two gentlemen residing in Germantown and Jenkintown who have the honor of being the oldest living twins in the United States, if not in the world. Their names are Samuel and John Nice. They were born May 11th, 1805, which makes them almost 84 years of age. They both learned the undertaking and cabinet making business, and from 1828 until 1865 carried on the calling at Germantown."

We beg leave to take exceptions to the item published in the *Independent*, and offer as a substitute the case of George and Jonathan Buckman, well-known in Bucks county. These brothers were born in Darby, Delaware county, on April 22d, 1803, being 86 years of age in April next, and subsequently removed to Watertown, N. Y. Their mother was of the General Brown family, of New York city. George learned the blacksmith business and for upwards of forty years carried on the industry, being the patentee and manufacturer of the celebrated Buckman plow, and founder of the town of Buckmanville, in Upper Makefield township, Bucks county, Pa. During the war he assisted as nurse in the China Hall hospital, in Bristol township. He now resides with his son-in-law, Owen W. Worstall, at Millville, N. J., and is yet hale and hearty. Jonathan lives in Washington, D. C., but is confined to his room, being somewhat feeble and defective in vision. For a number of years he carried on the undertaking business at Tennallytown, near Washington, and during the war interred hundreds of soldiers who died in the government hospitals in that city. Mahlon Buckman, a brother, near 84 years of age, resides in New York, and Stacy C. Buckman, another brother, died at Newtown about one year ago, at the age of 80 years. George and Jonathan Buckman bear so close a resemblance to one another that they have frequently been confounded. When the late Major Joseph B. Roberts was stationed at Washington with his command he met Jonathan on the street and accosted him, asking of his friends in Bucks county. Jonathan was dumb-founded, and it took some time to convince the Major that he was the brother of George instead of that gentleman himself. It would seem, judging from the occupation of both John and Samuel Nice and Jonathan Buckman, undertakers dealing continuously with the dead, it is also conducive to long life. Until further facts and proof are brought to light the *Enterprise* shall demand the credit from the *Independent* of naming the Buckman Brothers as "the oldest living twins in the United States, if not in the world."—*Newtown Pa., Enterprise*.

Envy and jealousy light the intensest fires that ever burn in human hearts; gossip and scandal are the smoke emitted by them. If, as has been said, these passions could, like some modern chimneys, be consumers of their own smoke, a purer and better atmosphere would then prevail.—*Frances E. Willard*.

JACK FROST'S HERBARIUM.

In Florida, where ice is so desirable for cooling food and drink, it is not naturally formed, and so must be made. I visited an ice factory. They have twenty tons of ice forming here all the time. They lift a tank every thirty minutes, take out the ice, refill the tank with water and replace it. The freezing takes forty-eight hours. The tank they have just emptied will be filled soon, and a new block of ice will be taken from it on "the day after to-morrow." Now, it seems that this freezing takes place so gently that a spray of roses may be put into a tank of water and frozen into the mass of ice without stirring a petal from its place. There it lies imbedded, in all its beauty of form and color—a marvelous thing, I think. The ice-makers like to perform this experiment, as it shows the clearness of their ice; and pride is taken in freezing pieces of unusual beauty and transparency. A delicate spray of flowers, a cluster of ripe fruit, or a brilliant-colored fish are favorite subjects. Exhibitions of such freezings are occasionally made at fairs, and a particularly beautiful or interesting piece makes a very attractive gift for a birth-day or for Christmas. What a pretty way to preserve objects! I would like a collection of Florida specimens so preserved. No dried-out herbarium specimens; no faded and distorted alcoholic preparations; no unnatural taxidermist mounts, but everything in its natural color, its perfect outline, its living beauty. Here, a clear little block with a chameleon; here, a larger one with a coiled rattlesnake; there a young alligator, a cluster of grape fruit or oranges, a spray of flowers, or a series of forest leaves. But, alas! such a collection would not last a single week.—*St. Nicholas*.

PLANTING WITH A CANNON.

ALEXANDER NASMYTH, the landscape painter, was a man fruitful in expedients. To his mind, the fact that a thing could not be done in the ordinary manner, was no reason why it should be given up. His son relates the following interesting example of his ingenuity: The Duke of Athol consulted him as to some improvements which he desired to make in his woodland scenery near Dunkeld. Among other things, a certain rocky crag needed to be planted with trees, to relieve the grim barrenness of its appearance. The question was how to do it, as it was impossible for any man to climb the crag in order to set seeds or plants in the clefts of the rocks. A happy idea struck my father. Having observed in front of the castle a pair of small cannons, used for firing salutes on great days, it occurred to him to turn them to account. A tinsmith in the village was ordered to make a number of canisters with covers. The canisters were filled with all sorts of suitable tree seeds. The cannon was loaded, and the canisters were fired up against the high face of the rock. They burst, and scattered the seed in all directions.

Some years after, when my father revisited the place, he was delighted to find that his scheme of planting by artillery had proved completely successful, the trees were flourishing luxuriantly in all the recesses of the cliff.—*Exchange*.

MUNICIPAL SUFFRAGE FOR WOMEN.

The question of municipal suffrage for women will soon come before the [Massachusetts] Legislature. Those who favor this measure, and especially women who have worked and waited for its passage for many years, are encouraged by the fact that the old objections are no longer heard. The single one now urged with any force is that offered by John C. Ropes at the late hearing of the remonstrants. He said essentially this:

"Politics is a branch of business, of actual affairs, of dollars and cents. Women are without practical business experience. Women are segregated from men by their circumstances, separated from them and from affairs by their domestic relations. A large majority of them are not engaged in any branch of business or individual occupation. As a matter of personal fitness, therefore, they are not qualified to discriminate wisely between candidates, or to decide intelligently on public policy."

In answer to this, almost the only objection now remaining to the equal rights of women, it may be fairly urged that the ground taken by Mr. Ropes shows a man's point of view quite as completely at fault in regard to the whole world of women's interests, as that of any woman can be in regard to men's interests.

Mr. Ropes says, "A large majority of women are not engaged in any branch of business or individual occupation." So busy has this gentleman been with his own public and private affairs that it has not even occurred to him that the making of the home, the care of the family, the rearing of the children, is business which occupies at least 20,000,000 of women in this country during the largest part of their lives, and very important business it is, which needs special legislation by those whom it most immediately concerns.

It is the women's side of the world's business for which women should have the suffrage. Men do not know about it, as witness Mr. Ropes, an able and intelligent lawyer, who thinks because women do not have men's business, that they do not have any business.

One only needs to look at the laws that have been made for women to see that men cannot do well about the home business. Under the old law, when at the marriage ceremony the bridegroom had said to the bride, "With all my worldly goods I thee endow," the law at once declared that all the personal property the newly-made wife had should be the husband's property; that he and not she should have the "custody" of her person; that he might give her "moderate correction," if the stick with which he whipped her were no larger than his thumb. When her child was born, the law, asking no questions of her, said: This child belongs to its father. The sole legal right to it was in him, and there it remains to this day. The law gave the use of all her real estate to the husband as long as he should live, because he had to support her and her child. Wives reared the children, spun and wove, washed and ironed and cooked, while the husband "supported" them. The wife who earned a dollar at scrubbing somebody

else's house (she had nothing for scrubbing her husband's house), brought home her dollar, but it was by the law her husband's dollar, and he had it. If the husband died, the law left his widow only forty days to stay in the house without paying rent, and that is all the right she has to stay in the house to-day. It is true that by much petitioning some of these odious laws have been done away with, but they furnish clear proof that women must look after their own business interests. In the villages and country towns, where everybody knows everybody, women are surely as competent as men are to judge of candidates for town offices who will look after the material and moral interests of the town. Women always care for their children. They would be sure, the majority of them, to unite with that party of men who would be true to home interests. Thus the public and private good would be better cared for by the help of the municipal suffrage of women in the towns.

In the cities, where everybody does not know everybody, women read the newspapers, and have as fair a chance as men do to ascertain the character of candidates. City mothers care for the good of their children and the welfare of their families not less than the mothers in the towns. The home business is their business, and in order that it may be thoroughly cared for, women should have the municipal vote.

Towns and cities are corporate bodies, of which women as well as men are members. The very fact that they are members of the city or town corporation should, in all fairness, entitle them to a vote in it, as it entitles them to one in every other corporation of which they are members. The existing laws which concern women are proof that they need a hand in their own affairs. The Legislature can now secure this boom for women. They are waiting anxiously, in the hope that the women of all the future, as well as those of to-day, may be grateful to this Legislature for just and generous action in their behalf.—*Lucy Stone, in Boston Globe.*

GRACE IN ARGUMENT.

A SEVERE test of social grace is conversation when it becomes argument. To state one's side clearly and without warmth, to listen without prejudice, to catch the drift of an opponent's thought and not hold him to an imperfect statement of that thought, is the highest form of intellectual courtesy. It is the business of a lawyer to confuse a witness; but a parlor is not a court-room, nor is conversation held there the records of a court. It is astonishing how rarely a number of people can discuss any subject and keep its principles in sight and its personalities out of sight. It is rare even among those of broad social opportunities. A party of six ladies and gentlemen sat discussing the issue of the late campaign, the principle part being taken by a gentleman who had made special studies of the subjects. For some time the conversation had continued, when a seventh person joined the group, breaking into the conversation abruptly. A lady had just closed some remark when the new-comer brusquely broke in with,

"Never argue with a woman," quoted as a lawyer's maxim. A dead silence lasted for a moment, and the interest in the conversation lagged, the ladies present not possessing the temerity to continue. The remark, while it silenced them, neither refuted the statement made nor showed a knowledge of the subject in hand by the speaker, though his manner indicated that he thought a *finis* had been reached.

How often is an interesting and instructive conversation broken by just such crudeness, or by lack of interest! How often are conversations developed into a mere exchange of personalities, the victor being he of the least manners and sharpest tongue! This is the favorite method of those who cannot sustain argument or brook defeat.

Is the statement true that the art of conversation is not developed in our social life? That the spirit of haste, of money-getting, makes all seem useless that does not tend to an exchange of coin?

The *salon* in France flourished because maintained on a basis of intellectual equality. No concessions were made because of sex, no favors asked because of sex; each stood erect in the integrity of intellect. This was the charm of the *salon*. Europe bowed before Madame de Staël, not because she was a woman, but because of the intellectual power and social grace which caught the spirit of the opponent and conceded the right of his position. While acknowledged as the most brilliant talker of her age, it was also acknowledged that she was the most charming listener, whose sympathy always brought out the best in those about her; that all felt in her presence, not that she was shining at their expense, but that they felt and revealed, under the magic of her presence, the best in themselves.

The spirit of individualism in America is responsible for the lack of art in conversation. The same spirit that makes every man rush for the first place, elbowing his neighbor, indifferent to his rights or his weakness, is the spirit that has entered our social circles and made conversation a quicksand in which one is in danger of losing all power of thought through the discourtesy of one whose power is not expression of thought, but sharpness of tongue. Not persuasion, but victory, is the goal even in the social circle.—*Christian Union*.

CHANGING LOCATIONS.

It is especially hard for persons well advanced in years to change locations. We become so a part of our surroundings that it requires a wrench to break away and make new relations. But we should not spend too much time in thinking of the past, but press on, doing to-day's duties and knowing to-day's people, not valuing them less because they are *new*, or the old less because they have dropped somewhat out of our present life. We must keep loosening our tendrils and moving on while life lasts more or less. If we do not the objects on which they are fixed will move on anyway.

"Change and decay in all around we see,
O Thou who changest not, abide with me."

P.

A NEEDED WARNING.

DR. GRACE PECKHAM, in a recent number of *The Home Maker*, presented one more dictate of fashion to which the majority of women bow, and points out its dangers. She says:

"The fashion of wearing veils has become very prevalent. It is a fashion which should not be encouraged. Its redeeming features are that the veil protects the hair and keeps it well arranged; it protects the forehead from the wind and wards off neuralgia. These two services of the veil can be retained, but the veil should not be worn over the eyes. To them it is very injurious. It is injurious to the mechanical seeing apparatus, since a constant adjusting of muscles and lenses is required, and a striving to obtain a clear image for the retina. It is extremely wearing to the brain, which has a great deal to do with touching up and finishing off the picture which falls upon the vision, and in making the mental image a perfect one, no matter what the external one may be. Veils of dotted lace and dazzling white illusion may give rise in a few weeks to an irritable condition of the eyes that years will not remove."

NEWS AND OTHER GLEANINGS.

—General Agent Anna T. Wilson, of the Children's Aid Society, reports that during last month 64 children passed through the hands of the society. Of these 29 went with their mothers to places at service, 16 were placed in private families to board, 8 in private families on trial, 4 in hospitals, and 7 were returned to parents, relatives, or other guardians; 47 visits were also made to children during the month.

—A project that has been contemplated for some time by Anthony J. Drexel has been put in practical shape by the purchase of the Louella Mansion at Wayne, Delaware county, and the selection of Trustees and Managers for the "Drexel Industrial College for Women." The object of the institution, as set forth in the charter, is to instruct women and children between the ages of 13 and 19 years in all duties appertaining to the care of a household, and to teach such trades and businesses as will make them practical women, able to earn a respectable livelihood.

—It is now said that operations on the proposed Nicaragua Canal will probably be begun this month by sending a dredging plant to Greytown. The harbor of this town, which is to be the eastern terminus of the Canal, is constantly liable to be filled up by sand moving westwardly, through the action of shore currents. It is proposed to construct a pier of brush and piles, which will allow the harbor to be opened to vessels of 15 or 18 feet draft. The work of permanent improvement to 30 feet draft will not be begun until the building of a railroad inland. This road will bring rock taken from the great rock-cut, and which will be used for the sides of the canal through the marsh-lands, and for the construction of a permanent pier at Greytown.—*The American*.

—No year since 1879 had so small an amount of sunshine in England as 1888.

—*Engineering News* for March 2d contains an interesting item to the effect that a French company—the Gas and Water Company of Tunis—are about to undertake for practical purposes the restoration of the reservoirs of ancient Carthage. These basins cover an area of 37,590 square

feet, and are divided into eighteen communicating apartments. They have been entirely neglected since the incursions of the Arabs in 697.

—The United States will make a creditable display at the Paris Exhibition. And this is as it should be; for, although nominally a universal exposition, it will be practically a display of the products of republics. The monarchies of Europe will be represented only by private exhibits, while the republics of North and South America have rallied in force. The United States Department of Agriculture will make a splendid showing. Secretary Colman has placed the undertaking in the hands of Professor C. V. Riley, the entomologist, an energetic organizer as well as a careful and enterprising scientific observer; and Professor Riley has already sent forward three car-loads on the way to France. The bulk of shipments are nearly through with, and the perishable staples will follow during the next month. Congress appropriated \$250,000 to aid exhibitors, and Secretary Colman's quota of this will insure the best illustration that the agricultural resources of this country have ever had on the continent of Europe. *Science.*

—It is said that the sewerage system which is now being constructed in Buenos Ayres is the most perfect in the world. Measures have been taken which will result in putting every house in the city in perfect sanitary condition within three years. Sanitarians will watch the result of this stupendous undertaking with great interest, and will be able to deduce from it many valuable practical lessons.

CURRENT EVENTS.

PRESIDENT HARRISON has made a number of appointments, the most important being Ministers to several foreign countries. Among these are Whitelaw Reid, the editor of the New York *Tribune*, to France, and Thomas W. Palmer, of Michigan, to Spain. The U. S. Senate is still in session.

JONATHAN CHACE, U. S. Senator from Rhode Island, well known as a member of New England Yearly Meeting of Orthodox Friends, has resigned his seat, desiring to devote his time to private affairs. He has been in Congress since 1881, having entered the House that year, and been chosen to the Senate in 1885.

THE New Jersey Legislature has repealed the High License and Local Option bill passed last year. The repeal bill establishes a new license system, satisfactory to the liquor interests. It was passed in the Senate some time ago, and in the House on the 19th inst.

NOTICES.

. Haddonfield First-day School Union will be held at Moorestown, on Seventh-day, Third month 30th, commencing at 10 a. m.

All interested are cordially invited.

MARTHA C. DE COU, } Clerks.
MARY R. WILSON, }

. A meeting of all the divisions of "Young Temperance Workers" will be held at Girard Avenue meeting-house, 17th street and Girard Avenue, on Fifth-day evening, 28th inst., at 8 o'clock.

Aaron M. Powell, of New York, is expected to be present and will deliver an address.

. The Committee of Philadelphia Monthly Meeting propose having a social reception for members and attenders of their meetings on Sixth-day evening, Third month 29th, between 7.30 and 9.30 o'clock. The company of young Friends from the country and other strangers, in an especial manner is invited, also the husbands and wives

of our members, even though they may be members of other denominations.

It will be held in the Parlor and Library Room, 1520 Race street.

. Circular meetings have been appointed by the Western Quarterly Meetings as follows:

Hockessin in the Fourth month.

To convene on the second First-day of each month respectively, at 2 o'clock p. m.

. The Penn Sewing School held in Race street meeting-house will close its present session on Seventh-day, Third month 30th, at 10 o'clock a. m. It is proposed to make this an Anniversary meeting, twenty years having passed since the school was started. The attendance of former officers, teachers, and friends of the school is desired.

ANNIE C. DOBLAND, Secretary.

. A portion of the Committee to visit the branches of Philadelphia Yearly Meeting, will, under the minute of their appointment, attend the following meetings: Germantown, Third month 22d, 7.30 p. m.; West Philadelphia, Third month 23d, 7.30 p. m.; Frankford, Third month 24th, 10.30 a. m.; Girard Avenue, Third month 24th, 7.30 p. m.; Race street, Third month 25th, 7.30 p. m.

Friends generally are solicited to attend.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 13. }

PHILADELPHIA, THIRD MONTH 30, 1889.

JOURNAL.
Vol. XVII. No. 34. }

THE TRANSFIGURED FACE.

I KNOW the face of him who with the sphere
Of unseen presence communion keeps:

His eyes retain its wonders in their clear
Unfathomable deeps.

He brings the thought that gives to earthly
things

Eternal meaning; brings the living faith
That, even now, puts on the immortal wings,
And clears the shadow, Death.

This in his face I see; and, when we meet,
My earthliness is shamed by him; but yet
Takes hope, to think that in the unholy street,
Such men are to be met.

—Robert Leighton.

For Friends' Intelligencer and Journal.

NOTES FROM PALESTINE.—VII. DAMASCUS.

ANCIENT Palestine was limited by Dan and Beer-sheba, but the traveler in that country to-day would be disappointed not to extend the journey northward to Damascus, where Syrian life, which still retains many nomadic characteristics, may be seen in its most cosmopolitan form. The city is surrounded for nine miles by olive plantations and gardens most beautiful when the apricots are in fruit and the pomegranates in blossom. These gardens are bounded on three sides by mountains, but on the west stretches the great Syrian desert.

The city walls show three different periods of building, the lowest course being Roman, the central Arabian, and the upper Turkish. At intervals occur round or square towers in a dilapidated condition. Of the numerous entrances, the "Gate of God" is most revered, because from this the caravan of pilgrims starts from Mecca and hither it returns.

We entered the city by a gateway opposite the Tomb of St. George, who is said to have assisted Paul to escape from Damascus. The window pointed out as that whence the apostle was let down in a basket by night, can hardly be the one mentioned in the Scriptures, as the wall beneath it is of Turkish construction.

In the Christian burial ground outside is the grave of the English historian Buckle. In the same vicinity is the traditional House of Naaman, the Syrian, now used for a leper hospital.

Having passed the gate, we found ourselves in "the Street which is called Straight." It extends quite across the city and merits its name. Remains are still to be seen of the columns with which it was flanked in ancient times. As in the days of the

Apostles, the Jewish quarters are near this street. The locality in which the Christians live has not yet recovered from the massacre of 1860, when the Druses rose against them and 6000 unoffending citizens were killed. The rest of the city is Muslim. The population is not accurately known, but is estimated at 110,000.

The friend who had accompanied us from Jerusalem, a Syrian physician, hospitably entertained us in his own home. His house, like most of those in Damascus, was devoid of ornament on the exterior. After passing the entrance we were led through a corridor to a square court paved with different colored marbles, where a fountain played amidst lemon, orange, pomegranate and jasmine plants. The room assigned for our use opened into this court and here our host introduced us to his wife and sisters. They wore gauzy robes sparkling with jewelry and, according to the custom of their country, were delicately powdered and painted, their finger nails being tinted with henna. The ladies could not speak English and we knew only a few words of the Syrian language, but we found a common medium of speech in French. They gave us a gentle welcome with their soft, melancholy eyes, which now and then lighted up with genuine merriment at some unexpected contrast between our customs and theirs. In reclining among the pillows on the cushioned divan which ran around three sides of our room, in smoking the nargilehs, or long-stemmed water pipes, which they begged us to try, in handling with grace the tiny cups of black Turkish coffee frequently offered for refreshment, they certainly had the advantage of us; but in the dining room across the court, where we sat on chairs at a table, we were more at home than they, and we noticed that they occasionally deserted their knives and forks in despair and resorted to thin wedges of bread placed beside each plate, like the "pushers" sometimes given children in America. The meat, chiefly mutton, was chopped fine and served in the grape leaves in which it was boiled. Beet root, turnips and cucumbers were pickled in salt-water or vinegar. The wheat bread was thinly spread with butter and grape syrup and then sprinkled with sesame. Bread, cakes and biscuits were made of other grains also and generally eaten hot. Raisins, oranges, apricots, figs, jellies, preserved fruits and Turkish paste made the deserts.

The floor of our room was raised above the court and carpeted with fine straw-matting. Before stepping upon this we removed our shoes. At night our divan was also our bed and coverings were taken from shelves over our heads.

When the ladies went with us to church or on the street they were enveloped in long, white cotton mantles, which concealed all but their eyes. It was impossible for us then to tell one from another, but they recognized their acquaintances at a glance.

The bazaars of Damascus furnish an unending source of entertainment. Each business has its separate quarter. In the bazaar of the joiners were articles of wood inlaid with mother-of-pearl, including wedding chests, mirrors, shoes, tables, etc. The goldsmiths displayed dainty necklaces and bracelets of ingenious design, fine filagree, zars or silver holders for coffee cups, jewels and coins. The copper-smiths had Oriental dinner services adorned with inscriptions.

In the saddle-markets were costly trappings of velvet and silver, embroidered saddle-cloths, pistol holsters, sharp Arabian bits and clumsy stirrups.

The Greek bazaar boasted "Damascus blades," so-called; the handles were showily decorated with mother-of-pearl and jewels, but the steel was mostly modern, and imported from Solingen, Germany.

In the silk shops were gay striped shawls for the head, fancy jackets, caps, scarfs, table covers, and tobacco pouches. Among woolen fabrics were displayed the striped brown or black and white mantles of the Bedouins and red fezzes ironed on round moulds. In the cotton market were white cloths streaked with gold thread, of which the robes and turbans of the Muslims are frequently made. Curtains in silk, woolen, and cotton could be purchased in exquisite designs.

The carpets were in long strips not adapted to American floors, but the Turkish and Persian rugs would have delighted any housekeeper. The oldest were most expensive. The patterns were novel and attractive and the colors wear well.

The shoemakers offered a great variety of goods, slippers of scarlet and yellow leather, children's velvet shoes, pattens for the street or bath, hob-nailed boots for peasants.

We dined in a restaurant where the vegetables were cooking in huge copper caldrons. Small pieces of fresh mutton with strips of fat tail between them were slowly roasting on large spits. Thin, flat bread was baked by being pasted against the stove. Beans and others dishes were consumed by purchasers in the open street. On the counter were bottles of liquors stoppered with colored eggs or lemons. Lemonade was cooled with snow from Lebanon.

In a stall hung with mirrors the barber shaved or bled people. At the corners of the streets sat public writers and engravers of seals surrounded by peasants and Bedouins. The Persians, who are experts in seal-engraving, were much employed, as seals are essential to conveying and are appended, instead of signatures, to deeds. As a class, the handicraftsmen are industrious. They are united in guilds; it is said even the beggars have a guild. To many of the shops were attached pet lambs with fleeces tinted in patches of pink and blue. They were kept as playmates for the children, being considered safer for them than dogs.

The cries of the street venders were characteris-

tic. The seller of lemonade and *eau sucrée* carried on his back a jar with narrow neck and two handles, while he rattled brazen cups in his hands, shouting "Refresh thy heart!" or "Allay the heat!" Another cried, "O father of a family, buy for 30 paras a roll of cucumbers" (i. e. 5 lbs.) "Tender cresses from the spring of Ed-Duiyeh," sang a third, "if an old woman eats them, she will be young again next morning." "Here is something too hard for the teeth to bite," called the purveyor of pistachios and roasted pease. "O Giver of Sustenance, O Allah, send customers," implored the itinerant baker. "Appease your mother-in-law," admonished the street-florist (i. e., by giving her a bouquet).

Water was carried about in goat-skins, and not infrequently we saw some charitably disposed person purchasing the contents of a water-skin to distribute freely to the thirsty. Muslims bought bread for the street dogs. Rival venders showed no jealousy of one another and a generosity prevailed among them which astonished us, who were accustomed to seeing business transacted with the rigidity and sharpness of law. Among the Damascenes of the higher class, it is the custom if possible to present your friend with any of your possessions which he may specially have admired.

The Great Mosque eclipses all other buildings of Damascus. It was built on the site of the ancient Christian Church of St. John by Greek architects, who employed 1,200 workmen. The interior contained antique columns brought from the towns of Syria, and was enriched with marbles of rare value, mosaics, and precious stones. From the ceiling were suspended 600 golden lamps. Much of this ancient splendor has now disappeared. Part of the building was burnt down in 1069 and the restorations were inferior to the original. The golden lamps were replaced by those of less value. But the spacious interior, the long aisles, and arched vaulting still produce a sweet and solemn effect and lift the soul into a spiritual atmosphere. We were now and then ludicrously brought back to a sense of earthly surroundings by the custodian who chased after us with a lost slipper. Few things so enrage a Muslim as to have you leave behind one of the enormous cloth coverings in which your shoes are encased, as you shuffle over the marble floors of a mosque, yet it is very difficult to keep them on. The minarets are still in good repair. The most beautiful is octagonal, has three galleries tapering towards the top, and is crowned by a ball and crescent. From these and other minarets of the city, five times a day, the hours of prayer are proclaimed by the muezzins in sonorous tones. In a court is the tomb of Saladin. On the upper beam of a beautiful gate adjoining the Mosque is inscribed in Greek the passage from the Psalms: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth through all generations" (the words "O Christ" being interpolated). The origin of this inscription has been much discussed by archaeologists.

Our friends were Greek Catholics, and we were kindly received and entertained by the Patriarch of that sect, whose residence is at Damascus.

A small church belonging to the Latins has been erected on the supposed site of the house of Ananias.

The old castle of Damascus is a square fortress with twelve projecting towers, erected in 1219. The deep moat is now filled with reeds and many chambers have fallen with decay. In one is kept the sacred tent carried by the caravan of pilgrims to Mecca, in others, ancient armor.

The public gardens were watered by three rivers, and here the people were gathered in pic-nic groups, smoking nargilehs, eating rice, and listening to Arabian music, which is not melodious to American ears.

CORA A. BENNESON.

From Friends' Quarterly Examiner, (London.)

THE MISSION OF FRIENDS: SOCIAL.

BY EDWARD GRUBB.

(Conclusion.)

AND here we come back to the causes of our present troubles. It is idle to say that the state of things we see is inevitable,—that we did not produce it, and are not to be held responsible for it. "Am I my brother's keeper?" Nine-tenths, at least, of the poverty that now prevails can be traced directly or indirectly to the ignorance, apathy, and selfishness of the upper classes,—the classes that have prided themselves on their Christianity. Even if it is said that many of the poor bring their misery on themselves by their recklessness and drunkenness, still the question remains, *What made them reckless and drunken?* The answer to this in most cases is, the conditions in which they were born,—conditions directly traceable to the ignorance and selfishness of the upper classes in the past. It was their ignorance that led to wholesale demoralization during the early part of this century by a vicious Poor Law, and throughout by indiscriminate almsgiving. (The poor have probably suffered more from well-meant but lazy and ill-considered efforts to help them, than from any other single cause.) It was their selfishness that in preceding centuries passed law after law (such as the atrocious law of Settlement) in the interests of the rich, and to the detriment of the poor; which until stopped by stringent Factory Acts crowded women and children into factories (for the sake of cheap labor), and caused two generations to become physically and morally degraded; and which still, in the fierce struggle of industrial competition, finds itself forced, by a necessity which only itself has created, to cut down wages to the lowest point.

The fact is, we are none of us in this world isolated units, forming by our own powers our own characters, and responsible only for ourselves. We are each of us born into a society which goes far to mould our characters, and to fashion our lives. We form society, and by society we ourselves are formed. And it may be that just here we light upon a fundamental defect in the Quaker view of life, traceable to Fox himself. Has not Quakerism all along been too exclusively *individualistic*? Have not our thoughts been too much directed to individual worship, to individual faithfulness, to individual purity of life, and have we not missed something of the higher meaning of life in *association*,—the life of the Family, the

Municipality, the Nation, and the Race? Is not this seen when a Friend writes on "Christian Solidarity," and we are but little able to receive it, or to understand exactly what he means? It is certain that the idea of Solidarity, though not the word, was perfectly understood in pagan Greece and Rome, and in our much-despised Middle Ages.

The life of the Nation or the Guild was then as real a thing in the consciousness of men as the life of the Individual. It is only in very recent times that the idea of "each one for himself" has been the guiding principle of life, either in religion or in politics. That idea, as regards religion, is the child of Protestantism and we as Protestants have shared it. In politics it is the product of the eighteenth century, and was consummated by the French Revolution of 1789. The theory of the "Rights of Man" may have been necessary as a stepping-stone, in freeing mankind from the dominion of ruling classes, but as a master principle of life it is doomed to hopeless failure. Logically carried out it simply means the triumph of the strong over the weak, and leads straight to the state of things we see around us,—the means of living concentrated in the hands of the few, while multitudes are scarcely able to survive.

The chief reason why the whole of our working-classes are not in that condition is that they have *not* acted on the principle of "each one for himself," but have (in Trades' Unions and Cooperative Societies) associated themselves together, subordinating personal freedom to the good of all.

Thoughtful men on every hand are beginning to realize the utter break-down of the theory of individualism and universal competition.

"We have been suffering for a century," says Prof. H. S. Foxwell,¹ a leading economist, "from an acute outbreak of individualism, unchecked by the old restraints, and invested with almost a religious sanction by a certain soulless school of writers. The narrowest selfishness has been recommended as a public virtue, and the debasing pursuit of private gain has become the all-absorbing motive of action."

"We are suffering on all sides," says Canon Westcott,² "and we know that we are suffering, from a tyrannical individualism. This reveals itself in social life by the pursuit of personal pleasure; in commercial life by the admission of the principle of unlimited competition; in our theories of life by the acceptance of material standards of prosperity and progress. Nor is it difficult to see why this should be so. The silent revolution which has taken place within this century in the methods of production and distribution has terribly intensified the evils which belong to all late forms of civilization. The 'great industries' have cheapened luxuries, and stimulated the passion for them. They have destroyed the human fellowship of craftsman and chief. They have degraded trade, in a large degree, into speculation. They have deprived labor of its thoughtful freedom, and turned men into 'hands.' They have given capital a power of dominion and

¹ "The Claims of Labor," p. 246. (Edinburgh Co-operative Trading Society, 1886).

² "Social Aspects of Christianity," p. 138. (Macmillan, 1887).

growth perilous above all to its possessor. So it has come to pass that in our fierce conflicts we are in peril of guiding our conduct by a theory of rights, and not by a confession of duties; of losing life in the search for the means of living; of emptying it meanwhile of everything which gives dignity to manhood."

The watchword of the future is not Self-interest or Individualism, but Association, and joint action for the good of all. And this we shall have to take as the foundation of our religious, no less than of our secular life, if indeed we feel it needful thus to distinguish them. Our chief thought must no longer be to "work out our own salvation," but to "bear one another's burdens, and so fulfill the law of Christ." In upholding the banner of the Presence of God in Man, we must not forget that this implies the Oneness of all Humanity. We must learn more fully that there is no true service of God which is not also a service of man.

The individualism which has too much distinguished our religion, coinciding with the growing individualism of society, has aided us in the struggle for existence; and to become a Friend has generally meant becoming well-to-do. This has been so far recognized, that a Quaker in popular apprehension has been a man who, however precise in outward appearance and deportment, has not always been above sharp tricks in business.

"'Make money,' said the Quaker, 'and be honest, if *thee* can.'"

Popular ideas have usually some basis in fact; and, though grossly unjust if applied generally, it is to be feared that there is some slight foundation even for this. The discouragement of æsthetic, and to a certain extent of intellectual activity, and the attempt to live the life of pure spirit without such aids to elevation of character, have helped to direct our activities into more obviously utilitarian channels. There has been, especially of late, a certain "Philistinism" about us, different indeed from that which Matthew Arnold complained of in the ordinary Dis-senter, but against which we shall do well to be on our guard. Our style of furnishing our houses, for instance, too often exhibits more of expensive ugliness than of simple beauty and true refinement of taste. It is, perhaps, no wonder that having had the sense of beauty repressed for generations, our first efforts after loveliness should not be of a very elevated type. We have not been free either from the pernicious vulgarity of bowing down to wealth; courting the society of people because of their money; treating persons differently because of differences in "position;" speaking of persons as "doing well," on the ground of making a large income, regardless of real services to society. Some may doubt the justice of these remarks; but it will, I believe, be recognized on reflection, that there is reason for them, in spite of noble examples of the truest refinement. It has been unfortunate that the most spiritually-minded of our people have been more ready to denounce æsthetic and intellectual culture as mere "worldliness," than they have to disclaim against that which far more deserves the name,

—the selfish and grasping spirit of modern life. We have been afraid of wasting our time over music, but not of wasting it in piling up useless wealth. We might well have gained a lesson from the man of science who when urged to take up some lucrative investment replied that "he really had no time to spare for making money."

There can be no question, I say again, that this spirit of selfishness, added to culpable ignorance and indifference in the administration of public and private charity, has been the chief factor in bringing about the state of things we see around us. And I believe no real and permanent amelioration is possible, until the ideal of modern life (which is largely our own ideal too), is changed; until we realize, in a practical manner, that we are "not our own;" that our advantages of whatever kind, whether wealth or leisure, or powers of mind or body, have come to us through society,¹ and must be used for society; that to use them for our own personal comfort, or the aggrandisement of ourselves or our families, is simply betraying a trust. This is, undoubtedly, in exact agreement with the plain teaching of Christ,—teaching which with quite marvelous facility we ignore or explain away, speaking of the inalienable rights of private property. Rights of private property indeed! "What hast thou that thou didst not receive?"

Why is it that we, who profess as a Society to carry out the plain teaching of Christ, are not taking the lead in working for this social regeneration,—the coming of His kingdom upon earth? Hardly since Joseph Sturge have we had a "social giant" among us. And instead of lending a ready ear to the great spiritual and social teachers of the century, as Mazzini, Carlyle, and Ruskin, their words (if known at all) too generally fall on ears but little prepared to receive them, and seem but as the idle echo of voices from a visionary land.

To many readers, much of what I am writing may appear visionary too. At least there will (and quite rightly) be the query, What would you have us *do*? Space will not allow of my now giving a detailed answer. In a pamphlet published two years ago on "The Problem of Poverty," I endeavored to give some hints of a few of the most hopeful lines of action. Here I will only allude to the importance of a resolute application of our powers of mind (now so largely used for beating others in the race for wealth) to the study of social problems, which in our complex society have become so difficult and so perplexing; of setting a high standard of scrupulous fairness and kindness in our dealings with others; of cultivating the acquaintance of the poor, not as patrons, but as friends and equals; of taking the utmost care that anything we give away does not do more harm than good by undermining independence, and sapping the manhood of the recipients; of living simple lives, eschewing vulgar ostentation in meals or furniture, as essentially of "the world, the flesh, and

¹ What I mean is, that not one of us would be what we are, or anything like, if we and our parents had not been born into a society already possessing the accumulated treasure of the past. Each one of us is, in the most literal sense, "the heir of all the ages."

the devil;" but adorning our homes with objects of real beauty and permanent value, and sharing them as much as possible with our poorer neighbors, encouraging these as much as possible to beautify their homes too; thus helping to direct the production of wealth into permanently useful channels, and once more accomplishing the marriage of Industry and Art. I do not here allude to the more obvious ways of improving the condition of the people by encouraging Thrift and Temperance, by the earnest advocacy of legislative reform, and by willingness to accept responsible public offices; what I rather wish to do is to call attention to less familiar paths.

Such are: thoughtfulness as to the effect of our actions upon society as well as upon ourselves,—noticing, for instance, the enormous waste of wealth and brain-power involved in the fierce competition of modern business (as evidenced by the great profits of the Distributive Coöperative Societies, who, by largely supplying their own markets, are thus relieved, in part, from the pressure of competition); and considering the actual working of our investments, informing ourselves how the money will be used, and who will benefit by it; and enquiring whether it might not be worth while to accept a smaller rate of interest for the sake of employing it near home, where we could ourselves look after it,—say in purchasing better and more sanitary dwellings for the poor.¹

These are a few of the many ways in which one whose conscience is awakened may begin to lead a social instead of an individual life. But is there not room for something more than this? Has not the time nearly come when those of us whose minds are thus awakened might with advantage unite ourselves together (as we already have our Peace and Anti-Slavery Societies) in a "Friends' Social Union," for discussing and attempting to apply in practice some of the best means of improving the condition of the people, and for pressing the subject on the attention of our own Society and of the public?

Whether this be practical or not, one thing is certain, that if the diseases of society are ever to be healed, it will be through the power of religion,—a religion not, perhaps, exactly of the conventional type, but one which gives free scope to the development of every high and noble human faculty, social as well as spiritual, artistic and intellectual as much as moral and devotional.

Secularists and many socialists imagine that they can regenerate society from the outside, simply by changing its institutions. Their attempts, so long as they leave out religion, are forever doomed to failure; for no mere mechanism, however perfect, can summon to itself the principle of life. Organization is not the cause of life, but life is the cause of organization. The symptoms of blood-poisoning cannot be cured with a lotion. Society can only be healed from within. Its life-blood must be purified; the hearts and affections of its members, which are the source of all its energy, the secret of all its progress,

must be renewed with a Divine inbreathing. The new City of God must be founded on love and helpfulness, actuated by the Law of Duty, and fired by religious faith. Whence is that love to come, and what shall be the source of the faith? Now, as ever, it must come from the Unseen; the narrow limits of selfishness and sense-experience must be borne down by the inrush of the Divine Spirit.

What form of religion is fitted to organize the new society so well as a purified Christianity,—the religion of Christ himself, who is the permanent embodiment of all that is highest and best in man, the permanent expression of the very heart of God? What form of Christianity is better fitted to take the lead in this organization than that which has throughout protested against the narrowness and formalism of the dominant religion, has striven to call men back to the simpler and purer faith of its Founder, and to the realization of his spirit as a present power in their lives? Just as we put on that spirit shall we know the depth and power of true religion, and be fired with love and faith to work with Him for the world's redemption. So shall we be able with hope and confidence to pray—

"Chase back the shadows, gray and old,
Of the dead ages, from our way,
And let our hopeful eyes behold
The dawn of Thy millennial day;
That day, when fettered limb and mind
Shall know the truth that maketh free;
And be alone who loves his kind
Shall, childlike, claim the love of Thee,"

MARY FISHER.¹

THE lives of few of the contemporaries of George Fox offer more of striking and romantic interest than that of Mary Fisher. She was born in the north of England in 1623—one year prior to the birth of George Fox—and became a Friend very soon after the rise of the Society. She early dedicated her talents to the ministry, and, in consequence, had to endure her full share of persecution, having been twice imprisoned in York castle. At another time she was compelled by the order of the mayor of Cambridge to undergo the ignominious treatment of being "publicly whipped at the market cross until the blood ran down her body" for preaching and "discouraging to the students about the things of God." The assembled crowd marvelled at the meekness and patient fortitude of Mary Fisher and her companion under this cruelty, and she is said to have remarked, "This is but the beginning of the suffering of the people of God." Samuel M. Janney, in his "History of Friends," mentions this incident as the first case of a Friend being publicly scourged.

In the year 1656, one spring day, a vessel arrived in the harbor of Boston, bringing with other passengers, Mary Fisher and Anne Austin—the forerunners of those Friends who were destined to disturb so sorely the stern and uncompromising Puritans of the Massachusetts Bay Colony. At that time John Endicott, a man of iron will and unyielding

¹The Edinburgh Social Union, founded by Prof. Patrick Geddes, is doing much useful work in this and others of the directions here indicated.

¹An Essay read in the Conference, after meeting at Exeter and Rye House, 2d mo., 17, 1887, by Anne Cooper.

temper, was Governor of the colony, but during a temporary absence his deputy, Richard Bellingham, had the control of affairs. When the news of the arrival of these innocent women reached the deputy-governor, he immediately issued an order for them to be detained on board the vessel, and sent an officer to search for books in their possession. About a hundred books were taken from them, and, in accordance with the decree of the Town Council, these were publicly burned by the common executioner. The women were sent to prison and deprived of the use of all books and writing materials, and the windows of their prison were closed to prevent any intercourse with the outside world.

As no provision had been made for their support during their imprisonment, these women must have suffered for want of food, had it not been for the kindness of Nicholas Upsall, a humane and liberal citizen of Boston, who agreed to pay the jailor five shillings a week for the purchase of food. After a confinement of five weeks, the captain who had brought these prisoners to Boston was required to give bonds to the amount of £100 that he would take them back to the Barbadoes and that he would not permit them to hold intercourse with any of the inhabitants of New England.

Our interest, however, centres in the remarkable visit of Mary Fisher to Mahomet Fourth, Sultan of Turkey. This young and gifted monarch, who was at that time the terror of the Christian world, was encamped on the beautiful plains surrounding the city of Adrianople, and was preparing to over-run with his large army Central and Western Europe.

We know little of the incidents of her journey, until she reached Smyrna, where the English consul, not understanding her mission and well knowing the dangers to which a woman unattended was exposed in traveling in an Oriental country, ordered her to be returned to Venice in a vessel bound to that port. Undaunted and deeply impressed with the importance of her call, she persuaded the captain to allow her to land in Greece. Alone and on foot, she pursued her perilous journey over the mountains of Macedonia and Thrace, and at last reached the camp of the Sultan. Having accomplished the object of her visit, she declined the escort generously proffered by her royal host and started homeward.

Soon after her return to England, she married William Bayley, well known as a minister and voluminous writer in the Society of Friends. Later she became the wife of John Cross, and emigrated with him to Charleston, South Carolina. We afterwards hear of her living in this city, as a widow at the age of seventy-three. It is, however, probable her life closed in Charleston. A grand-daughter, named Sophia Hume, afterwards returned to London and became a distinguished minister. She was buried at an advanced age in the historic Burial Ground of Bunhill Fields.

The visit of Mary Fisher to the Sultan has been put in verse, and was published in 1834 as one of the "Lays of Quakerdom," by the late B. Rush Plumly.¹

From Young Friends' Review.

ESTABLISHMENT OF MEETINGS IN CANADA.

It appears from the Minutes of Philadelphia Yearly Meeting that some time in the year 1797, a concern was felt by that meeting towards Friends residing in what was then called Upper Canada and parts adjacent thereto, and a committee of thirteen Friends were appointed to visit them. Abraham Gibbons, Joshua Sharpless, Isaiah Rowling, Oliver Paxson, John Simpson, James Langstaff, Richard Hartshorn, James Cooper, Jacob Lindley, Jacob Paxson, James Willson, John Hunt, Jesse Kersey. In the following year they presented a report to the yearly meeting, which afforded solid satisfaction, and they were encouraged to give such farther attention to the concern as best wisdom might direct, and to aid them in their labors eight more Friends were added to the committee; Eli Yarnell, Nathan A. Smith, John Pierce, Thomas Stewardson, Reuben Heliar, John Cox, Jr., Benjamin Mason, Benjamin Clerk.

In Fourth month, 17th, 1799, they presented to the yearly meeting then sitting the following report:

"We, the committee appointed to give further attention to the situation of Friends in Upper Canada have several times met, and after dipping into their state and feeling near sympathy with them in their remote and exposed situation, agreed to propose for the consideration of the yearly meeting whether a committee might not be now seasonably appointed to visit them the ensuing summer with powers to establish a monthly meeting, and to assist them in opening it. If the committee, when amongst them and duly considering their situation and peculiar circumstances, should be easy to proceed therein. The said monthly meeting to be under the particular care of this yearly meeting." The above report being considered, was approved, and said committee were desired to continue further service; that the proposal therein mentioned might be effected, the names of two more Friends added to their assistance: William Blakey, Isaac Coats.

Their next and last report, dated Pelham, Tenth month 1st, 1799, is as follows: "We, the committee, separated to visit those members of our Religious Society who reside in Upper Canada. After visiting their families both at Black Creek and the Short Hills, and having this day had a weighty conference with them on the subject of our appointment at their meeting-house in Pelham, which was generally attended by the members of both meetings, we unite in judgment that it may be best to establish a monthly meeting amongst them to be composed of the members of those two meetings, that it be named Pelham Monthly Meeting, and be held alternately at Pelham and Black Creek, the first Fourth-day of the week in each month, the even months at Pelham and the odd months at Black Creek. The first monthly meeting to be held to-morrow at Pelham at 11 o'clock, and that a meeting be held at Black Creek the First and Fifth days of each week, except the Fifth days of the week that the monthly meeting is

¹The poem referred to, part of which was read, was published in FRIENDS' INTELLIGENCER, in 1880.

held at Pelham. And at Pelham on the First and Fourth days of each week, except the Fourth day of the week that the monthly meeting is held at Black Creek. And that a preparative meeting be held at Black Creek on the last Fifth-day in each month, and one at Pelham the last Fourth-day in each month, all to begin at 11 o'clock.

"As there are at present but few in number, it is agreed that both men and women sit together whilst transacting business of the preparative meeting and monthly meeting, and that they report once a year to the yearly meeting written answers to the queries." Signed, Joshua Sharpless, William Blakey, Isaac Coats, James Cooper, Nathan A. Smith, Jacob Paxson, Thomas Stewardson.¹

The first monthly meeting was held the Tenth month 2nd, 1799.

The total membership, old and young, was 79 viz., 43 at Pelham and 36 at Black Creek.

The first year after its establishment there were added in membership: by request, 3; by certificate, 16.

The second year, by request 20; by certificate, 21.

The third year, by request, 10; by certificate, 16.

The 25th of 12th mo., 1799, a box of books was received from Philadelphia Meeting of Sufferings. Pelham Preparative Meeting's share consisted of "ten Epistles, three large Bibles, three small Bibles, six Testaments, five of Benjamin Holmes' Works, eighteen of Spaldings' Works, twelve Spelling Books, one vol. Phipps' Works, six of Mary Brooks', eight of Elizabeth Webbs', two doz. Primers, one Barclay's Catechism, two blanks for Pelham and one for Black Creek."

Seventh of 10th mo., 1801, a committee appointed for the purpose submitted the following plan for a meeting-house at Black Creek. Said house to be built of logs flattened, twenty feet by thirty, and fourteen feet high. The committee from Philadelphia Yearly Meeting "being present and concurring therewith."

On the 2d of 12th mo., 1801, a committee was appointed to "visit and advise with Friends of Yonge Street," and the 6th of 1st mo., 1802, an addition was made to said committee with power "to appoint a meeting for worship and have overseers among them." On the 7th of 7th mo. this committee made the following report: "They had visited them and advised them to hold a meeting for worship on First and Fifth days of the week, and had nominated Friends for overseers." On the 6th of 10th mo. of the same year, Yonge Street Friends request Friends of Pelham to unite with them in applying to Philadelphia Yearly Meeting to establish a preparative meeting there. This request was granted by Philadelphia Yearly Meeting in 6th mo., 1854.

In 9th mo., 1804, Friends of Whitchurch request "to be indulged the privilege of holding a meeting for worship." This was approved and a committee appointed 6th of 2d mo., 1805.

At Pelham Monthly Meeting, held 9th mo. 4th,

1805, certificates were produced and read for fifty-five members.

In 12th mo., 1805, the establishment of a monthly meeting at Yonge street was considered, and an application to that effect directed to be forwarded to Philadelphia Yearly Meeting. The monthly meeting must have been established in 10th mo., 1806, as we have no account of its establishment, and the minutes of that meeting are missing.

In 2d mo., 1807, a committee appointed by Pelham Monthly Meeting to confer with committees of Adolphus Town and Yonge Street monthly meetings suggests in its report: "The propriety of laying before the yearly meetings of New York and Philadelphia, out of which we descended, whether now might not be a proper time for us to be united and placed in a capacity to meet twice a year, once as a quarterly meeting and once as a yearly meeting."

In 6th mo., 1807, "the Friends in the district of Erie, 9th town, 7th range, near Buffalo," requested to be indulged in a meeting for worship.

In 8th mo., the report of the committee to visit Friends near Buffalo was presented and approved and they were allowed to hold their meetings as desired under the care of a committee.

In 10th mo., 1807, a request of Friends at Chipewa to hold a meeting for worship at the house of William Shotwell was granted.

Eleventh mo., 1st 1807. From the Yearly Meeting Extracts read at this time it appears that "Friends of New York and Philadelphia yearly meetings have jointly agreed that the Friends who constitute the three monthly meetings within this Province shall constitute a meeting for discipline vested with the powers of a quarterly meeting and called Canada Half-Yearly Meeting, to be held alternately at West Lake and Yonge street twice in the year, and to be under the care of New York Yearly Meeting."

In 5th mo., 1810, Friends of Willink, near Buffalo, were allowed the privilege of holding a preparative meeting.

In 9th mo., the revised disciplines were received. Also it was proposed and united with that men and women Friends hold their meetings for discipline separately.

The Preparative Meeting at Willink was discontinued in 2d mo., 1811, and re-established in 2d mo., 1812. Friends at Eighteen Mile Creek and Cateragus "were granted an Indulged Meeting, to be held at Clear Creek under care of a committee, agreeable to the decision of the Half-Yearly Meeting." Third mo. 4th, 1812, Friends at Norwich were granted a meeting for worship under care of a committee.

RICHARD W. BROWN.

You find yourself refreshed by the presence of cheerful people; why not make an earnest effort to confer that pleasure upon others? You will find half the battle is gained if you never allow yourself to say anything gloomy. — *Lidia Maria Child.*

NIGHT brings out stars, as sorrow shows us truths. — *P. J. Bailey.*

¹This visit to Canada Friends, and the action of the Committee, are described in the Journal of Love Conates, published in the INTELLIGENCER AND JOURNAL, in Seventh, Eighth, and Ninth months, 1857.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, THIRD MONTH 30, 1889.

SELF-COMMENDATION.

THE great Apostle to the Gentiles writing of some who claimed for themselves more than they were willing to accord to their brethren, said of such: "They themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. . . . For not he that commendeth himself is approved, but whom the Lord commendeth." Not that a man is to have no just appreciation of himself,—but that this shall not interfere with his according to others the same earnestness of purpose that he claims for himself.

"To thine own self be true;

And it must follow as the night the day,

Thou canst not then be false to any man."

expresses the thought that lies at the foundation of true self-appreciation, he must know himself, must understand the aims and the motives which prompt him in his intercourse with others. The true man cannot excuse in himself an act, or harbor a thought that his own sense of right would condemn in another: this is the test for judging of those about us. He "Thinketh no evil," is a characteristic of the true man and this has a deeper significance than we are apt to concede; he who allows this spirit to rule him is without guile, without dissimulation, without suspicion,—that enemy of all good which lurking in the by-places of the human heart is ever ready like the tempter of old to question the motive or doubt the sincerity of another who differs from himself.

The true man is ever ready to accord sincerity of purpose to all who are seeking for the right, although it may be along paths that differ from his own; if the aims are high and pure, the goal at the end of the journey will be the same haven of rest. Nowhere is the spirit of "measuring themselves by themselves," more to be guarded against than in our association in church fellowship; it not only narrows the life and warps the judgment, but lessens the influence for good of those who yield to its spirit, and is destructive of the unity and harmony of the body. He that is true to himself can never lose sight of the fact that the liberty which he claims for himself, is the right of every other man who is obedient to the light he has received. He may indeed say of him-

self "I have never been called to enter upon a course of action that to my brother seems a duty," but it must be said in no censorious or fault-finding spirit, or convey the impression that because the liberty of the one is greater than his own it is not a liberty in the truth.

To the traveler Zionward, who has borne the burden and heat of the day, censorious judgments have no other effect than to warn against indulging in such criticisms; he pursues the even tenor of his way with a great pity in his heart for all who are lacking in the grace that "thinketh no evil." It is for the young disciple—for him who has but recently yielded to the visitation of the Divine Spirit—that we have need to fear. He comes to the work of the church, as it is opened before him—not in the yesterday of the fathers, but in the freshness of the revelation which meets the conditions under which his work must be accomplished. The inspiration is from the same source, of whom it was long ago declared, "A thousand years are as yesterday when it is past;" and while it calls to many good and useful works that were not undertaken by those who preceded us, these are but the outgrowths of the same law of development which led the forefathers of our Society to walk in paths, before untried, but which led onward and upward toward the fuller light which we now enjoy. Though the fires of persecution are no longer kindled, let us be careful and watchful, lest the spirit that applied the torch and is still seeking "whom it may devour" find a lodgment in our midst, and hinder the fuller manifestation of the Christ power which must become the dominating principle of the Christian Church, if it fulfills its mission of peace and goodwill to all mankind.

WE are sure our readers must have found much satisfaction in the article by Edward Grubb, from the *Friends' Quarterly Examiner*, begun a week ago and concluded in this issue. It is peculiarly gratifying to find among the English Friends some whose conception of the principles of Quakerism is at once broad and true, and who, building upon that good foundation, approach the great questions of the present time with a catholic and kindly earnestness. Their writing, as exemplified in this instance, is serviceable to the cause of Truth, on this side of the Atlantic, and no doubt upon the other as well.

THE importance of fidelity in small things is seen in the fact that small occasions are coming continually, while great ones seldom occur. Thus our education in faithfulness will depend not so much on our doing right on great occasions, as in the small but frequent tests of daily life. It is these which educate us to good or to evil.—*Selected.*

MARRIAGES.

BROWNBACK-TAYLOR.—At the residence of the bride's parents, in West Goshen township, Chester county, Pa., on Fifth-day, Third month 21st, 1889, by Friends' ceremony, George E. Brownback, of Upper Uwchlan, to Mary L. Taylor, daughter of Jesse J. Taylor, of West Goshen.

COOPER-WRIGHT.—At the residence of Louisa A. Wright, the grandmother of the bride, by Friends' ceremony, on the 12th of Third month, 1889, Samuel F. Cooper, of Northampton, to Ella M. Wright, of Newtown, all of Bucks county, Pa.

DEATHS.

ABBOTT.—At Roxborough, Philadelphia, Third month 19th, 1889, Ephraim O. Abbott, aged 79 years; a member of Green street Monthly Meeting.

BANER.—At Dorchester, near Port Elizabeth, N. J., Third month 21st, 1889, of paralysis of the brain, Deborah Baner, in the 68th year of her age. The funeral took place on the 25th inst.

BUZBY.—In Camden, N. J., Third month 18th, 1889, Rebecca C. Buzby, aged 81 years. Funeral from her son's, Edwin S. Buzby, Bordentown, N. J.

ELLIS.—Third month 21st, 1889, Edward B., son of Samuel and Elizabeth L. Ellis, Hightstown, N. J.

FELL.—In Newtown, Bucks county, Pa., on the 19th of Third month, 1889, after a lingering illness, at the home of his daughter, Anna Hall, James Fell, in the 79th year of his age; a member of Buckingham Monthly Meeting.

HALLOWELL.—Third month 16th, 1889, at Horsham, Pa., Lucy Ann, widow of William J. Hallowell, aged 72 years.

LEWIS.—On Sixth-day, Third month 15th, 1889, Helen M. Lewis. Interment Newtown Square Friends' ground.

MEREDITH.—At his residence in Plymouth township, Montgomery county, Pa., Second month 5th, 1889, Jesse Meredith, in his 82d year; a member of Gwynedd Monthly Meeting.

MIDDLETON.—On the evening of First month 31st, 1889, at Flushing, L. I., Spencer H. Middleton, on the first day of his 66th year, son of the late Enoch and Catharine Hill Middleton, of Philadelphia.

He had been a resident of New York since 1854, and for the past four years had been an invalid from paralysis the extreme suffering of which he bore with patience and cheerfulness.

MOORE.—Suddenly, Third month 19th, 1889, at Mullica Hill, N. J., Hannah A. Moore, in the 61st year of her age; a member of Pilesgrove Monthly Meeting.

MULLIN.—Third month 18th, 1889, at her home in Horsham township, Montgomery county, Pa., Mary, widow of Robert Mullin, in the 80th year of her age; a member of Horsham Monthly Meeting.

RODGERS.—At Harrisouville, N. J., Third month 21st, 1889, Ann, wife of Samuel Rodgers, aged 62 years; a member of Pilesgrove Monthly Meeting.

SHOTWELL.—At the residence of her grandson, Harvey S. Ogden, Orange, N. J., on Second-day, Third month 4th, 1889, Louisa Shotwell, in the 89th year of her age, widow of Harvey Shotwell, formerly of Rahway, N. J.; all her life a member of Rahway and Plainfield Monthly Meeting.

Though living for a long time far separated from Friends, and prevented of late years by ill health from attending meetings, her attachment to the Society was deep and earnest and her life that of a true and consistent member.

SHUTE.—At Richmond, Indiana, First-month 26th, 1889, Ruth Anna, wife of Charles H. Shute, and daughter of the late Solomon Gause, in her 44th year; member of Whitewater Monthly Meeting of Friends.

STEARNE.—Third month 18th, 1889, Merchant M. Stearne, in his 94th year; an attender of Frankford Meeting, Pa.

VAIL.—Near Dover, Morris county, N. J., on Seventh-day, the 16th inst., William Brotherton Vail, only son of J. Elwood and Rachel B. Vail, (of hasty consumption), aged 32 years within 4 days; a member of Rahway and Plainfield Monthly Meeting.

This beloved young Friend was the grandson of Richard Brotherton whose worth and exemplary life are remembered by many people, and it seems fitting to record that in his character and life many of the virtues of his grandfather were manifested. His parents made the old homestead (which was the home of Richard Brotherton, and his grandfather) their home, and it was to this home he went in the early part of First month to repair his health, declining from a severe cold he had contracted, and long, close application to business. He was a devoted son, and valued most highly his inheritance in the Society of Friends, whose principles he duly endeavored to practice in his business and social life. His recovery was most confidently expected, but the disease was beyond remedy and he sweetly faded away from the presence of dear ones in the midst of the cherished associations of the old home he loved so well.

"God calls our loved ones, but we loose not wholly
What He hath given;
They live on earth, in thought and deed, as truly
As in Heaven."

SCRIPTURE LESSON, No. 13.

FOURTH MONTH 7, 1889.

THE TRIUMPHAL ENTRY.

GOLDEN TEXT.—"Blessed is he that cometh in the name of the Lord."—Mark 11. 9.

READ Mark 11: 1-11.

This entry of Jesus into Jerusalem was made at the time when Jews from every quarter of the globe and of every nation then known, were flocking to the great annual feast of the Passover. It was the one occasion from which no true Israelite would willingly absent himself. They came in immense throngs, by ships across the seas and in caravans from afar over the barren, sandy deserts, as well as from Galilee. And these pilgrims, representatives of all the countries to which the Jews had migrated after the destruction of their nationality, were there to witness the entry of the lowly Jesus, the Prince of Peace, into their holy city—into the Great Temple—the most sacred place in all the earth to the Hebrew people. It is not possible to think of that multitude listening to the wonderful words that proceeded from the lips of Jesus as he taught and reasoned in the Temple, without gaining an idea of what the influence would be as they carried back with them to their distant homes some lesson of kindness and forbearance, some higher thought of love and duty, than had ever before come to them.

And when they drew nigh, etc. The caravan with which Jesus and his disciples traveled had come from Jericho over a rough and narrow path to Bethany, fifteen miles distant, on the day before the Sabbath.

Bethany was on the eastern slope of the Mount of Olives, about two miles from Jerusalem.

Ye shall find a colt tied, etc. The ass was universally used for riding and carrying burdens. The horse had been introduced from Egypt, by Solomon, for war purposes. (1 Kings 10: 28.) The ass was an emblem of peace. It had been prophesied more than five hundred years before that the Messiah would come to Jerusalem in that way. (Zach. 9: 9.)

Spread their garments. This was in token of welcome and homage to their expected Messiah. Kings and men in authority were accustomed to make triumphal entries into the great cities.

The eventide was come. The evening before the Sabbath, and it was necessary that they should leave before the Sabbath, which began at sundown of the sixth day of the week. The laws respecting its observance were very strict.

The triumphal entry of Jesus into Jerusalem, accompanied by the excited populace, crying Hosanna: *Blessed is he that cometh in the name of the Lord*, has been regarded of great historic interest as giving evidence that the common people heard him gladly, and were more ready to receive him as the Messiah than those who had been taught to expect him. Friends desire to emphasize the spirituality of religion by directing attention through and beyond the record to the development of that more real interest—the dominance of the spirit. The lesson teaches that the day had come when traditional religion was to be dethroned, and spiritual religion inaugurated; when the dictum of doctors and lawyers, of chief priests, Scribes and Pharisees, was to be withstood and resisted; when the reading of the book in the Temple was to give place to him of whom Moses and the Prophets spake, who embodied and declared the fulfilment of all scripture by announcing, "The spirit of the Lord is upon me, because He hath anointed me to preach glad tidings to the meek," etc.

There is always more or less exhilaration in entering upon any great and good work for which we have long been under the preparing hand. The spirit that possesses us is frequently contagious, and the unprejudiced people round about are quick to hurry us forward, sometimes, by their indiscretion, damaging the work they desire to aid.

The Christian traveler must ever watch the pointing of the spirit lest he be diverted by surrounding influences from the simplicity of the truth and the directness of his mission. We must remember that in taking Jesus for our example we are not expected to do his work, but our own; that although it be true as declared by the Apostle (Rom. 8: 14): "As many as are led by the Spirit of God, they are the Sons of God;" yet preëminently was Jesus the Christ,—the anointed, "in him dwelleth all the fullness of the Godhead bodily," representing the complete triumph of the spirit. There can be no doubt that on entering Jerusalem he was thoroughly possessed with the consciousness of his Divine mission, being controlled and directed by the same Holy Spirit that had enabled the Prophets before his day to personate the Deity, and to speak with authority in the name of

the Highest. So, in measure, is every one that is led of the Spirit quickened into sympathy and fellowship with others so led in all the ages, and enabled to look upon life from a higher standpoint of view, becoming transformed from the image of the earthly to the image of the heavenly nature. Physical and mental triumphs promote and encourage pride and vanity: but moral and spiritual triumphs bring humility, under the consciousness that it is God that worketh in us both to will and to do of his good pleasure. The true progress of our lives is manifested in the expression of John the Baptist, "He must increase, but I must decrease."

NEWS OF FRIENDS.

INTERESTING APPOINTED MEETINGS IN ILLINOIS.

THERE has just closed a series of very interesting and remarkable meetings here in East Jordan. They were appointed under the direction of Edward Coale. Three other members of a Committee from Blue River Quarterly Meeting attended them. In these appointments there seemed to be but one step taken at a time, and one appointment came after another merely as the impression developed a need. In all there were twelve meetings, including two parlor meetings. Two were held in Friends' meeting house at the usual hour for assembling at this place. The others were held of evenings in the Hall at Penrose, and two in the house where the M. E. Church at Jordan assembles regularly for divine worship.

This part of Illinois is perhaps as pleasant and prosperous as any part of the State, yet, nevertheless, the few Friends settled here are completely isolated. Fifteen years ago there was a live meeting here, composed of active members, but a number of those aged worthies are now resting from the toils of life; some of the younger families have added brightness to other settlements of Friends, and we, a few only, have been left here alone. We have read in Proverbs that "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," and this little band has seemed to need just such care as the Caretaker of souls has permitted to reach us at last.

In preparing this meagre account for the INTELLIGENCER AND JOURNAL, it is not necessary to send out to other localities the deep and useful lessons given in all their freshness unto us; but in allusion to them, let my pen say that in these twelve meetings there came no tiresome sameness,—in all there seemed to be *manna* for the hour, and the interest to the end rather increased than diminished.

One meeting that may be useful for other minds besides our own to ponder over I feel that I may particularize; it was the last of this series, and was held in what is known here as the "White Church," where our Methodist neighbors hold their meetings. The one who felt and bore the great responsibility of appointing this large meeting (as all the preceding ones) believed that it would be right, on this occasion to have these good people in their own house to open this meeting in their own way. And they did so in an humble, deferential manner. To a mind conservative like that of the writer of these lines, there

arose a sort of feeling of silent protest or disunity, forgetting that this was a union meeting of Christian people, and that the honest religious feelings of all should be respected, even without lowering a silent spiritual worship when the time and surroundings came.

No other audience ever paid closer attention than this to the words poured forth in their hearing, and when the meeting closed it was under such a feeling of tenderness and loving reverence unto the Spiritual Supreme, that forms and formalities had dwindled to nothing. The influential, and the humbler ones too, overflowed with expressions which in manner and tone attested unmistakably to the heartfelt truthfulness of this sentence, "O what a good meeting." One Methodist sister pressed our hands, saying, "This was not a Quaker meeting, nor a Methodist meeting, but a Christian meeting," and further added that she must indeed express these thoughts to Friend Coale! In walking down the aisle among the groups, as the congregation was preparing to disperse, could be heard and felt the general outburst of thankfulness; and in the midst of such beautiful evidences of life,—life!—such as we Friends and all Christian denominations recognize, how could a disunity, born only of conservatism, continue? M.

East Jordan, Ill., Third month 19.

RELIGIOUS INTEREST IN NEBRASKA.

Letters from Nebraska represent the appearance of an earnest religious awakening among the people of the Northeastern section of the State. A private letter says that there are few school-houses, no matter how poor and small, that have not now some form of worship held in them. "Protracted meetings" are in progress, and the interest increases. At three of the points the movement has been started by Friends. One of these, at Kemma, in Knox county, holding a First-day school before the meeting, has been successful in bringing about a reformation in the lives of some who seemed wholly given over to the drink habit, but who are now decently clothed and taking an active part in the school. Application was made to Friends in this city for books, which has been responded to, with Bibles from Friends' Bible Society, and denominational works from the collection of the Yearly Meeting at 15th and Race streets, the freight being paid by the Literature Committee of the First-day School Association. The box was forwarded to Dr. George Roberts, at Creighton, the nearest railroad point to Kemma, to be given out to responsible persons as the contents are applied for. The books have reached their destination, and a part of them are now in use.

The Friend who started the work at Kemma conducted it in accordance with the usages of the Society, but later a number of what are known in the West as "Fast" Friends (the Western revivalist and "evangelical" element) coming in and introducing the methods of work adopted by that branch, and the people finding their manner of expression and of conducting meetings more in accord with what they had been accustomed to, he felt they could not work in harmony together, gave up his connection

with it, and gathered a meeting in the Sherbrook school-house, several miles distant. The only features of the movement at Kemma as it is now conducted, that ally it to Friends, are the rejection of water baptism and the communion service, and the preference for a free gospel ministry.

The first meeting at the new locality, (Sherbrook) was held on the 17th inst. The Friend from whose letter we quote, writes: "To-day being very bright and clear, ——— and ——— and myself attended the Friends' meeting at Sherbrook. There was some misunderstanding in reference to the organization of the First-day school, it having been given out for 2 p. m., the meeting to be held at 12 m. We gathered at the hour in the old-fashioned quiet observed by our Society, which was broken by friend K——, the leader of the movement, in an earnest exposition of the doctrines held by us. He said among other things that at one time he thought the religion he professed the only true faith, but by mingling with others he found there were good people everywhere. He referred to the Scripture testimony of those who claimed to be of Paul, and others of Cephas, etc., and made a forcible application of it to Christians in our own times. I was much moved, as I had been on the previous occasion and felt at liberty to relate an experience I had early that morning. As I awoke the words of the Master came before my mind: 'Why callest thou me good? there is but one good; that is God.' I had not the least idea where in the Gospels it was found, but taking up one of the new Bibles, as we sat down to breakfast, and opening it to read, I saw the very passage that had so impressed me, in the chapter I proposed to read. [Matthew, xix., 16.] I then spoke briefly on the subject and of the privilege we enjoyed in our freedom to worship according to the dictates of conscience, alluding to the tendency of the Church to follow the ideas of the Apostles, rather than the instructions of the Great Teacher himself. The meeting closed, and an invitation was extended to meet at Reedville school-house on the next First-day, with the Friends who represent the Kemma interest. The people in that section are an intelligent class and have greater freedom of thought in matters of religion. I look forward to being present, with all my family. It is a source of great satisfaction to have Friends' meetings in our neighborhood."

—The *Young Friends' Review*, (Canada) says: "An effort is being made to bring our Friends residing in Toronto together, with the object of establishing a meeting there. We think this is a step in the right direction. There are a number of families of Friends there, and among them some influential and earnest members. There is unlimited scope for Friendly endeavor in a city of the size of Toronto. We hope our Friends there will avail themselves of the present effort to organize."

—The members of the Visiting Committee of the Yearly Meeting were present at the monthly meeting held at Race street, 3d mo. 20. It was largely attended, and Margaretta Walton, one of the committee, spoke to the satisfaction of the gathering. At

the monthly meeting at Green street, on the same day, a portion of the committee were present, and Joel Barton, Jr., Joseph Powell, and Margaretta Walton spoke. On the 22d inst., in the evening, a meeting was held at Germantown. The attendance was small, compared with the gatherings above noted, but nevertheless it was a good occasion. Margaretta Walton dwelt somewhat on the relation of the Mother Church to its branches, and those present were encouraged to a faithful attendance at our meetings.

FROM THE SOUTH CAROLINA SCHOOLS.

SEVERAL very interesting letters from Abby D. Munro, teacher of the school for colored children at Mt. Pleasant, S. C., have been received in this city. She gives details of the completion and furnishing of the new building, which, by the aid of friends of the work, has been erected. In a letter of Second month 7, to the Association for Promoting the Education of the Colored People, she says:

LETTER OF A. D. MUNRO.

"Three months of our school year have already passed away, so rapidly we can hardly realize it, for with the care of the school inside and of the new building outside, we have scarcely taken note of time. We found the children anxiously waiting our return, and we commenced school with eighty pupils which we considered a very good number, as the country children cannot commence until December, when the cotton-picking is over. As in other parts of the State, the crops here were very poor, this year; consequently the people are very poor, too, with very little money in circulation. They are willing and eager to work, but there is nothing for them to do in winter, and they have no way of making up for the loss of their crops. With the exception of a week or two, we have had a very mild winter, which has been greatly in their favor. But all this has made no difference to the school attendance. As I said, we commenced in November with eighty, and in January had one hundred and fifty names enrolled. The attendance, thus far, has been all we could ask for. A number of times we have counted one hundred and forty in their seats. Indeed our room has been so full there has been hardly space for the pupils to pass to and from their recitations. But if you could look in upon us at any time, you would find us as busy as bees—and, I fear, as buzzy, too,—with three classes reciting in one room. But this will soon be over, to our untold relief, for when I write you again we shall, probably, be settled in our new building, about which there has been some unavoidable delay. But I shall go into it, at all events, next week, and do the best I can until the rest of the desks arrive. Any one who has never lived in this country can form no idea of the difficulties and delays one must encounter in the accomplishment of what is undertaken. Hurry is out of the question in anything you cannot do yourself. 'We'll get it done *after a while*,' is the encouragement we get when we attempt to expostulate. And everything *does* get done 'after a while,' too, and sometimes, I think, it is as well as the hurry and drive we are accustomed

to in the North, if our patience was only equal to it.

"Our new building is a fine, well-built house in every respect. It stands on forty brick pillars. The main room will seat one hundred and four pupils. From this there open the two wing rooms, which can be used either as recitation rooms, or if furnished with desks, can be used to grade the school, giving Primary, Intermediate, and Grammar rooms. I shall hope to do this in time. As our school stands now, we should have thirty-four for the Grammar, fifty for the Intermediate, and the remainder for the Primary. The Advanced Class, which now numbers ten, is farther ahead in studies than Grammar School pupils generally, and most of them are trying to prepare themselves for teachers. Three of our pupils are now teaching; one in Oakland, Florida, and two in this county. The County Superintendent has assured me that our pupils shall have the preference as long as their examinations are equal, which of course is very encouraging for them to try and remain in school as long as possible. But I assure you that very few of them remain in school after they are large enough to work, without a struggle on their part, and a great deal of self-denial on the part of their parents. As one of the boys once expressed it, 'when we get the head full, we shall forget all about the empty stomach.'

"Though our building is not two stories, still it is high enough for rooms up-stairs, and I am anticipating having the large upper room finished, and our Sewing School reestablished there. The floor, like the one below, is already laid, and it can be furnished at no great cost by-and-by. There are no debts of any kind upon the building. I hope some of our friends will come and see us before the winter is over. Considering all the disadvantages we have labored under, our school has kept together beyond our expectations, and lost in nothing, we think, except in writing and blackboard exercises of different kinds, to all of which greater attention will now be paid.

"A few days since we had the most severe earthquake shock I have ever experienced. The house shook till everything loose rattled, and we were all greatly startled. I do not think this building will be affected by any convulsions of nature, unless more severe than those already experienced here.

"We deferred our yearly entertainment until we should get into our new building, for two reasons: First, after our pupils are seated in the church we haven't room enough to display our gifts, and, second, we wanted to make a kind of jubilee of our entering the new building. Of that you will hear, further on. Every one seems pleased with the new building. Our neighbor, Judge S., expressed himself so well pleased with the painting that he has gone and had his own house painted in imitation. It is painted two colors of drab, with window-sashes and trimmings under the roof red. The colors harmonize perfectly. Most of the houses here are whitewashed, and this painting is quite a new departure. The lot is all fenced in. I have been advised by the Town Council to apply for fifty or a hundred feet more of land back of the house for the

playground. This, I think, I shall do, and we can extend the fence whenever we may feel able.

"We have no accommodations for boarding pupils, but we have a dozen or more who are boarding in different families in the village. Some live near enough to go home Friday afternoons, and the rest will stay through the winter. We should have more of this class, could we get them accommodated, but, as a general thing, the people here live in one or two rooms,—all they can pay for,—and after they have stowed away their own round number of children, they have little room to accommodate others. The dissatisfaction with the short terms of the County schools becomes greater every year. In one or two months, (the length of terms in most places), the children just get settled and supplied with books when school breaks up."

Another letter, of Second month 24, says: "We moved into our new house the first of the week. We carried all the chairs we could from the Home, and borrowed the benches from the piazzas, and managed to seat the children by putting the smaller ones around on the platform. It seemed very nice to be in our own house, and the children are delighted." Third month, 16, she says: "Last month we registered 140 scholars, and the average attendance was 121; it would have been even better, but for the continued rainy weather. Having our lot fenced in keeps everything nice and snug. Fifteen minutes after the bell rings, the gates are locked for the day,—and so far no one has been locked out. This brings them right up to the mark in punctuality, and all these people need training in that direction. The County schools have already closed. Our attendance has not fallen off. Planting commences next month, when most of the country children will leave, but they are comparatively few. On account of the heavy rains, the season is backward. . . . I am looking forward to resuming our Industrial Department next year, but do not think it best to undertake it now."

FROM THE SCHOOL AT AIKEN.

A private note from Martha Schofield, dated Third month 18, says: "The school still keeps full, and visitors daily crowd my office-work into the evening. I had enough to pay all the teachers the month's salary, and am thankful for it, as the rooms have been crowded. On the 1st inst, we had a fair, with singing by the scholars, from which we cleared \$70. It began at 6.30, and by 10 o'clock, the building was empty and closed. I mention this to show that the people are learning promptness. A few years ago no one would have come before 8 o'clock, and most not before 10, expecting to stay till midnight. . . . The boys have built a wood house, and house for a large boiler (the gift of Benjamin Passmore). The boiler has been bricked in with a chimney and is most valuable for boiling clothes, heating water for bathing, etc. They have repaired fences, laid board walks, and planted the garden. One boy has been kept busy cobbling for the scholars and doing some outside work. Trees are being planted about the grounds. Tables and benches have been made and repaired in the shop ;

while the printing work has been more than usual, and if we had greater facilities would pay well."

—We are requested by the officers of the Association to aid these schools to say that there have been a few recent contributions of funds from interested Friends, but that the total is much behind the results of previous years, and they do not feel encouraged. The work in the South is so good, and is done with so great economy, that they cannot think it a real burden upon any one to make a small contribution toward it, and even small contributions if sent in as generally as heretofore will be enough, no doubt, to keep the schools from closing.

THE SOCIETY TO PROTECT CHILDREN.

THE twelfth annual report of the Pennsylvania Society to Protect Children from Cruelty covers the operations of this excellent charity for the year 1888. It is a record of great interest, showing as it does the good that has been accomplished through its instrumentality, many cases being given where the gross-cruelty practised upon helpless childhood has been brought to the Society's attention and the poor victims of abuse and neglect have been rescued and placed in good homes or in institutions that care for such children.

From the manager's report we copy the following:

"During the past year we received and investigated 871 complaints of cruelty or neglect to children. These involved the care and custody of 1,709 children. 195 arrests were made, and 559 children were removed from improper surroundings, and from brutal parents or guardians, being afterwards placed in suitable homes, as our tabulated statement will show. In the twelve years the Society has been in operation it has received and investigated 9,054 complaints, involving the custody of 20,819 children, obtained 2,611 convictions in cases prosecuted, and rescued 6,756 children from dens of vice, and from neglect and cruelty, who were placed by the Society in comfortable homes where they were under a good moral influence. It has sheltered, clothed, and fed 3,730 children, and furnished 33,562 meals.

"During the year we noticed a falling off in the number of complaints, principally of neglect. This can be attributed in part to the good effects of the enforcement of the High License Law, which greatly reduced the number of liquor saloons, particularly those where whiskey was sold for five cents. It is now much more difficult for children to purchase liquor at such places."

During the year the Society received legacies from five estates, as follows: of John Bryden, \$4,654.18; of Catherine M. Bohlen, \$2,000.00; of J. C. Lawrence, \$475.00; of Catherine J. Kirkpatrick, \$2,809.76, and of Alexander Fleisher, \$1,000.00. These amounts have been added to the permanent fund, only the interest to be used for current expenses.

The report says that the Society feels encouraged to push forward their work, when they realize how strongly they have been endorsed, and how liberally it is supported. Undoubtedly an organization that is filling so useful a place among the many charities

of our city, is worthy the cordial support and hearty coöperation of all who are interested in the moral advancement and welfare of those who are to be among the future upholders of its institutions, that they be trained to habits of industry and sobriety, and made useful members of the community.

YOUNG FRIENDS' AID ASSOCIATION OF NEW YORK.

It is an encouraging feature of the activities which are the developments of our age, that they are calling into service the young life of the Church and bringing nearer together in aim and feeling and in coöperative work the older and the younger members of the Society. Nowhere, perhaps, is this more apparent than in the Association for which we propose to speak a good word of cheer and sympathy. The fifteenth annual report of the Young Friends' Association of New York gives a brief summary of what has been accomplished during the past year, with the names of the officers, and of the donors through whose gifts the Society has been able to extend the helping hand to 41 families who but for the aid thus received must have suffered during the inclemency of the winter. The methods of work have been the same as in former years. Personal visits are made by Committees from the Association, aided by the Charity Organization through which the worthiness of all applicants is ascertained. A most earnest appeal is made for new members who are willing to engage in active work; the field of labor increases and the need of more laborers is urgently presented as the usefulness of the Association must be greatly impaired if others are not added to its ranks.

Special mention is made of the "Clothing Fund" and its value. Sixteen cases not receiving other relief were provided with warm, comfortable garments. The supply is, however, insufficient, and contributions of all kinds are solicited, which may be sent to Amelia Willets, 55 West 54th street, or to Sarah M. Harris, Friends' Seminary, 16th street and Rutherford Place. The Treasurer is Joseph A. Bogardus, 177 West street.

We are never more in the line of useful service than when we follow the Master in ministering to the wants of the needy and suffering. "Inasmuch as ye did it unto one of these my brethren even these least, ye did it unto me," are words of encouragement to all who thus labor.

BALTIMORE FRIENDS' SCHOOLS.

BALTIMORE MONTHLY MEETING has appointed a joint standing Committee on Education, which will have the care of such schools as may be established by the monthly meeting. The Committee has arranged to open a kindergarten in the new meeting-house building, on Park Avenue and Laurens street, on Second-day next, Fourth month 1st, to be conducted by Hannah T. Yardley, of Baltimore. They expect to establish a primary school in the same building, in Ninth month next. The Principal of this department, or a higher grade,—should such also be established,—has not yet been selected.

Baltimore has had no Monthly Meeting school the past year. ***

SWARTHMORE NOTES.

THE contest for the *Phoenix* prizes for oratory in the Junior class, which was held in the college hall on Sixth-day evening last, was one of the most interesting events of the winter. The terms of the foundation only allowed five contestants and these were chosen from among a large number who submitted articles. The competitors were Abby M. Hall, of West Chester, Pa., who spoke on "Heroism in Woman;" Eloise Mayham, of Stamford, N. Y., "Arnold of Rugby: Teacher;" William E. Sweet, Colorado Springs, Col., "The Statesman and the Politician;" Rebe S. Webb, of Philadelphia, "Woman's Place in Literature," and James W. Ponder, Milton, Del., "Russian Despotism." The judges were Professors Appleton, Smith and Furman, and two members of last year's *Phoenix* staff, but so well were the orations delivered that they had considerable difficulty in deciding, but finally awarded first place to Eloise Mayham and second to James W. Ponder. The prizes are gold medals, provided by the staff of Volume VII. of the *Phoenix*.

—The Board of Managers have decided to grade and sod the elliptical area enclosed by the running track and fit the space up for an athletic ground. When this is done the foot-ball field can be moved from the front campus, and all the games centralized.

—The Athletic Association has decided to hold an in-door exhibition in the gymnasium on the afternoon of Fourth-day, Fourth month 3rd.

—A member of the college the other day received a letter from the editor of the well-known "College World" department of the New York *Mail and Express*, in which he states that Swarthmore College is rapidly gaining an enviable reputation in the East for its educational thoroughness and advantages as an institution of learning.

—The *Phoenix* staff used some of their surplus in attending J. L. Stoddard's lecture, "Cardinal Richelieu," at the Philadelphia Academy, on Fourth-day.

THE KANSAS PROHIBITORY LAW.

EDITORS INTELLIGENCE AND JOURNAL:

NOTWITHSTANDING the correctness of the statement from Governor Martin's message, quoted in a recent issue of your paper, yet let not any conclude that we have attained the Sabbath of rest as to the Temperance question. Liquor is still used by a few in many places, and now can, under the United States law, be pretty openly brought in; one or more can send for it into Missouri, and then it can be shipped to our depots, hauled up into the towns, and taken possession of by those sending the money for it. Thus our law is in one sense secretly, and yet openly, violated, and we are thus bound to support or permit the evil, as all were implicated in the support of slavery, under the United States Fugitive Slave law. Besides, it gives a few the chance to monopolize the profits in those places where the trade is allowed of and causes even legal users to have several times too much to pay for it.

Must not the remedy be in the general Govern-

ment ceasing to take revenue from its manufacture and license for its sale and prohibit its being made save for legitimate purposes? Hence the need for all the Temperance element to be united in bringing about this desirable end of general Prohibition. As long as it is sold in some places and encouraged by the Federal Government, it will be a drawback to the effectiveness of State enactments.

THOS. LAMBORN, SEN.

Yates Center, Kansas.

IN BLOSSOM TIME.

Who would have thought, awhile ago, when bitter winds were raging,
And all the wintry world was chill, that deep beneath the snow
The heart of summer life and heat a victor's strife was waging,
Till in the trees that gave no sign the sap began to flow?
Before a single tiny leaf had shown the bud's increasing,
Before a glimpse of the spring had brightened twig or spray,
The bloom and beauty all were pledged; a loving Hand unceasing
Was working in the winter time to bring the summer's day.
And now the fields are like the sea, with foamy ripples tossing,
And o'er the blushing crests of May the blue-bird glances free;
The sunshine and the diamond shower, like shuttles swift are crossing.
And the gladness of our childish days comes back to you and me.
For God has brought the blossoms, and the fruit in time will follow;
The seed within the furrow dropped, and then the golden grain;
The patient work and waiting still, and then o'er hill and hollow
The happy songs of harvest and the overflowing wain.
Ah! never when the winter about our way is beating,
In sorrow's breath, or burden of the toil that we must share,
Should our trustful souls grow timorous, or falter to retreating,
For the blossoms of the springtime are in our Father's care.

—Margaret E. Sangster, in *Sunday School Times*.

A WOMAN'S STORY.

AY, 'twas thirty years ago—
All the garden was aglow:
Ruddy hollyhocks, red roses,
Marigold and salvia posies,
Stately sunflow'rs, humble pansies—
"Heartsease true as little Nan's is,"
Quoth my lover, speaking low.
In the orchard trilled a robin.
Ah me! how my heart was throbbing,
Those long happy years ago!
Well, the tale's been often told;
Two things, pure love and pure gold,
Do not wane with passing fashion.
Life's cold without human passion.

Pick me that blue pansy yonder
Thoughts for pansies, say you?—fonder
Grow our thoughts as we wax old.
Haply, as the rough path steepens,
And our feet lag, true love deepens—
Just because the tale's retold.

Lucy Lindsay in English Ill. Mag.

JOHN ERICSSON.

JOHN ERICSSON, one of the greatest inventors and engineers of this century, died in New York City on the 8th of the present month, in his 86th year. He was born in Sweden, Seventh month 31, 1803. A sketch of his life in a New York journal says:

He was a remarkable instance of a man who preserved his physical and intellectual powers in their fullness up to a great age. Until he was prostrated a few days ago by the functional disorder which proved fatal to him, he was steadily, methodically, and laboriously engaged in the study and solution of the most abstruse problems of mechanics and physics. At no period of his life did his work more severely tax his intellectual powers than during his later years, and yet throughout the whole of his long career he had been dealing with subjects that strain the human faculties to the uttermost and require the closest concentration of the human mind. The history of that career is almost a history of modern engineering. Sixty years ago he competed with Stephenson in the trial of a locomotive for the Liverpool and Manchester Railway in England, and beat him so far as speed was concerned. The directors made traction power rather than speed the test, and the prize of \$2,500 was awarded to Stephenson. Ericsson then first employed the principle of artificial draught, still retained, and which has helped to make the railway locomotive one of the grandest and most perfect of mechanical constructions, and to bring about the development of our modern railway system. Before going to England in 1826, when he was twenty-three years old, he had distinguished himself in Sweden, his native country, by engineering work on the Gotha ship canal, and by precocious inventive talent that attracted the attention of the highest officers of the Government. The list of his inventions in England is long, and they were all in the higher or the highest range of engineering and mechanics. In 1828 he first applied practically to navigation the principle of condensing steam and returning the fresh water to the boiler. In 1829 he constructed a steam fire engine, the prize for the best plan of which was awarded to him by our own Mechanics' Institute in 1840. In 1830 he first used the link motion for reversing locomotive engines, and the modification of his device is still employed in all locomotives. In 1832 he invented the centrifugal fan blowers now so extensively used in navigation. In an engine built by him in 1834 steam was first employed expansively.

From his boyhood up to the time of his death the utilization of heat as a means of power gave a principal direction to the studies and ambition of Ericsson. In Sweden he had invented a flame engine; in 1833, he first brought his caloric engine to the attention of the scientific men of England, and in 1853, after he

had removed to this country, he introduced the principle into the famous caloric ship, the *Ericsson*. The speed obtained by that vessel was not enough for commercial purposes, though as a scientific achievement the caloric engine won for him the Rumford medal, and these engines are still used in great numbers for light mechanical purposes. Since that time, and more especially during the period since the war, Captain Ericsson has occupied himself largely with the solution of the problem of making direct use of the force stored up in the sun's rays, and to aid in his investigations of the subject he invented a solar engine and various other contrivances of great ingenuity. One of the greatest of his practical achievements was the invention of the screw propeller, by which all steam navigation has been revolutionized. He first applied the principle in England in 1837, but the English Admiralty refused to adopt his invention on the ground that it would be useless in practice, "because, the power being applied to the stern, it would be impossible to make the vessel steer." That dictum determined Ericsson to try his fortune in this country, to which he was urged to come by Commodore Stockton. He landed here fifty years ago, in 1839; and two years later designed for our navy the screw ship *Princeton*, the first vessel having the propelling machinery below the water line, out of reach of hostile shot. With the building of the *Princeton* begins the history of modern naval warfare under steam. It changed the construction of the fleets of the whole world.

The invention of the screw has been claimed by various individuals, but to Ericsson its practical introduction in navigation is unquestionably due. Having thus revolutionized naval warfare, he again transformed the navies of the world by the building of the *Monitor*. His first suggestion of the principle of that vessel, involving the concentration of great guns in a revolving tower of a partially submerged vessel, was made in a communication to Louis Napoleon in 1854. The *Monitor* was constructed by Ericsson in one hundred days, and fresh from her contractors it encountered and worsted the *Merrimac* in Hampton Roads, on March 9, 1862. It is not too much to say that, except for her and her victory, the result of the war might have been changed. The history of that encounter and of the ironclad navy subsequently built on the *Monitor* principle is well known, and we do not need to recount it here. During the last twenty years Captain Ericsson devoted himself to his profound investigations as to solar energy, to computations of influences that retard the earth's rotary motion, and to the invention and introduction of a new system of submarine attack.

"TAKE joy home,

And make a place in thy great heart for her;
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee,
When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.

It is a comely fashion to be glad;

Joy is the grace we say to God."

—Selected.

DESOLATION OF THE DEEP SEA.

DESPITE the fanciful pictures which some writers have drawn of the ocean bed, its desolation, at least in its deepest parts, must be extreme. Beyond the first mile it is a vast desert of slime and ooze, upon which is constantly a dripping rain of dead carcasses from the surface, which carcasses supply the nourishment for the scanty fauna inhabiting the abyssal region—in some places more than five miles from the sunshine—and the microscope reveals that the slimy matter covering this deepest ocean bed is very similar in composition to the ancient chalk of the cetaceous period, while mixed with it here and there are minute metallic and magnetic bodies which have been proved to be dust from meteorites. At long distances a phosphorescent light gleams from the head of some passing fish which has strayed thither from a higher and happier zone. But it is not until we have mounted a good deal nearer the surface that the scene changes for the better. We now meet with forests of brilliantly colored sponges, while the phosphorescent animals swimming about are much more numerous, and the nearer we get to the littoral zone more and more phosphorescent lights appear, till at length the scene becomes truly animated. When only 1,200 feet separate us from the sunshine we come upon the first seaweed and kelp (1,200 feet is the deepest limit of plant life in water), but we must rise still another 1,000 feet and more, and get as near the top as 130 feet before we find any reef-building corals. As plants do not live in deep sea, the deep-sea animals either prey on one another or get their food from dead organisms and plants which sink down to the bottom. Thus Maury says: "The sea, like the snow cloud with its flakes in a calm, is always letting fall upon its bed showers of microscopic shells." An experiment proves that a tiny shell would take about a week to fall from the surface to the deepest depths. Since sunlight does not penetrate much farther than the littoral zone there would be beyond this perpetual darkness but for phosphorescence. Many of the animals inhabiting the continental and abyssal zones have merely rudimentary eyes; but these blind creatures have very long feelers, which help them to grope their way along the bottom. Other deep-sea animals, on the contrary, have enormous eyes, and these very likely congregate around such of their number as are phosphorescent, and may perhaps follow the moving lamp-posts about wherever they may go. And so bright is this light on many of the fish brought up by the dredge that during the brief space the animals survive it is not difficult to read by it. The reason why fishes and mollusks living more than three miles under water are able to bear a pressure of several tons is that they have exceedingly loose tissues, which allow the water to flow through every interstice and thus to equalize the weight. When the pressure is removed they perish. In the Challenger expedition sent out by the British Government all the sharks brought up from a depth of a little less than three-quarters of a mile were dead when they got to the surface of the sea.—*The Catholic Magazine*.

"OUR RATHERS."

ONE day I heard a brief interchange of remarks between a sick little girl and her nurse. The child said, "Oh, I'd rather go to school than stay here in bed!" and her nurse quietly replied, "We cannot always have our rathers." It was a good text for the little sermon that preached itself in my mind.

Our "rathers" are very apt to lead us into self-indulgence. They mean the things that are pleasantest and easiest for us without regard for others. If we had them always, there is no doubt that we should be narrowed down to self, instead of reaching out toward others, with our capabilities for helpfulness very much weakened.

Children who form a habit of saying when told to do a certain thing, "Oh, I'd rather do this!" or "I'd rather have that!" and whose mothers indulgently say, "Well, do as you please!"—are the disagreeable, peevish, teasing sort, and unpleasant to live with. The habits thus acquired usually cling to them through life.

Unselfishness is hard to practice, even when the habit is very early formed as well as constantly nourished by wise guardians; how little do blindly erring parents realize how hard they are making their children's after lives by indulgence during their early years.

Passing along from the children to the "grown-ups," as a little friend of mine calls them, and coming to ourselves, we have to face this question, Shall we take our "rathers" when we may, relinquishing them only when we must? To answer this question we must ask others: Is our first object in life pleasure? Is it ease? Is it ourselves, or has it a broader meaning? It is not pleasure if we live for the highest that is in us; not ease, if we realize that the best, sweetest, and most wonderful things in life are gained by effort; and not ourselves, if we are earnest men and women.

In determining on any course of action, our first question should not be, "Which would we *rather*?" but, "Which *should* we?" and that leads to the consideration of many things,—time, place, outcomes, effects, others, and lastly, ourselves. If a question of mere pleasure and taste, we must exercise self-control. Is there any lesson of life harder to learn, or stronger in its power for the up-building of character? Fortunate are we if in early childhood we learn to do the right rather than the pleasant thing.

Most of our "rathers" concern matters of taste or pleasure, and many of them, if indulged, mean trouble, discomfort, or loss to others. It is easy to give up to our "rathers," hard always to do our duty; yet, as George Eliot says, "The reward of doing one duty is power to do the next."

The shortest, quickest road to happiness is not to seek it. Marcus Aurelius Antoninus summed all up when he said: "If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure as if thou shouldst be bound to give it back immediately,—if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according

to nature, and with heroic trust in every word and sound which thou utterest, *thou wilt live happy.* And there is no man who is able to prevent this."

Thus comes his word down through all these seventeen hundred years, clear and strong, and needed to-day. . . .

And to sum up all the lesson of my little sermon, here is a strong word of Lucy Larcom's that may be helpful:

"Never lay the blame
On God's great name,
For the lack that of thy choosing came!"

—J. S., in *Unity*.

CHURCH TENDENCIES.

[An exchange paper contains the following matter. It is of interest as a statement of two opposite "tendencies" in the Episcopal church.]

I was talking the other day with an old-fashioned, Low-Church Episcopal clergyman, one of the few now alive—and I find that he naturally takes a very gloomy view of the present ecclesiastical tendencies of his church. "It is rapidly drifting back to mediævalism," he exclaimed. "Our clergy hanker after ecclesiastical titles and dignities hitherto unknown in our church, and our people have learned to love a materialized, sensuous worship, radically opposed to Gospel simplicity. The defection of the Reformed Episcopalians a few years ago was wholly the result of this reactionary tendency. But instead of learning anything from that incident the sacerdotalists in the church have become more arrogant than ever. Men high in the councils of the church openly scoff at the work of the Reformation, and declare that before many years the church will repudiate it. Here and there a man like Bishop Huntington arises to protest against some particular development of ecclesiasticism, but their protests are unheeded. It is no longer possible to regard the Episcopal church as a bulwark of Protestantism. For it is drifting out of sympathy with everything that Protestantism holds dear."

Strangely enough, I met a High-Church Episcopal clergyman on the same day, who bewailed the latitudinarian tendencies of his church. "The growth of the Catholic party in the church," he said, "is more apparent than real. So far as ritual is concerned, there has been a commendable progress, but this has been due more to the growing love of æstheticism than to any interest in the dogmas enshrined in the ritual. I confess it with sadness, we have not convinced the reason of the men who think; the intelligence of the age is against us. Some of our most representative clergymen boldly avow this disbelief in the most vital Catholic dogmas, and there is no authority in the church to call them to an account. The same thing is true in the English church. The Bampton Lecturer for 1880, Dr. Hatch, contemptuously threw overboard the church's teaching in regard to the divine origin of the episcopacy. And now the Bampton Lecturer for 1888, the Rev. R. E. Bartlett, does the same thing. It is idle for the church to disavow responsibility for these utterances, when it deliberately invites them as it does, and refuse to discipline their authors."

THE RAINFALL OF THE WEST.

THE Chief of the Signal Service, General Greely (known as the Arctic explorer), has made public an interesting letter, prepared in response to a resolution of the U. S. Senate, upon the rainfall of the Pacific Slope and Western States and Territories. Accompanying the letter is a paper by Lieutenant Glassford, of the Signal Service, discussing the causes of the wet and dry seasons, the abundance and deficiency in different portions, the summer rainy season in Arizona, etc., fortified with charts and tables exhaustive of the subject. These tables cover observations from 661 stations of an average length of seven years and three months, and the charts show separately the maxim, minimum, and mean rainfall for every month and the year. The terms of the resolution made it General Greely's duty "to express his views upon the importance and value of these charts and tables, and also inferentially to express his opinion on the question of recurring droughts in Texas, and in relation to the vexed question of increasing or decreasing rainfall in the arid or sub-humid regions of the United States."

Pursuant to this instruction General Greely discusses the matter at great length. He says: "One great result which must redound to the benefit of the trans-Mississippi and Texas Missouri country by the publication of these official data, will be the dispelling of erroneous and injurious impressions which have long prevailed regarding this extensive region. In the early century this territory was viewed as hardly suited for civilized man, its enormous plants and vast mountains being represented as arid and desert regions, unsuited for cultivation, and in many places even unfit for pasturage. Adventure, exploration, and circumstance have pushed the frontier westward until the myths of the great American desert to the north and of the rainless 'staked plains' to the south have practically disappeared. It is none the less true, however, that the latest and most reliable American text-book of meteorology of this country speaks of the areas 'between the Sierra Nevada and the Rocky Mountains, including portions of Utah, New Mexico, and California,' as 'a region which is entirely destitute of rain,' and 'that further on the east side of the Rocky Mountains the country is a barren desert almost without rain.'"

Another great value of the charts is the bringing to general attention and consideration very extensive areas of country in what has been known as the arid region, where late and careful observations have shown the rainfall to be far greater than has been usually attributed, and thus transfer these areas to the sub-humid districts.

The Chief Signal Officer puts it forward as his opinion that when Idaho, Nevada, Utah, New Mexico, and Arizona shall have been covered with rain-gauges as completely as New York or New England, the final outcome of observation will indicate that the actual average of rainfall for this arid region is now understated by the census charts from 10 to 40 per cent.

General Greely notes that observations at 16 stations indicate an increase in the rainfall, while 8 show

a decrease. The stations are located in Texas, Nevada, New Mexico, Indian Territory, California, Arizona, and Kansas.

In conclusion he says: The Chief Signal Officer does not hesitate to express the opinion that the trans-Mississippi and trans-Missouri rainfall is slightly increasing as a whole, though in certain localities it may be slightly decreasing from causes set forth above, and it seems most proper for him to put forth his strong conviction, even if it be not a certainty, when, as in this case, it will tend to reassure the agricultural population in the lately drought-stricken districts of the West. There appears no possible reason to believe that the scanty rainfall of the past year or two will not be followed by increasing precipitation in the next few years, which will maintain the annual rainfall of these sections at the average, or even increase it. It is believed that the interests of the entire country will be subserved by the publication of a large edition of the rainfall charts and tables accompanying this report.

NEWS AND OTHER GLEANINGS.

—Pundita Ramabai, on her way to India, has been spending a little time in Japan, and lecturing there to large audiences. In Tokio, the capital, the largest lecture hall in the city is said to have been so crowded that the doors had to be closed half an hour before the meeting began.

—Tolstoi, the great Russian writer, says: "Public opinion cannot be moulded through the novel. Those who read novels—the great mass of people—read them for the story; they do not look or care for the application. It is a too diluted way to speak the truth and fails of success. No, I will write no more novels."

—Following out a hint from London, where women guides are regularly organized, having a bracelet as badge, a New York woman makes a good living as a guide to other women visiting the city. She meets them at the trains, takes them to their rooms, shows all the sights, and performs all the duties which are undertaken by European guides.

—There is a successful woman insurance agent in Auburn, N. Y. Two years ago, at the death of her husband, who was a prominent insurance man, she decided to continue the business. She has been so successful that the men in the same business complain that by her winning manner she is getting all the custom.

—Jennie June writes from Paris of Miss Elizabeth Strong, the girl from San Francisco, who promises to become as great an artist with respect to dogs as Rosa Bonheur has to horses. Miss Strong is a quiet, earnest little girl who went to Paris without a son. She painted her little flower pictures, as she had done in San Francisco, for bread, and, in the meantime, studied and worked night and day upon such stray subjects as could help her to a knowledge of animal life and anatomy.

—It is announced that the American Society of Civil Engineers, the Society of Mechanical Engineers, and the Institute of Mining Engineers are together organizing a trip to Europe to visit the Paris Exposition. The favorable replies from members are so numerous as to make it probable that two steamers will be required to accommodate the party. The rapid growth of the engineering profession in the United States has made it desirable that an adequate representation of the body should be made

among all the European scientific bodies which will send delegations to the Exposition. *The American.*

CURRENT EVENTS.

STANLEY MATTHEWS, one of the Justices of the Supreme Court of the United States, died at Washington on the 22d inst., in his 65 year. He had been ill for some weeks.

EX-PRESIDENT CLEVELAND and a party of friends are now traveling in Cuba.

THE employes in the machine shops of the Pennsylvania Railroad in Altoona, Pa., have been notified that nine hours will constitute a day's labor. They will be given a half-holiday on the Seventh-day of the week. About 4,000 men will be affected by this order.

THE Illinois Central Railroad Company has given notice that it will no longer ship liquors into Iowa from Dubuque. The liquor dealers will hereafter send their goods to East Dubuque, Illinois, and from there they will be taken by the Central and Ohio roads into the interior of the State. The goods must hereafter be shipped for what they are, and not as vinegar or something else.

THE colored people in Raleigh, North Carolina, have organized the North Carolina Emigration Association, the object of which is to colonize all negroes of the State in Arkansas. A convention is to be held on the 22d of next month, to fully organize the State.

DEATHS in this city last week numbered 412, an increase of 7 as compared with the preceding week, and a decrease of 62 as compared with the corresponding week of last year. Among the principal causes were: Apoplexy, 6; Bright's disease, 11; cancer, 10; congestion of the lungs, 10; consumption of the lungs, 46; croup, 6; scarlet fever, 11; typhoid fever, 14; inflammation of the lungs, 44; old age, 17; paralysis, 11.

BERLIN, March 25.—The labor movement is spreading throughout Germany. Many strikes are reported in the provinces.

LONDON, March 27.—At midnight last night Mr. Bright was reported to be sinking. He was still unconscious. The Queen and the Prince and Princess of Wales have sent messages of sympathy to the family.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
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WORK OF THE ASSOCIATION.

The work of the Association is chiefly to raise funds. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikins, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

NOTICES.

. The regular meeting of Young Friends' Association will be held in the Parlor at 15th and Race streets on Second-day evening, Third month 8th, at 8 o'clock. All who are interested in the purposes and aims of the Association are invited to attend.

. A religious meeting will be held at the Home for Aged Colored Persons, Belmont and Girard avenues, West Philadelphia, to-morrow, (Third month 31st), at 3 p. m., to which Friends are invited.

. A Conference on Temperance and the Constitutional Amendment will be held in Friends' meeting-house, at the Valley, on First day, the 31st, at 2.30 p. m.

Train leaves 13th and Callowhill streets, at 8.30 a. m. for Maple Station, and returns at 5.05.

. A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches, will attend West Philadelphia meeting, at 35th street and Lancaster avenue, on First-day morning, Third month 31st, 1889, at 10.30 o'clock; also the meeting held at 15th and Race streets, on the evening of the same day, at 7.30 o'clock.

Friends are cordially invited to be present.

. Circular meetings have been appointed by the Western Quarterly Meetings as follows:
Hockessin in the Fourth month.

To convene on the second First-day of each month respectively, at 2 o'clock p. m.

. The Penn Sewing School held in Race street meeting-house will close its present session on Seventh-day, Third month 30th, at 10 o'clock a. m. It is proposed to make this an Anniversary meeting, twenty years having passed since the school was started. The attendance of former officers, teachers, and friends of the school is desired.

ANNIE C. DORLAND, Secretary.

. Haddonfield First-day School Union will be held at Moorestown, on Seventh-day, Third month 30th, commencing at 10 a. m.

All interested are cordially invited.

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INTELLIGENCER.
Vol. XLVI. No. 14. }

PHILADELPHIA, FOURTH MONTH 6, 1889.

{ JOURNAL.
Vol. XVII. No. 845.

YE DID IT UNTO ME.

SINCE Christ is still alive in every man
Who has within him one upspringing germ
Of heavenward-reaching life, though crushed, infirm,
And dwindling in the hot simoons that fan
Only the jungle-growths of earth,—we can
Best minister to Him by helping them
Who dare not touch His hallowed garment's hem :
Their lives are even as ours,—one piece, one plan.
Him know we not, Him shall we never know,
Till we behold Him in the least of these
Who suffer or who sin. In sick souls He
Lies bound and sighing ; asks our sympathies :
Their grateful eyes Thy benison bestow,
Brother and Lord,—“Ye did it unto Me.”

—Lucy Larcom.

For Friends' Intelligencer and Journal.

THE DISCIPLINE OF AFFLICTION.

“I WILL not leave you comfortless, I will come to you,” were the consoling words of the Divine Master to his sorrowing disciples who were not prepared for his departure, so soon to take place. He had been their leader, their teacher, their friend ; all the trials they had experienced in the three years that they had been his constant companions, were as nothing when compared to this of his going away, and how were they to endure the parting !

It is with us as it was with these sad-hearted disciples. When those upon whom we have been leaning,—those who are our beloveds, who have eaten of the same bread, and drank with us the same cup, are removed from our sight, there seems nothing left but despair. It is so hard through our blinding tears to “look up to the hills whence our help cometh,” while the sombre hues of darkness and distrust gather about our lives and there appears nothing in all the earth worth living for. In the deep agony of the hour we crave only to follow the departing footsteps. And from the depths into which we are plunged, in our first great grief we seldom wholly emerge,—rarely ever rise to the same level of untrammelled ease and freedom, in which we rejoice and are glad, ere the hour of trial sweeps over us, carrying away the support upon which we lean. It is this inevitable result that makes the discipline of affliction so momentous. The sorrow comes frequently “as a thief in the night.” Like the inhabitants of that olden time we know not until the floods are upon us, that our little world of joy and peace and love is to be overwhelmed and the waters of the deluge to sweep every summit of strength and hope. Ah ! how can we know where our poor ark is to find a

resting-place in the tumultuous sea upon which we are tossing ? We must wait the subsiding of the storm before the dove can find the olive branch that promises peace and deliverance. If the stricken ones could only know and feel this—could trustingly bide the time until the hand of the Helper brings relief ! But we weary our poor hearts with the striving, and fearing that we are forsaken and forgotten, sometimes permit dark and defiant thoughts to tear and rend us with weapons of their own forging, and thus daring and defying we are in danger of losing the only anchor that can hold our tempest-tossed vessel and may founder in the surging billows.

When we realize our own helplessness and can reach out to lay hold of something stronger and firmer than our poor selves groping through the “horror of great darkness,” yet clinging to what is left us, the blessed words, “I will come to you,” fall sweetly upon the ear, and we look up in hope, for they bring with them the evidence that our deliverance is assured.

It is for just such storms that He, the Helper and Comforter, would educate, would prepare us. “In the world ye shall have tribulation,” he had said, “but in me ye shall have peace ;” but we do not see and understand the meaning of the lesson, while all is clear and bright before us. The problems of existence must be worked out according to the length and breadth of each one's shadow ; and though we hear another tell the height and depth that his calculations give, it only reveals to our vision the greater magnitude of that which falls upon our pathway.

We know where sorrow and affliction find us, but can any mortal say when and where we part company ? “Your sorrow shall be changed into joy, and your joy no one taketh away from you,” are reassuring promises when we are ready to take hold and make them our own ; and the possibility of this being realized in our own experience should be the one ray of hope, the one spot of solid earth upon which to plant our feet in the subsiding tempest. We are lost if we turn from it, we may survive the wreck of all our treasures if we cling firmly to the outstretched Hand patiently waiting and watching for the dawn of the light. And in this condition we will hear the voice of the Comforter, it is as sure as the eternal verities of God ; though it tarry for a time, it is ourselves that hinder the coming. The compassion of the Infinite One is ever ready to descend upon the weary mourner with a peace that passeth understanding. Let the heavy laden lift up the head in hope, nor suffer despair to set its iron heel upon the crushed spirit or doubt turn the sor-

row stricken from the only Friend that can give rest to the soul.

The apostle comforted his brethren with the assurance, that "our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things that are not seen, . . . which are eternal." While our faith and courage may not be so strong as to enable us at the time to call our affliction "light," as could the apostle who could at another time declare it "not to be joyous, but grievous, yet afterward it yieldeth," wrote he, "the peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

These afflictions belong to and are, a part of our human condition, we cannot escape our portion; in some form or other which we always shrink from with terror, the sorrow—the parting—comes. The attachments which make an Eden of our lives, carry with them the shadow of Gethsemane, and "the cup" may not pass until some drops of its gall and wormwood touch our own lips. Let us accept the dispensation as did the Divine Master. If the lesson of his loving yet sad life has a meaning to us in the time of trial and bereavement, it is found in the patience and self-surrender with which he accepted the cross; and, while praying that "the cup" of suffering might pass from him, could yet say, "not my will but thine be done." L. J. R.

OLD ADVICES OF THE YEARLY MEETING.

[The following old Advices, "given forth from time to time by the Yearly Meeting of Friends for New Jersey and Pennsylvania," held alternately at Burlington and Philadelphia, have been copied and sent us by a friend in New Jersey. Some of them are still of value, no doubt.]

Appeals, 1711. It is thought it may be necessary where Arbitrators being chosen by the parties differing, and Bonds entered. If the Arbitrators do not agree, and a monthly meeting gives judgment in the case, the person aggrieved may have liberty to appeal.

Arbitrations, 1724. Advised, that differences be ended with speed, by prudent and just Arbitration.

Affirmation, 1710. As to the solemn Affirmation, as it is a thing of the greatest moment, we exhort all to be very careful about it, and renew unto you the sum of the advice of the Yearly Meeting at London therein, upon its first enacting: "That Friends be charitable one to another about it, they that can take it not to censure or reproach those that cannot, and those that cannot, to use the like caution with regard to those who can," till further relief can be had for us all, to which end we have written to our brethren in Britain, and through the Grace of God, and an unanimous application therein, are not without hopes that an easier way may be had for the whole Body, and all occasion of dislike be thereby taken away and prevented, to which all ought to contribute in our several stations, to our utmost ability.

Acknowledgments, 1713. Touching the matter of making Acknowledgments or papers of condemnation for

offenses against the Church. It is the sense of this meeting, that in such cases, the offenders do attend the monthly meeting, together with their papers of Condemnation in such case, where it is practicable.

Books, 1709. The care of the Press being recommended to Philadelphia Monthly Meeting, a committee of eight Friends, any five of whom are desired to take care to peruse all writings or manuscripts that are intended to be printed, before they go to the press, with power to correct what may not be for the service of Truth; otherwise, not to suffer any to be printed.

(1718). This meeting seeing occasion to renew to the notice of Friends our ancient care and practice in the case of publishing Books and Writings, now recommends to the Monthly and Quarterly Meetings that they take due care to deal with such as disorderly persons, who shall print or publish any Books or Writings, which have not been approved of by the Friends appointed by this meeting for that service.

(1719). Advised, That such be dealt with, as write, print, or publish any books or writing, tending to raise contention, or occasion breach of Unity among Brethren, or that have not first had the perusal and approbation of the Friends appointed by the yearly meeting for that purpose. (1722). Agreed, That what writings are approved of by the Overseers of the Press for printing, shall be done at the charge of this meeting.

Burials, 1711. A request from Philadelphia Quarterly Meeting to know how far Friends may be concerned in the Burials of those that were not in communion with us which was discoursed, and after a great deal of consideration, and divers Friends speaking their minds therein, it was thought necessary to exhort Friends to be careful to keep themselves and their children from going with the Dead into any of their Worship Houses, and avoid as much as may be, to hear any of their Sermons: And that Friends may be careful to discharge their conscience in the sight of God, and waiting for Wisdom and counsel from Him, that so Truth in all things may be honored by them, and no offense justly given to those that are not of us. (1719.) Advised, That whereas at some Burials, where people may come far, there may be occasion for some refreshments, yet let that be done with such Moderation; and the behavior of all Friends be with such gravity and solidity as become the occasion. And if any appear otherwise, let such be reprov'd, and dealt with as is advised in case of Misbehavior or indecencies at Marriages. And it may be further noted, that any excess in this case, and the making so solemn a time as this ought to be, and really is, in its own nature, to appear as a Festival, must be burthensome, and grievous to the sober Christian mind, which will of course be under a far different exercise at such times. Friends are desired therefore to have great care therein, and use all endeavors, everywhere, more and more to break from and avoid that offensive and unsuitable custom of large provision of Strong Drink, Cake, etc., and the formal and repeated servings and offers thereof. This indecent, and indiscreet custom and practice has run to such excess, that invitations being made to greater numbers than their own or neighbors' houses can

contain, the very streets and open places are made use of for the handing about burnt Wine and other strong Liquors. And besides the indecencies above mentioned, the custom of waiting for the last that will please to come (though ever so unseasonable) and the formality of repeated servings to each, break in upon another decent order among Friends of keeping to, and observing the time appointed.

(1729.) This meeting recommends to the care of Friends, that they observe decency and moderation in their interments, that the becoming solemnity may not appear as a noisy Festival, and where Wine or other Strong Liquors are served (which many sober-minded among us think needless) that it be but once, and that some solid Friends be appointed, by the respective Monthly Meetings to attend at Funerals to move for bearing out the corpse seasonable, about an hour after the appointment made to meet at the house.

JOHN BRIGHT'S CHARACTER AND CHARACTERISTICS.

FROM two interesting letters printed in the *New York Tribune*, from the London correspondent of that journal, George W. Smalley, we make the extracts below. He first met John Bright at Birmingham in 1866, upon the occasion of a great public meeting in that city.

His hair even then was gray, though abundant, the complexion florid, and the rather irregular but powerful features gave you at first sight an impression of singular force and firmness of character. So did the whole man. The broad shoulders, the bulk of the figure, the solid massiveness of this masterful individuality, the immovable grasp of his feet upon the firm earth, his uprightness of bearing, the body knit to the head as closely as capital to column—all together made the least careful observer perceive that here was one in whose armor the flaws were few. He looked straight at you, not as if he meant to, or by any effort of will, but with the natural directness of a child or animal—there was neither fixedness nor flinching, but perfect frankness. Neither then nor since, during the two and twenty-years I have known him, did I ever see on his face an expression which did not bear the stamp of sincerity. No man hated pretension or falsity of any kind more than he. It was obvious he could hate. There were lines in his face which came there by peaceful reflection. He was of those who think they do well to be angry against baseness and injustice, against oppression and privilege. It was the spirit of the Old Testament quite as much as of the New. His mission was, in a measure, one of destruction; he had spent his life in uprooting abuses; in thundering against tyrannical institutions; in denouncing laws and law-makers who stood between the people and prosperity. The passion for justice was not stronger in him than the hatred of injustice.

You may say that all these things were not likely to be visible in the first five minutes, nor were they. What I mean is that Bright's face answered to the conception one had formed of it, and that long fa-

miliarity never changed the first impression of that first interview. If we are to accept Arnold's classification of civilizing elements into Greek and Hebrew, there is no doubt where Bright belongs. It was the Hebrew element which dominated him. Isaiah was his prophet, and I have also seen him at times—mostly in public, but sometimes in private—when the lightnings of his eye might have flashed from the sternest of Hebrew messengers from the Most High. A good photograph of him has often an air of benignity, and an air of benignity belongs to him, but he does not wear it always. The broad arch of the forehead, the crown of hair set far back on the head, the beautiful gray eyes, the gentle manner, find their contrast in the perverse curve of the mouth and the strongly, heavily moulded jaw. He was a saint, if you like, but a saint who belonged to the church militant. He was a man of peace, always in arms to prevent you from going to war.

The word reminds me of the interview which among all those I had with Mr. Bright was, next after the first, most impressive to me. It was the morning after he resigned office on account of the bombardment of the forts at Alexandria. I called on him at his room in Piccadilly. He occupied the same for many years on the second floor of the house numbered 132. It has lately been pulled down to make way for a smart new block. He had the whole of the second floor, and the room in which he sat and worked and received visitors was large and comfortably furnished, with an outlook into Green Park. It was a sunny July morning; brighter than is often to be seen in London; the sun streaming in through the three large windows. Bright was in his dressing-gown; a garment to which, like Carlyle, he was much attached; not a fashionable short smoking-jacket, but an ample robe that fell below his knees. He was not given to making conventional speeches, but he said as the door opened: "Ah, you are very good to call on a Minister out of office." His tone and look were both of depression. I said his resignation would be regretted as much in America as in England, and that, if he cared to say anything in addition to what was known, his friends would be glad to hear it. "No," he answered. "I have nothing to say." So we talked for two or three minutes about the weather and the last dinner party, and I rose to go. "Sit down," he said, and forthwith began on his resignation and the Egyptian business generally. Much of what he said was for the public, and was published at the time; some can never be published. He was extremely agitated; the tears were sometimes in his eyes. It was a crisis in his life. He longed to be useful. He liked office. The Chancellorship of the Duchy of Lancaster suited him perfectly. There was no administrative or departmental work, which he hated, there was a salary of £2,000 a year, which he did not object to draw, and there was a seat in the Cabinet, with all the authority and dignity which Cabinet rank confers. Mr. Gladstone and he were united by almost lifelong ties. His attachment for his chief was as strong as it is possible for such an attachment to be. He said:

"You know something about the relations between us. You know what I expected from his Government. You know what it costs me to part from it and from him."

"Then, why resign?"

He got up from his chair, walked to the window, and stood there looking out on the green fields and blue sky. Then he turned, walked back with a flushed face and flaming eyes, and burst out:

"Do you think I am going to be party to an act like the bombardment of Alexandria? If it were just, if it were necessary, I should hate to be responsible for it in the least degree. It is not just, it is not necessary. It is a wanton and wicked outrage on a nation which has a right to be free. I have borne witness against war all my life long. I abhor it. None of our wars have been just. There has not been a just war since William the Third, except your war to put down the Rebellion. My legacy to my children is a message of peace. Do you think, do you think, at my age I am going to be false to all my principles, to go back on all my record, to retract all I have said, to sanction such an act as this, to leave my children a heritage of shame and disgrace, to leave behind me for them the memory that their father was a traitor and a renegade? Never!"

His voice was hoarse with passion, with the passion of a great nature stirred to its depths. The smooth tones had become rough and hard. He spoke with all the energy of sorrowful indignation at a great wrong which he was powerless to prevent. He had tried to prevent it and failed, and grief and righteous anger surged and boiled within him. I had never, anywhere, on the platform or in the House, seen him in this mood, nor heard such tones, nor seen such gestures.

What Mr. Bright liked, I have always thought, in poetry—at any rate, in modern poetry—was the sentiment rather than the poetry. There is no evidence that I know of that he cared much for the delicate art of Lord Tennyson, or for Matthew Arnold in all his force and purity. His favorite among living or recent writers of verse was Mr. Whittier. Mr. Bright and Mr. Whittier had much in common. Both were members of the Society of Friends. Both were Abolitionists, and there were other likenesses on which I need not dwell. Mr. Whittier's anti-slavery verse had endeared him to his English co-religionist, whose enthusiasm embraced much more than the anti-slavery verse of the American poet. He admired the simplicity, the courage, the fervor in a holy cause, the faith in great things, which are among Mr. Whittier's best gifts. He admired him altogether, quoted him, talked of him with delight. One night at dinner—I may be indulged in saying that it was at my house—Mr. Bright turned the conversation to Mr. Whittier. The ladies had gone to the drawing-room.

"Of course you read Whittier."

"Yes, I have read him."

"But, I mean, read him often. Do you mean to say you don't know him by heart?"

"No, not much by heart."

"Not his best things? Don't you know 'Snow-bound,' can't you repeat it?"

And upon a general admission from the four or five that were present that no one of them could repeat it, Mr. Bright's eye kindled, he got up, walked to the fireplace, put his back against the chimney-piece, and declaimed the whole poem. I can see him as he stood there, his beautiful face lighted up with the glow about him and the deeper glow within him; his voice subdued to the size of the room, but not less rich, deep, melodious, and true than if rolling out to thousands; his gesture, not frequent but decisive and sometimes dramatic. Mr. Whittier never heard his own poetry so recited. I thought I should tell him of the scene. I never did, but I hope somebody will tell him now. When Mr. Bright had finished, we went up stairs. He carried Whittier with him, and talked of him to the ladies as he had talked to us; not, as I said before, critically, but with deep feeling and real apprehension of what is best in him. Nor did it end there. Mrs. Proctor, the delightful young lady of eighty, as Mr. Lowell called her, was there; alert, fresh, energetic, keen-witted, as she always was, I think Whittier was new to her; not familiar, at any rate. She listened intently. When the company broke up, she drove Mr. Bright home—gave him a lift is the phrase here. I saw her again not long after, and she told me that he repeated Whittier to her in the carriage all the way to Piccadilly; and when they had arrived, kept it standing a minute or two in front of his door while he finished what he had in hand.

In the society of London Mr. Bright was a unique figure. Needless to say he never was a man of fashion. There was a long period during which the world of fashion held aloof from him. It ended before he became a Cabinet Minister and Privy Councillor. The Tribune of the People, as some of his friends used to call him, had ceased to be thought dangerous by the Classes. He was asked often to all sorts of houses and to all sorts of entertainments.

To mere conventionalities he paid but scant respect. It was his habit to wear a black velvet waistcoat long after other people had ceased to wear them. I cannot remember ever to have seen one in London except his. It did not matter what he wore. There was no truer gentleman in the company—a phrase which is detestable, but has a meaning not easy to express briefly otherwise. There was no courtlier personage than this Quaker; none whose manners were more perfect. If there had been no standard of good manners he would have created one. It could not be said of him that "manners maketh man;" the reverse was true. "The gentleman," said Emerson, "is a man of truth;" the word "is a homage to personal and incommunicable qualities." Swift said: "Whoever makes the fewest persons uneasy is the best bred in the company." Mr. Bright's simplicity was such that a stranger who was disconcerted by meeting him must have been timid indeed.

A MAN'S best work may not be recognized in his family while he is still with his family; but he ought to be at his best there, so that afterwards it shall be remembered how good he was even while his goodness was unrecognized.

SCRIPTURE LESSON, No. 14.

FOURTH MONTH 14, 1889.

THE REJECTED SON.

GOLDEN TEXT—"The stone which the builders rejected, [the same was made the head of the corner."—Mark 12: 10.

Read Mark 12: 1-12.

THE parable was a familiar form of conveying instruction in the Eastern lands. Very much of Jesus' teaching was by parable, and the vineyard was among the most common figures used by both the Old and the New Testament writers. David used it in Ps. 80: 8-11, Isaiah also in 5: 1-7, and Jer. 2: 21. In the parable of our lesson, Jesus takes up the same thought that Israel, as the conservator of Divine truth, was a vine planted by God, the Great Husbandman, and briefly points out the unfaithfulness of those who were placed over the chosen people.

Went into a far country. We are not to understand this as teaching that our Heavenly Father leaves his human children to themselves, or gives the oversight of them to prophets and teachers. These he raises up, from time to time, to be witnesses of his unflinching love and watchfulness, and to remind those who are forgetful that they owe obedience and loyalty to him. It does teach that those who are the leaders and rulers of the people are held responsible for the right performance of the solemn trust committed to their keeping.

He had yet one, a beloved son. One and another of the servants who had been raised up to warn and admonish the people, had been cruelly persecuted, and some put to death. There yet remained one, and this, his beloved son, Jesus, the Messiah, the Christ, whose coming had been foretold by the prophets. Now he was among them, and the treatment he would receive at their hands, is portrayed in the remaining verses of the lesson.

He will give the vineyard unto others. They to whom God had entrusted the custody of a knowledge of himself, through the revelations of the Holy Spirit, having proved themselves unworthy of the trust would be superseded, and they who had been accounted strangers and outcast would take their place.

This parable is but one of many lessons of instruction which Jesus gave during the few days he spent in the Temple before the Feast of the Passover. The vast multitude that had gathered, and were still coming to Jerusalem, must have increased the throng that listened to the words of the Great Teacher. He had never before entered the Temple with authority, or so boldly reproved the wrongs and abuses that were permitted within its courts. This stirred up the hatred of the scribes and rulers, who saw in the parable of our lesson that it was of themselves, and the treatment he would receive at their hands, that he spoke.

In to-day's reading the servants meant by Jesus were the prophets who had, at various times, brought into the world the knowledge which God wished to impart. It is true that they have generally been greatly persecuted, suffering many things at the hands of the very people for whose sake they

gave up their personal ease and comfort. [The Son was, perhaps, treated the most shamefully of all.

We still, even we, reject Christ and admit evil into our hearts daily. Every time a good impulse is disobeyed the voice of Christ to the soul is disregarded, and his teachings rejected. Yet mostly we believe we love him, and would always, perhaps, rather obey than not if it were not so hard! But we know well that to listen to this voice and follow its directions brings real happiness, and it is a joy we may always have if we try our best to overcome evil, in our hearts or elsewhere, with good. "God is not the God of the dead, but of the living;" and the Christ lives still, with all his love for us, still speaks to our souls through the spirit of God. To reject him to-day seems even worse than for ignorant, ill-taught men to slight and scorn him when on earth. And again, we reject him whenever we are unkind to any one; for he said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye did it unto me;" but whenever we remember to be kind and gentle, we are kind and gentle to Christ.

"Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks on earth, the wonderful;
And all good deeds are done to him!"

THE FIRST-DAY SCHOOLS.

A TEACHER'S RECORD FOR A MONTH.

BEING asked to take charge of "The Gleaners," Second month, 24th, 1889, I turned to a lesson made out some three years ago, but never yet used, and began by asking the girls, "What are we here for?" "To hear what Miss Anna has to say!" promptly answered one. "To be taught a First-day school lesson," said another. "What are First-day schools for?" "To teach the belief of the Society of Friends," and "To teach children how to be good." Yes, especially the latter, for it is much more important that people should be truly good than that they should think as we do even. First-day Schools teach how to be good and teach religion to children. How can anyone teach you how to be good?" "Talking about it." "Explaining the Bible." "Teach by actions." "From objects." "From other books beside the Bible," and "Teach us to think before acting." "Yes, and by teaching you to listen for the—what?" "Conscience?" "No, not quite conscience." "Inner Light." "Yes, but we cannot hear light; what also do we call it?" This they could not give,—"the still, small voice; still, because though it tells us things, and sometimes speaks as clearly as words, yet it is silent; and small, because it always speaks gently: we do not have to obey it; no compulsion is used, but we feel much the happier always for obedience to it." "What is religion?" "A form of worship; or, from its derivation, a re-binding of one's self to God." "What is worship?" "I think we worship whatever we like better than anything else." "Yes, worship is the deepest love of which we are capable, whether it is offered to God or to something he has made. Directly or indirectly perhaps all men wor-

¹From the Secretary's minutes on a First-day School.

ship God, though some unconsciously and very indirectly. Whether a person's worship be of a high or low grade, it is always the best part of his nature." "Can I teach what I do not know?" "No." "Can I teach *well* what I hardly believe?" "No, thee could teach it, but not so well as what thee does believe." "What is the use of learning to be good?" "To have the esteem of others, and it makes the character better." "It does good in every way." "It makes others happy." "To be happy one's self." "Which is the lowest reason given?" This puzzled them for awhile, but they finally agreed that the love of approbation was the lowest. "What other reason has not yet been told?" No one could think. "Does it make any difference to our Heavenly Father what we do?" "Oh! yes; we ought to be good for his sake." "What is the highest motive that has been mentioned?" "To make others happy, and for God's sake." "Here are a few motives for good behavior,—fear, ambition, love, gratitude, love of praise, love of power, the wish to please God, the wish to be useful, the desire for happiness. Do not answer to me, but let me know when you have answered to yourselves; what is your individual motive or reason for doing right?" This seemed to interest and even amuse them, and they thought diligently. At last one said she *hadn't* any; but she could tell the motive of one of the others! "Can thee imagine anyone who cares nothing for the esteem of others, nothing for the improvement of self, for doing good in any way, for making others happy, for her own happiness, nor for pleasing God?" "No," she admitted with a shrug and smile; and after a few moments' thought, said, "I don't think it is always one thing, we have different motives at different times." This appeared to meet the views fully of the entire class. After the bell-tap, as the scholars were going to their places for general collection, one girl lingered to ask, "Well, what is worship?" "The most intense love of which the soul is capable." "Doesn't thee think some people worship themselves?"

The following First-day was very rainy, and there being a dearth of teachers, your secretary finally found herself confronted with eight small children, the remnants of three classes, and no subject. Grasping with a sort of calm despair the first thing that occurred to my mind, I taught them "The Kingdom of Heaven" something in this wise: "Did any of you ever hear of it before?" A "yes," or two, a few words, a couple of negatives, and one placid smile, were the replies. "What is a kingdom?" "Where a king rules." "Who is king of Heaven?" "God." "What does a king do?" "Makes laws." "What for?" "To make people good." "What are the laws of the kingdom of Heaven?" They did not know, but accepted readily the suggested "The Ten Commandments." "What are the two great commandments given in the New Testament?" No one knew, until the first few words were given. "What new commandment did Jesus give us?" This, too, the teacher had to tell them. "Who is the father of us all?" "God." "Then we are the children of a great King. What are a king's children called?" "Princes and princesses." "Then what are we?"

They had never thought of this. "What should this good King's children be?" "Good." "Yes, be perfect 'even as your Father which is in heaven is perfect.' Is this possible?" "Yes," was the general reply. "Yes, anyone can be perfect for a little while, and by trying and trying, can be so for a longer and longer time." Here was brought in the lesson on "Faults," reported two or three months ago in another class. Three of the eight knew for what fault they were oftenest corrected; none seemed to know what was the most hurtful to his nature, but all were interested in the samples given of different kinds of faults, classed as disobedience, unkindness, and untruthfulness, and agreed that to tell what was not true, to hurt people or animals and to disobey are worse in their nature than to leave one's hat lying on the floor, or not to have one's hands and face always clean. To have the latter things classed as unkindness to other people made them laugh. Faults being but the perversion or misuse of some good quality, we then took up particular ones, such as stubbornness, self-conceit, laziness, restlessness, etc., and looked for their kindred good qualities. An indolent person is apt to be naturally gentle; a stubborn one, firm; a restless one, energetic and fond of work; he who stands at the head of his class must guard against self-conceit; a neat child may be too easily put out by others' carelessness, etc. "What happens to a king's children after a while?" "They get money." "Why when their father dies they get the kingdom." "Well, the King of heaven does not die, but do not his children have their share of his kingdom just the same,—even more so?" "Yes." "This kingdom of heaven is something very splendid and beautiful, and Jesus said we should not have to wait till we die to have it, but that it is here, now, within our reach, ready for us. How many of you think that this lesson will help you any to find a little of your share of it, this next week?" Every hand was raised except that of the youngest present, a boy of seven, who could hardly be expected to comprehend. Indeed I looked for two or three only, and was surprised at seeing seven. After this followed the reading of a story called "The Windflower," which was cut short by the bell.

Upon the 10th the hour was spent with a class of six growing boys, overflowing with restless energy, and yet quite fairly obedient to their teacher's ruling. During the selection from the catalogue of library books they were encouraged to choose with judgment and told that nothing is of more importance to boys of their age than to read good books. Having been absent for two lessons the teacher asked them "What have you been having while I was not with you?" One said "Something about choosing friends," and another added "Choose good ones." "What is a good friend?" "One that stands up for you," and "One you can trust not to tell on you." "If someone should help me to do wrong, and not tell, is that a friend?" "Yes." "Yes, but a good friend? A good friend must be true to you." Here a boy asked not too politely "Do you practice what you preach? Did you always tell everything you did?" "I try to practice, but was like other boys and not perfect." In their former

lessons, one continued, they had discussed friends as being divided into three classes, acquaintances, associates, and companions, ("and chums" added a scholar). "We can be too hasty, can we not, about making friends? Intimate friends should be few. If you confide many things to a new acquaintance you may find before long that there is no real friendship between you after all. What do you think is the best thing you boys can leave behind you when you die?" "Your body. Oh! no, your reputation." "Good deeds." "Reputation? but that and character are two different things. What is reputation?" "What other people think of one." "No, it is what they say," urged another boy. "Then don't we want to strive to make our character perfect?" "Yes," said one; and one, "Can't do it. If you step on a centipede even, you're doing wrong." "Not always. It depends upon the spirit in which it is done. People are expected to keep their houses clean. Robert Burns could never bear to see anything die. Did you ever read his piece about a wounded hare? It is very pretty, and shows how such things grated on his nature. What would be a good character?" "Gen. Garfield;" "Abraham Lincoln;" "George Washington;" "Benj. Harrison;" and "Grover Cleveland!" put in a youthful Democrat. "Sh—no politics." "Then Christ." "But among men." "Judge Putney, we needn't go so far away from home to find them," replied the boy. "What do you want to be?" "Men of character;" "Good character," added the most restless of the six. "What does thee want to be?" to a delicate looking boy. "As good as I can." "What tells thee when thee is good?" "Conscience." "What makes thee feel bad when thee does wrong?" "Fear that I'll be found out," answered another. "Thee shouldn't care for that. Thee should listen to what God teaches and not care what others say. You should all cultivate a knowledge of right and wrong. Don't read novels much; they usually only lead to a love of excitement." "Dime novels," suggested the "bad" boy, with a smile. "Dime novels are like others, only worse. They have a plot, and you read for the end. Novels are sometimes useful, but if much indulged in they destroy the taste for better reading. How do you boys feel when you have finished a novel?" "Feel like reading another." "That is exactly true." A voice from the far end of the bench interposed: "Gold fever's as bad as any novel." A short but lively discussion followed between the two boys until the teacher said "Yes, it is as bad. You shouldn't do anything at fever heat. Always act from reason. Dickens's novels are good; he gives excellent pictures of London life. He draws his heroes from poor and lowly classes; his bad characters are hypocrites from higher grades of society. Did you ever read a novel in which the bad character was made very attractive, so that you would almost like to copy his faults? Dickens makes his bad characters very odious. The tendency of some books is to attract to wrong modes of life. Dickens is not so. There is nothing much better for boys to read than history." "Oh! history's dry," said one. "No, it isn't!" replied another. "The

'Deer-foot' books are religious," suggested a third. "A book don't have to be exactly religious always, to get religion out of it," commented the teacher. "I've read all the books in this library that are worth reading," remarked one boy. "They're all girls' books except the 'Ragged Dick' series," went on another. "What about the lives of the Presidents?" "Oh! well, nearly all of them." I seized the opportunity to ask each scholar what kind of books he liked best, with the following results: No. 1;—"Not history,—travels." 2d, "Travels, history, botany, zoology." 3rd, "History, travels, biography." 4th, "Travels, stories, ornithology, and Chas. Coffin's books, 'Story of the United States Navy,' 'Marching to Victory,' etc." 5th, "Story books, travels, birds and animals, and Trowbridge." 6th, "Oliver Optic's stories, and biographies of Lincoln and Garfield." Washington Irving was highly recommended to the class as good literature, and the scholars responded heartily to his praise when the "Legend of Sleepy Hollow" and "Rip Van Winkle" were mentioned. [The unavoidable absence of the Secretary on the closing First-day of the month accounts for the abruptness of the closing.]

For Friends' Intelligencer and Journal.

A GUARD AGAINST HASTE IN SPEECH.

AN impatient word, spoken in haste to those we hold most dear; an angry look, which as it flashes from the eye, cuts so deep into the hearts of those it is our duty to love and respect; an unworthy action toward a neighbor or friend; who has not experienced a feeling of mortification and unhappiness as the sure result of either of these? who of us would not be willing to bear almost anything could we only recall them, alas when too late? Some time since, feeling my weakness, I hung before my mental vision a "sign," and upon it I wrote the following words:

"God grant, it be my constant daily care
That from my lips no hasty word shall leave;
That I from every act and look forbear
Which might the feelings of Thy children grieve."

I try each morning to look upon this "sign," the first thing, and indeed many times a day, and I feel that I have been helped. To be sure, sometimes the "sign" is blown down, but the post (which is the *desire* to improve) is there, and I hang up the "sign" again and read it.

The hope that the above may be of assistance to others is the only reason for my being willing to offer it to you. BENJ. HALLOWELL, JR.

Lansdowne, Pa.

"If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure as if thou shouldst be bound to give it back immediately,—if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic trust in every word and sound which thou utterest, *thou wilt live happy*. And there is no man who is able to prevent this."—*Marcus Aurelius*.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 6, 1889.

FORBEARANCE.

THE grace of "forbearing one another in love," is one of the few "best gifts" which we may "covet earnestly;" yet it is not so much a gift as it is an attainment, one of those qualities of the mind that are developed through a feeling of our interdependence, and a true regard for the inherent rights of each individual. Its exercise in no sense indicates timidity or cowardice; but it does acknowledge the weakness and frailty that, in a great degree, are elements of every human character, and because all are involved therein, are a common inheritance of the race.

To admit this as a fundamental truth requires a courage which is only possible to the truly brave and noble; it is far easier for the average man to resent a wrong or an injustice, whether real or fancied, than to bear the same without retaliation, waiting the time when calm reason and cool judgment shall set the matter in its true light. While it is said that "forbearance may cease to be a virtue," there are few cases in the affairs of men that its just observance will not help forward to a peaceful and amicable solution. And while the grace of forbearance may be acquired through the experiences of mature life, its best results are gained under the training of the home, beginning in the nursery, when so many seeds both good and evil, spring from the soil of the infant mind, and need the hand of the wise husbandman to nurture the one and root out the other. It is quite natural that the child should think of himself and his own wishes first, and insist upon having his own way without the least consideration for the rights of his associates, and it is often the case that he is indulged in his caprice under the plea that "when he is older he will know better."

There is no fallacy more fruitful of disastrous results, than this; it may be compared to the little flame which is easily put out in the beginning but left to smoulder and spread, may become in the end a most destructive conflagration. The home training that respects the rights of every member of the family circle, and while insisting on their observance as a rule of the home life, is tender and patient with the wilful and selfish, cannot fail of good results even where but little progress seems to be made. It is not

so much how far we have gone in the home endeavor, as it is to have made a start in the right direction. The value of what we make our own through the steady effort and watchful care of parental love and foresight is not realized all at once when we go beyond its influence. It is when we are brought into the straits of individual experience, that these lessons come to our aid, and we are made stronger "to choose the good and refuse the evil."

To be patient and forbearing is to have control of the forces of mind and heart, keeping them always at our command but never permitting them to gain the mastery. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," are words of ancient wisdom which will have a place in the maxims of the world so long as passion and intolerance usurp the place of kindness, forbearance, and love.

MARRIAGES.

DOWNING—FELL.—On Fourth-day, Third month 27th, 1889, at the home of the bride's parents, No. 40 Model Avenue, Trenton, N. J., under the care of Chesterfield Monthly Meeting of Friends, Henry D. Downing, of Wilmington, Del., son of Thomas S. Downing, of Downingtown, Pa., and Frances Fell, daughter of Henry R., and Enoch W. Fell.

HAMILTON—PENNELL.—At their residence, Philadelphia, Pa., Third month 28th, 1889, by Friends' ceremony, Milton L. Hamilton, of Philadelphia, and Mary E. Pennell, of Chester county, Pa.

REYNOLDS—WILSON.—At the residence of the bride's parents, Sylmar, Cecil county, Md., Fifth-day, Third month 21st, 1889, by Friends' ceremony, John H. Reynolds, of Rising Sun, son of the late Haines and Annie E. Reynolds, and Mabel, daughter of Wm. and Mary F. Wilson.

WALTON—LAMBORN.—At the bride's parents, near Yates Centre, Kan., on Fifth-day, 21st of Third month, 1889, by the order of Friends, and under the care of Wapinoc Monthly Meeting, Wilmer Walton, of Parsons, Kansas, son of Thornton and Hannah B. Walton, of New Brighton, Pa., both deceased, and Mary Lamborn, daughter of Thos. and Mary H. Lamborn.

DEATHS.

ADAMS.—Third month 24th, 1889, Gilberta Fuller, wife of Harry L. Adams, and daughter of J. Carmalt and Mary Willis of Philadelphia.

BLAND.—In Philadelphia, Third month 7th, 1889, of diphtheria, J. Harry Bland, aged 25 years.

MATHER.—Near Trenton, N. J., Third month 27th, 1889, Patience S., wife of Benjamin Mather. Interment from Langhorne meeting-house.

SHEPPARD.—Third month 27th, 1889, Richard S. Sheppard, in his 81st year; a member of Westfield Preparative and Chester Monthly Meeting, held at Moorestown, N. J.

THORNE.—At the residence of his sister, 558 Madison Ave., New York, N. Y., on Second-day, Third month 25th, 1889, in the 64th year of his age, Edwin Thorne, of Thordale, Millbrook, Dutchess county, N. Y., son of the late Jonathan and Lydia Ann Thorne, of New York city.

WORRELL.—In Philadelphia, Third month 26th, 1889, Lealete, daughter of Hibberd B. and Sallie G. Worrell, aged 10 months.

YOUNG.—At his residence, in Merritt's Corners, N. Y., on the 10th of Third month, 1889, De Witt C. Young, in the 76th year of his age; an interested member of Chappaqua Monthly Meeting, and a diligent attendee of meeting as long as his health permitted. He was a Friend in the true sense of the term,—being the friend to those who needed help, and the sympathizer with those who were in trouble. He was earnestly concerned to know his duty, and in his quiet way to do it, even though in so doing he was led with the two or the three into that which was held by the world to be unpopular. In his life of service, and peaceful death, we are forcibly reminded of the saying of old,—“Mark the perfect man and behold the upright, for the end of that man is peace.”

J. C. P.

NEWS OF FRIENDS.

APPOINTED MEETINGS AT EASTON, NEW YORK.

FRIENDS here rejoice that the way has been made clear for our friend, Isaac Wilson, of Canada, to visit us in his mission of Gospel labor. On First-day, Third month 24th, at 11 a. m., he attended a meeting at the South Friends' meeting-house. In spite of bad roads, a large audience assembled, who listened with satisfaction to the words of encouragement and love which flowed freely for an hour and a half. At 3 p. m. he attended an appointed meeting at the North Friends' meeting-house. Here the meeting was somewhat smaller, but fully as impressive; all seemed to feel the impress of his words, and go on their way rejoicing. In the evening a parlor meeting was held at which he was also present.

Second and Third-days he spent in Saratoga, visiting Friends and holding meetings. On Fourth-day, at 2 p. m., an appointed meeting was held at the Presbyterian meeting-house, at which he bid them, in the spirit of the Lord, to be “up and doing,” for the fields are already white unto harvest, but the laborers are few. The next evening another interesting and impressive parlor meeting was held. On Sixth-day morning, with the bright spring sunshine flooding the earth, he went on his way to other fields of labor.

Would that more of our friends might give us an occasional visit, by way of strength and encouragement, that we may truly feel

“Wiser and better, with a thankful mind,

To bless our God for every glory given,

And with a gentle heart, to seek and find.

In things on earth, a type of things in heaven.”

P. A. H.

Easton, N. Y.

—A Friend in Kansas, in the course of a private letter, says: “I am much alone and a little peculiarly situated as to fellowship with Friends. I like the INTELLIGENCER AND JOURNAL, for its tone of liberality, and the correctness of many of the views published; and I enjoy the accounts of many Friends' meetings, etc., giving us to understand what is going on, and the state of things, which is next best to being an eye-witness. If I dared to

look outward, I could wish with ‘S’, of Maryland, that the Good Master would send some commissioned one this way. Much is doing by ‘Salvationists’ and others, and yet the tide of the full, clear stream is running low, it seems to me.”

—A notice of the marriage of a Friend, in Kansas, well known in the East for his benevolent work among the colored people, etc., is printed elsewhere. A letter from one present at the wedding says: “The little meeting held on the occasion we thought was a favored one. Several neighbors and guests came in; and, although some had not attended a Friends' meeting before, all were soon gathered into a very comfortable quiet. From the time of the entrance of the persons who were to join in a covenant of union ‘till death’ a precious solemnity was felt to attend. A few words were offered by way of testimony and also in supplication. The entering into the covenant openly by the persons themselves,—a new ceremony for many to witness,—“in the presence of the Lord and this assembly,” seemed very deep, real, and impressive. All hearts appeared to be moved and the canopy of love covered the gathering. Several expressed to us that they were glad to be present. We feel thankful for the favor as it was experienced, and that there is a way for us when we feel true desires for the right thing to be done. I wish that our privileges as Friends were more appreciated; then these occasions might be more frequently seasons of true fellowship in the best cement of life, the love of the Lord.”

CHRISTIAN EFFORT AMONG THE POORER PEOPLE.

EDITORS INTELLIGENCER AND JOURNAL:

I HAVE read with admiration the article in your last number taken from the *Friends' Quarterly Examiner* of London,—admiration at the courage of the writer in expressing his views and the courage of the publishers in giving them circulation. No one but an honored member of the Society could venture thus to show up its short-comings; no one but a student of the social question could point out the origin of the evils now so prominent. In both cases, indeed, the root is the same,—individualism, every one for himself alone, both in commerce and religion.

I know not how it may be with Friends in England, or indeed in America, but among other religious denominations in this country, I am told, a movement opposed to individualism is quite pronounced. I am not prepared to give any account of it; possibly those who feel an interest in the subject would get information from a publication in magazine form, called “Lend a Hand” of which I have seen but a single number. I have understood that the Episcopalians are particularly active in this line, and I have myself seen an interesting example of it on a very small scale. The rector of a small church in my neighborhood has rented a house in an inferior neighborhood and there established a so-called “Workingman's Club.” The rooms are open every evening from six till ten o'clock. Some of the men of the congregation are in attendance, and very often the rector himself. They have newspapers to read,

and games in which the gentlemen join with the visitors. The difficulty is to get the poor souls to come in; to bring the amusements down to their level. We have here a public library, lighted and well warmed, with seats for perhaps forty people. I have been there several times lately, and each time spent an hour or more entirely alone. But at the workman's club there is a fair attendance, many of them ragamuffins just from the street. They were very orderly in their behavior. The evening I attended was the "ladies' evening." Some four or five ladies, very plainly dressed, came in, sang, played games, cheques, etc., and talked with the visitors on a footing of perfect equality. Toward ten o'clock there was a call to order, the minister read something, recited one of the written prayers or "col-lects" of his church; coffee with buttered bread was handed around, and the exercises were at an end. There is also a "Friendly Society" in which a number of young women meet women of their own age of an evening, read, talk, and work with them. The minister of the parish told me the effect was perfectly wonderful in increasing the attendance at church and otherwise. A great many years ago the members of Friends' meeting in this city held a "sociable" at each other's houses once a week. We had no religious exercises, but read instructive books and exchanged views. In a few months, I think, the attendance at meeting was quite doubled.

In work of this kind I do not know that Friends would have any advantage over other denominations; perhaps would be under a disadvantage in attracting the class of persons who most need aid. At first, at least, such persons come to be entertained in some way, and pleasant stories and easy games, so far as I can understand, with a little simple music are the only common ground on which the two classes can meet.

Whether work of this kind will ever elevate the lower classes cannot yet I think be foreseen. Their position, commercially, is every day worse and worse. In England, I believe, the workmen's associations have met with some success. The result is different in America. I think every strike during the last two years has failed. The workmen have had to surrender at discretion. Meantime, says a writer in their interest, twenty-five persons hold one hundredth part of all the wealth in the United States. Carrying out that proportion, twenty-five hundred persons would own all the property in the United States, and absolutely control the means of living of sixty millions. In 1880 ten persons made eight million dollars apiece: that is the ten made as much as eighty thousand families make on an average. Great fortunes, says the writer quoted, are not soon dissipated; they are held for generations; and capitalists deal with masses of working men, just as securely as disciplined armies do with mobs.

There is another branch of Edward Grubb's paper which I will ask the privilege of remarking upon briefly, next week.

J. D. McPHERSON.

Washington, D. C.

NOTES OF T. W. HIGGINSON'S LECTURE.¹

THE lecturer said he generally took it to be the sign of a healthy mind in a child, when it dislikes to study history. This is not because history in itself is not interesting, but because it has too often been written in a dry, lifeless way,—the skeleton presented without the blood and muscles, so to speak. We are naturally interested in our fellow-men, and since history is an account of the doings of human beings it would always interest us if properly written. Love of fiction is supposed to be an attribute of childhood, but when you have told a child a wonderful story, its first question is "Is it true?" showing that they seek for truth, and love the true even more than the wonderful. History, when written as charmingly as if it were fiction, and fiction written with the semblance of truth, always chains the reader.

In attempting the study of History we must be moderate in our aims, knowing that we approach a subject of great magnitude, and that the limitations of the human mind preclude the possibility of our remembering everything. Our ability to acquire knowledge reminded him of the pop-gun he used when a boy. He first cut a piece of potato with one end of the reed, then turned it round and cut another piece with the other end; but at no time were there ever more than two pieces of potato in the gun at once. So it is too often with our acquired list of facts,—one pushes the other out! Such is the humiliating experience repeated over and over again by instances of our best students, leaving school with high records for their knowledge of history, and forgetting it as rapidly as they learned it when they ceased to be students.

He recommended that a few dates, judiciously selected, say twenty or twenty-five, be fixed in the memory as stepping stones down the path of time. Any teacher will help you to arrange these on a sheet of note paper, and these main facts, or dates, well chosen, and studied in a systematic, intelligent way, cannot fail to interest you. Know these thoroughly,—not think you know them. They had best relate to some distinct period or personage, such as the discovery of America, or the reign of George III., for instance. Then add to these a knowledge of the period, by reading works of social detail, and all that will throw light on the manners and customs of the time.

It is a bad thing to begin life with inaccuracy. Inaccuracy of language is often illustrated by educated people, who still make use of the ungrammatical expressions permitted them in childhood.

The essential thing is to approach the study of history with a fair mind, remembering that the worst man, or the blackest event, has his point of view. Study the side you don't incline to, as well as the side you do; seek fairness in everything—even to your opponents. History written with truth, and in a clear forcible style, with justice to all sides, will never fail to be interesting. And what we understand—interests us; and what interests us we remember.

S. M. G.

¹ On "How to Study History;" at Swarthmore College, Third month 15.

SWARTHMORE NOTES.

—The authorities on Sixth-day last decided to close the college for the Spring holidays on Third-day of this week. The vacation will continue until Second-day, the 15th. Owing to this change the dates of the Somerville reunion, the gymnasium exhibition, and the preparatory sports will have to be postponed.

—The contract for grading the space enclosed by the tract upon Whittierfield has been awarded, and work commenced on Third-day. The college athletes are much pleased over the decision to help them.

—Dr. Coffin, principal of an Indian training school at Salem, Oregon, was at the college last week, accompanied by Prof. Birdsall, of Philadelphia.

—The elections in the different classes for members of the *Phoenix* staff have resulted as follows: From the Junior class, James W. Ponder, of Delaware; Abby M. Hall, of Pennsylvania; and Edgar Allan Brown, of Ohio. From the Sophomore class, William C. Sproul, of Pennsylvania; and Josephine F. Ancona, of Pennsylvania. From the Freshman class, Gertrude R. Hutchings, of California. To these the retiring staff added Samuel R. Lippincott, of New Jersey; Beulah W. Darlington, of Pennsylvania; and Frederick E. Stone, of Delaware; and the new staff elected William L. Donohugh, of Pennsylvania. The new staff organized on Second-day by choosing Edgar Allan Brown, Editor-in-Chief, and James W. Ponder and Abby M. Hall, Associate Editors.

TWIN SISTERS OF STILL GREATER AGE.

Editors INTELLIGENCER AND JOURNAL:

I NOTE in your issue of Third month 23, the account of the two brothers by the name of Nice, and the Buckman twins of advanced years,—the former born in May, 1805, the latter in April, 1803. I wish to mention twin sisters, still older. Martha and Mary Stackhouse were born July 29, 1802, in Falls township, Bucks county, Pa., and are still living. They were the youngest of nine children. Their parents, David and Martha Stackhouse, were life-long members of the Society of Friends,—David living to be 94 years old. The twin sisters now live together in Wrightsville, York Co., Pa., and also belong to Friends. Martha married James Cook, who is now deceased. Their mental faculties are quite good, they write to their friends, and enjoy the company of friends and relatives, but do not go from home.

L. D. M.

Chester, Pa.

... It has been forcibly said that "it was devotion to a Leader—allegiance to a Person," rather than a set of mere dogmas, that was at the bottom of that great movement of thought and feeling in which Christianity was cradled. This Leader or Person is the Jesus of Nazareth who appears in the four Gospels, and who is not only the author, but also the substance and life of the system that bears his name. He himself is Christianity in actual life.

MY WORK.

I COME to Thee—O, Lord—for strength and patience

To do thy will.

Help me, O Father, in this world of duty
My place to fill.

I may not go and labor in Thy vineyard,

Where, through long hours,

Brave men and women toil, and from Thy presses
The red wine pours.

My work at home lies with the olive branches
Thou'st planted there.

To train them meekly for the heavenly garden
Needs all my care.

I may not in the woods and on the mountains

Seek Thy lost sheep;

At home a little flock of tender lambkins
'Tis mine to keep.

Thou givest to Thy servants each our life's work;
No trumpet tone

Will tell the nations, in triumphant pealing,
How mine is done.

But 'twill be much if when the task is ended
Through grace from Thee,

I give Thee back undimmed the radiant jewels
Thou gavest me.

—Mrs. M. P. Handy.

SONG OF THE SEA.

THE song of the sea was an ancient song

In the days when the earth was young;

The waves were gossiping loud and long

Ere mortals had found a tongue;

The heart of the waves with wrath was wrung

Or soothed to a siren strain,

As they tossed the primitive isles among,

Or slept in the open main.

Such was the song and its changes free,

Such was the song of the sea.

The song of the sea took a human tone

In the days of the coming of man;

A mournful meaning swelled her moan,

And fiercer her riots ran:

Because that her stately voice began

To speak of our human woes;

With music mighty to grasp and span

Life's tale and its passion-throes.

Such was the song as it grew to be,

Such was the song of the sea.

The song of the sea was a hungry sound

As the human years unrolled;

For the notes were hoarse with the doomed and
drowned

Or choked with a shipwreck's gold:

Till it seemed no dirge above the mould

So sorry a story said

As the midnight cry of the waters old

Calling above their dead.

Such is the song and its threnody,

Such is the song of the sea.

The song of the sea is a wondrous lay,

For it mirrors human life:

It is grave and great as the judgment-day,

It is torn with the thought of strife:

Yet under the stars it is smooth, and rife
 With love-lights everywhere,
 When the sky has taken the deep to wife
 And their wedding day is fair—
 Such is the ocean's mystery,
 Such is the song of the sea.

—Richard E. Burton, in *Harper's Weekly*.

IN A GLASS HOUSE.

THEY'VE got a glass house in the garden,
 A little house out in the sun;
 I watched while the gardener built it
 Until it was finally done.

Now what do you think it was made for?
 I do not believe that you know;
 But I do. Now isn't it funny?
 'Tis to hurry the flowers to grow!

And I'm sure that it does, for the pansies
 Have blossomed as full as can be,
 And there isn't a flower in the garden,
 And scarcely a leaf on a tree.

So I've wondered and wondered a long time—
 Please answer me this, if you can:
 Do you think if I lived in one like it
 I should hurry and grow to a man?

—Agnes M. Lewis, in *Wide Awake*.

THE PROHIBITORY AMENDMENT: ADDRESS OF A. M. POWELL.¹

It gives me special pleasure to be with you and to help, so far as any word of mine may, to create a public opinion in favor of the Prohibitory Constitutional Amendment. I have very great faith in this Amendment as a method of procedure against the liquor traffic. It brings the subject where it belongs, directly to the people. "We, the people, do ordain," etc. After a Constitution is adopted, by its own provision the people may amend it. An opportunity is now afforded to the people of this State to do this. You are to deliberate upon the question whether you will or will not adopt this Amendment. The Legislature has performed its part, and the question is now before you; you have the opportunity to decide whether you will perpetuate the license method of dealing with the drink traffic, or whether you will abolish altogether the license system.

It is a peculiar American method of dealing with important questions. No other country on the face of the earth brings to its people such opportunities as these. In the light of the interpretation of the great significance of citizenship in our country, I feel the importance of this occasion, and I congratulate you as citizens of Pennsylvania that this opportunity is at hand. It has been said, "God links opportunity and responsibility together;" so while you have a rare opportunity, there is a solemn responsibility resting upon you.

I need not dwell long upon the evils of the liquor traffic to show that its results are inimical to the public welfare. It is the chief factor of crime, pauperism, and taxation, and as such it becomes altogether

appropriate that the sovereign people shall consider whether they will incorporate in their fundamental law a provision that the drink traffic shall cease.

In the report of Frederick H. Wines, secretary of the National Prison Association, he says: "About a decade ago there were in the prisons and jails about 60,000 inmates. In addition to these there were about 11,000 in reformatories of various kinds, making a total of about 70,000 people, old and young." He has recently given an opinion that the new census (about to be taken for 1890) will show an increase which will reach from 75,000 to 80,000 in the jails and penitentiaries, and over 15,000 in the reformatories, making a total of nearly 100,000 prisoners in the United States. Nine-tenths of these are imprisoned either directly or indirectly on account of the use of strong drink, as this is known to be the chief factor. Senator Wilson, of Iowa, in commenting on the fact that crime is steadily on the increase in this country, refers to the fact that in his State, where prohibition obtains, crime is decreasing; and he states that in one-half of the county jails there is not a single prisoner.

In addressing some of you as Young Temperance Workers, let me illustrate some things that this traffic does to childhood. The New York Society for the Prevention of Cruelty to Children had 6,500 complaints of suffering last year, 2,244 arrests were made, and 2,208 convictions. There were 3,216 children rescued and relieved. I have examined many of these cases, and find that in most of them either one or both parents were intemperate. On the first day of the year, a beautiful girl, frail and delicate, eleven years old, made a pitiful claim for protection. She had been driven out from her home by a drunken father and mother.

What is the remedy? The license system has been tried for a century and more, and has proved emphatically a failure, either to restrain or overcome. Its tendency has always been to perpetuate the evil. It has been said that it is demand that creates supply. If there were no drinkers, there would be no traffic. It is a lamentable fact that there is so much demand for drink, and we should all of us do whatever we can to teach the lesson of total abstinence.

It is also true that "supply creates demand." In coming over in the car, a lad came through with candy for sale. There were children sitting quietly; but when they heard him and saw the candy they were seized with a great desire for this and began to beg their parents for it. If they had not had it offered, they would not have thought of wanting it. This did for them just what the liquor-licensed saloon does to thousands of people, and if it were not displayed in their sight many would find it easy to resist the temptation. A licensed saloon is a constant temptation to many people.

You have in this State one of the best license laws in the country, restrictive beyond most license laws. I am not disposed to undervalue its merits; but they are not in the feature of high-license, but in certain bonds and penalties by which it has reduced the number of saloons in some localities. But it does not propose to abolish the saloons; it does

¹Delivered at Girard Avenue Friends' meeting-house, on Friday, Third month 28th, 1889, before the Society of Young Temperance Workers. From phonographic notes by Henry T. Child.

not propose to put an end to the drink traffic; only to regulate and circumscribe it. I presume the quantity of liquor consumed has not been diminished; beer drinking is on the increase.

This is not what we want. There never was a greater mistake made by anybody than by those who suppose high-license is in itself restrictive. The reduction in the number of your saloons was not on account of the price, but on account of the restrictive features.

Plainfield, N. J., will illustrate this point. They have had as many saloons under high license as they ever had, and I believe more. The Council decided to raise the fee to \$700, and they had more applications. They made a restriction that the saloons should be closed at 11 o'clock instead of 12 at night. One saloon-keeper said he would rather pay \$1,000 than to lose that hour. It is not a legitimate business that can afford to pay a license fee of \$1,000 for the hour from 11 to 12 at night. Think of the homes in that city from which men and women are enticed; think of the money that is worse than wasted in these saloons at the midnight hour.

There is in Plainfield a home for fatherless and motherless children and those who are worse off than these. In two months there were fourteen little children who made application for shelter. There are 15,000 people in that city, and in eleven months 150 children applied for shelter. In almost every case these were in want on account of the drink habits of their parents.

High license is one of the greatest delusions. The State of Nebraska which has had the highest license, that of \$1,000, has found the results very unsatisfactory, and within a few weeks they have decided to submit a Prohibitory Constitutional Amendment to the people. I am speaking to some who are Juvenile Temperance Workers. Let me tell you what a little boy in that State did.

In that legislature there were license advocates and Prohibitionists. There were political clans and complications, and it was found that not a single vote could be spared; indeed there were two votes needed to carry the bill. One member changed his vote from no to aye, and still there was one needed. A member of the House said, "I wish to change my vote; I represent two counties; one favors and the other opposes this Amendment. I realize that it will be impossible to please both sides. I have lost a great many nights' sleep thinking what is best to do. Yes, I have been looking for guidance from some Higher Power; but I have come to the conclusion that the Lord has little to do with the affairs of a Nebraska Legislature. I have consulted with my family upon this question, and the other evening my five-year-old boy climbed upon my knee, and putting his arms around my neck, he said: 'You will vote right on submission, won't you, papa?' I shall now say to the counties I represent that I cannot please you both, but with the grace of God helping me, I will vote for the salvation and welfare of my boy. I therefore vote aye." So "a little child shall lead them."

What that boy did in determining the action of the Nebraska Legislature, some of these boys or girls

may do in determining the vote of some one in Philadelphia to be in favor of the Amendment.

License has had its trial and has been a failure. Prohibition has had something of a trial, but under great disadvantages and discouragements. So that in an examination of the two methods, there are difficulties. It is very difficult to change the habits of a people in a decade. In Kansas, the pioneer constitutional prohibition State, we have something of a guide, although it has had great difficulties to contend with, and obstructions have been placed in the way from year to year. Both the last governors testify that prohibition has been a great success; that it has greatly reduced the use of intoxicating liquors, it has promoted general prosperity, and improved the welfare of all classes. The Amendment was adopted by 8,000 majority; but a late governor told me that it would be confirmed by 75,000, if the vote were taken now.

Another illustration for the children. A little Kansas boy, 8 years old, visited a relative in Pittsburgh, Pa., and walking along the streets he was curious to know what was going on in those places where the windows were curtained and screened. I think it will be well for you when the practice of prohibition causes all these places to be shut up and children may not become familiar with them. No legislative business needs screens.

Maine which had had legal prohibition for nearly a quarter of a century, has adopted constitutional prohibition by 48,000 majority. I admit there is liquor sold in Maine. I have never yet heard of any statute that was not violated. The Ten Commandments are very often violated; but nobody thinks of repealing them because of this, nor does any one believe them to be a failure because they are sometimes violated. I visited Maine, and a friend invited me to go to the jail of one of the cities, saying, this will tell the story. We were kindly welcomed. We found some white-washed cells, some household furniture stored, but not a prisoner there. With a population of 25,000, there had been only one prisoner in the year, and that was a woman arrested for selling liquor. The liquor traffic is a cause, prisons are an effect.

I visited Portland, the largest city in Maine. There were some prisoners there, but many of the cells were empty. I saw there, at work, men who had been saloon keepers and had been convicted and were making shoes. In Maine they send saloon-keepers to prison; in New York we send them to the legislature and sometimes to Congress.

I like the Maine method best; and if Pennsylvania does its duty on the 13th of the Sixth month the brewers, distillers, and saloon keepers will find themselves out of business. The prisons will not be so crowded as they now are. Men and women will come out and not go in again, as "repeaters," as they now do.

Let us look at Iowa, a great and important State. It is trying the experiment of prohibition in earnest. Senator Wilson, of that State, says in a population of about two millions there were in 1886, 2,645 convictions; in 1887, 1,520; and in 1888, under more strin-

gent prohibition, 838. They have a State prison contractor of labor, who made his contract upon the old basis; but he finds himself unable to fulfil it because there are not enough prisoners. This is rather hard for the contractor, but it would be better to pay him his loss than to go back to the old way and furnish prisoners. Governor Larrabee has spoken most emphatically of the very great blessing of prohibition. He hopes to see these blessings extended elsewhere. I am deeply interested in the part which the Society of Friends shall take in this impending contest. As a member of this Society, I am anxious that it shall have a good name because it deserves it. I am somewhat anxious as to the attitude of Pennsylvania Friends on this important occasion, one in which it seems to me every man and every woman, (though the women cannot vote as I wish they could,) should take an active part. Every concerned Friend should be enlisted heartily and earnestly to secure the adoption of this Amendment.

Here, again, these young people can help. Let me give another illustration of how "a little child shall lead them." In most of the State there are laws requiring instruction as to the effect of alcoholic drinks, stimulants, and narcotics on the human system. In New Jersey, there are some local influences of this kind, and in one of her cities temperance instruction is given in the schools. One of the scholars, a lively little girl whom I know personally, lives in a home of wealth and refinement, but where liquor was still kept upon the side-board and wine upon the table. The instruction which she had received at school so wrought upon her mind that she felt that she must speak to her father and mother about it. She made an appeal and said she was ashamed to meet her classmates if this was continued. Her appeal was irresistible, and the wine and liquor were banished. So I hope these young people will come to be leaders in this great work for the adoption of this Amendment.

I said I have a deep interest as to what will be the attitude of Friends. There are different meetings. Your yearly meeting has a large and efficient Temperance Committee; so have nearly all the quarterly meetings. I think the occasion demands that the monthly and preparative meetings should appoint responsible committees to promote public influence in favor of this Constitutional Amendment. Friends are a small body; but in the community they have great weight, much more in proportion to their numbers than any others. This is a time when it seems to me Friends cannot afford to be idle.

It is not a partisan campaign; simply citizenship wholly disinterested, for the time being, from party. It is for or against! The situation is such that no one can avoid the responsibility. One must be on one side or the other; and if he absents himself from the polls, he gives the liquor men just what they want. If he votes against the amendment, he does just what the brewer, the saloon-keeper, and the distiller want.

I am sure there can be no enlightened, conscientious Friend in view of the truth in relation to pro-

hibition, who will not feel the importance of taking the side of the home, as against the saloon, by voting the drink traffic out. I appeal, therefore, to those who are members of the Society of Friends, to make this a subject of most thoughtful consideration. There is no time to lose; the weeks are rapidly passing; there should be many meeting—like this. There should be a seed-sowing of literature throughout this Commonwealth. As is the thought upon the subject, so will be the action. This beautiful meeting-house before it existed as we see it, existed in somebody's brain. It was all planned out, thought out, before it took shape. So all of us are architects of our own character and those of others. Let us see to it that they build wisely and well, by right thinking and preparation for right action.

Some one has written a delightful little volume entitled "One Upward Look for Each Day." Let us have this upward look. As we contemplate this question, let us take that upward look, opening the heart to devotional influences; and I believe we shall be found doing all we can, and combining with others to put away the greatest evil of our times and the world.

THE NOBLEST THOUGHT THE TRUEST.

OUR modern life is full of reminiscences of the past, and, although these survivals of ancient ignorance and superstition no longer have their old force and authority, their influence is still very great. Many an intelligent man finds himself unconsciously affected by some old superstition still lingering in the habit and speech of to-day. These survivals are not confined to minor matter; they affect our conceptions of the greatest things. Any one who makes a candid study of his own thought finds in it at times almost antagonistic conceptions of God and of human life, and any one who reads the works of the day on these themes, or who talks much about them with others, finds these different conceptions sometimes held by the same person at the same time. In our best moments we see clearly that only our noblest thought about these things can be true. But there are other times when the survivals of past thinking assert themselves, and we find ourselves confused by two antagonistic ideas. It is not easy for a man to trust entirely to the noblest thought of life which comes to him. So many men have thought ignobly of it, and have written all manner of evil against it, that it is difficult to swing one's self clear from their influences and to look at it from another standpoint.

The pessimism of the Buddhist has crept into the Christian conception of life, and men find it difficult to believe what they know in their hearts must be true—that life is essentially great and noble and not a hideous blunder. The thoughts about God which men held in their childhood still travel with us and enter unconsciously into our conceptions, blurring the image of Divinity as Christ gave it, and confusing it between the thought of the Divine God and the god made in the image of man by man himself. But it is very certain that if there be a God, the highest thought we can have of him must be true, and that if he fashioned us, the noblest thought we

can have of ourselves must fall short of our highest possibilities. The only way to keep one's self steadfast is to plant one's self immovably on this foundation. When conflicting theories perplex and antagonistic thoughts torture the mind, it is well to take our place beside the Divine Teacher and stand or fall with him in our thought of God. If Christ was mistaken, then there is no truth in the world. If, on the other hand, he saw with unerring gaze, as we believe he did, it is small matter whether theologies or schools or text-books or great thinkers agree with him or not. They may fail to agree; that is their misfortune; it does not concern us. If there are parts of the Bible which seem to conflict with the thought of his Father which Christ presented, we can sooner afford to let those passages go, if that were necessary, rather than question for a moment the authority of the Divine Teacher. But such contradictions do not exist in the book itself; they are altogether of man's making, and the struggle which many people are having to-day to reconcile an inherited theology with their own clear perception of the teaching of Christ is a useless struggle. Let the theology go; Christ is more than all the logicians, and wiser than all the makers of systems.—*Christian Union*.

FUNERAL OF JOHN BRIGHT.

THE death of John Bright occurred Third month 27. His funeral took place from his home, "One Ash," at Rochdale, on the 30th. It was at the Friends' burying-ground and the whole proceeding was substantially according to Friends' views, this being according to his desire. A dispatch from London says:

Crowds of people lined the route of the procession from "One Ash," Mr. Bright's home near Rochdale, to the cemetery. Among those present were Joseph Chamberlain, Sir Wilfrid Lawson, Jesse Collings, Arnold Morley, William Rathbone and General H. Lyndoch Gardiner, C. B., Esquerry in Ordinary to Queen Victoria, who represented Her Majesty.

A number of deputations headed the procession. Fifteen carriages containing mourners followed the hearse. Eight of Mr. Bright's workmen carried the coffin to the hearse, and from the hearse to the grave. When the coffin was deposited in the grave the mourners gathered around in silent meditation, according to the custom of the Friends, to which sect Mr. Bright belonged. The Dean of Founders College afterward delivered an oration. He spoke of Mr. Bright as a man of great simplicity, who did not attribute his talents to his own efforts, but considered them gifts from God.

Four wreaths remained on the coffin when it was lowered into the grave. One was sent from Biarritz by Queen Victoria. Attached to it was Her Majesty's autograph. Another from the Prince and Princess of Wales, with a card bearing the words: "As a mark of respect." The third was from Mr. Bright's work-people, and the fourth from Miss Cobden. Attached to Miss Cobden's wreath was a card inscribed: "In loving memory of my father's best friend."

RAILWAY RELIEF ASSOCIATIONS.

SEEING as we do the many lines in the country grouped into large systems whose ownership will no doubt remain stable in years to come, permanence of employment and stability of position is easy to be guaranteed and the corporations can now better secure their own rights and strengthen themselves against the encroachments of the public by drawing their employes more closely to them, showing that paternal care and solicitude for them which tend to establish good feeling and community of interest.

Relief associations under the guidance of the companies will do this. They are flourishing on the Baltimore & Ohio and the Pennsylvania railroads. The organizations on those roads may be taken as the type of what other companies should do. On the former, the scheme originated with the elder Garrett nearly ten years ago. At its organization all employes could join without regard to age. After a short period those over forty-five years and those who could not pass a medical examination were not allowed to join. All persons employed regularly by the company are required to pass a medical examination, must be under forty-five years of age, and must join the relief association. Thus it will be seen that nearly all their employes are members. The compulsory feature looks to an outsider like a hardship, but the obligation is on him only who seeks employment.

The employes are divided into two classes—hazardous and non-hazardous; and these two classes are divided into five others who pay into a fund certain fixed sums each month, according to the amount of wages regularly received. Benefits are paid in weekly indemnities in cases of sickness and disablements, and a gross sum to the beneficiary when death occurs. They vary according to the amount contributed. Free medical and surgical attendance is given; hospitals are established; physicians are appointed at convenient points on the line. The company has contributed \$100,000, the interest on which at six per cent. goes into the fund yearly. It also puts \$25,000 per year into a superannuation fund. A building loan association has also been formed, which has become quite popular.

There are many other liberal features, of which limited space will not permit an enumeration.

The Pennsylvania Railroad Company has also adopted a system of relief similar to that of the Baltimore & Ohio, but not so extensive. It is entirely voluntary, and numbers over 20,000. It rapidly increases in popularity as its benefits become more appreciated.

In both companies the employes are rapidly leaving the local benevolent associations; they find they can insure themselves with the aid of a solvent and powerful company for much less money than in the thousand and one local lodges whose solvency depends on the honesty of a secretary or a treasurer.

Other systems of relief, but to a minor extent, have been adopted by railway companies—notably free hospital service for the sick and disabled upon the Santa Fé and Missouri Pacific, all of which materially lessen the number of claims for damages and subsequent costly trials and judgments in the courts.

PROGRESS IN JAPAN.

LATE advices from this far-off island Empire have been of the most interesting character. At the festival which is annually held in Second month to commemorate the establishment of the Empire, the nation was given a written constitution which is said to be the first that an Asiatic emperor of his own will has granted to his people. The date of the Empire goes back 660 years before the Christian era.

The ceremonies connected with this important event took place in the new palace at Tokio. The Emperor and Empress sat side by side in the throne-room with the members of the royal family, Ministers of State, and other dignitaries gathered from all parts of the nation to take part in the general gladness of the occasion.

The first ceremony was the act of worship performed at the cenotaphs of his ancestors, in the Sanctuary of the palace. After the worship the Emperor "read his speech in a clear, strong voice," then handed the constitution to the Prime minister, and the royal party left the room.

In the procession which moved to the parade ground outside the city, the Emperor and Empress for the first time in the history of the government, rode side by side. The school children were formed in line to meet and welcome the royal party on their return, with song and banners and demonstrations of gladness. While the crowd was immense, it is said to have been more quiet than such a surging mass of humanity in our western cities. The Japanese have not yet learned our noisy way of showing enthusiasm.

The Constitution provides for a House of Peers and a House of Commons. The right of suffrage is given to all men of the age of twenty-five years and over who pay taxes to the amount of twenty-five dollars yearly. Liberty of religion, freedom of speech, and the right of public meeting are established. Parliament is to possess legislative functions, and the control of the finances under limitations. The date of the assembling of the first Parliament is fixed for next year, and it is declared that the Constitution shall go into effect at the same time.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep though it, and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing; only the iron in God's sand is gold.—*Beecher.*

THE disciples could bring help according to the need of those to whom they went as Christ's representatives. Every representative of Christ can do as much as that to day—in the power of Christ. And that is the mission of the disciples of Christ.

CLIMBING MOUNT ST. ELIAS.

THOUGH by no means the highest mountain in the world by actual measurement, yet Mt. St. Elias probably appears as large as, if not larger than, any other, for it is plainly visible from the sea throughout its entire height of eighteen or nineteen thousand feet, though situated from forty to fifty miles inland. The Swiss mountains, which are all under sixteen thousand feet, are generally seen from elevations varying from four to eight thousand feet, while in the Himalayas the plane of observation is considerably higher. It is certainly true that, with the possible exception of Mt. Wrangel, about which little is known, Mt. St. Elias presents the greatest snow climb of all the mountains in the world, on account of the low point to which the line of perpetual snow descends in these northerly regions. Beside St. Elias such mountains as Cook and Vancouver sank into insignificance. . . .

The southwestern face of St. Elias, it is safe to say, will never be climbed; it presents a mass of broken snow, beautiful, yet forbidding. We estimated the summit to be about 7,000 feet above us, making its total height 18,500 feet. It seemed to us that the Coast Survey, giving it 19,500 feet, was two liberal in its figures.

The day was cloudless; the whole scene was one that baffles description. It surpassed in grandeur though not in picturesqueness the very best that the Alps can offer. Roughly speaking, the eye encountered for miles nothing but snow and ice. I had never before thoroughly realized the vastness of the Alaskan glaciers, though during the past fortnight we had spent many a weary hour in crossing immense moraines. One of the glaciers we looked down upon was not less than sixty miles long, while another attained a breadth of twenty-five or thirty miles.

From below I had gained the impression that ice covered with *débris* predominated over white ice. I now saw that this was not the case, and that the ratio of *débris* to clear ice was probably not greater than that of one to ten. When standing at a considerable height one appreciates for the first time the beautiful curves through which the glaciers alter their course. We noticed this in particular in looking down upon the Agassiz Glacier. It appeared at one point to describe three or four arcs of concentric circles with radii varying from eight to ten miles, each one being indicated by a light coating of stones, the whole resembling an immense race-course. Through the Tyndall Glacier, and for a distance of several miles, two light streaks of moraine ran parallel to each other, presenting from above the appearance of a huge serpent crawling the length of the glacier.—*William Williams, in Scribner's Magazine.*

THERE are men who pray without ceasing; that is, they keep in the presence of God, so that they can speak with him at any moment. To such a man prayer is the almost unconscious breathing of the soul. . . . The prayerful man whether he works or prays, or travels, will feel beside him the solemn and sweet presence of God.—*R. S. Barrett.*

OKLAHOMA.

I. N. CUNDALL, late Principal of the Worcester Indian Academy at Vinita, Indian Territory, says in a letter to the *Milwaukee Wisconsin* :

Oklahoma proper was originally intended for the use of tribes of friendly Indians. It contains about 1,987,905 acres. Its east line is the 96th meridian, the extension of which northward to the Kansas line forms the boundary between the lands of the Cherokee nation proper and the famous "Cherokee Strip" or "Cherokee Outlet," which outlet extends westward 4 degrees to the 100th meridian, or to the west line of Kansas and of Texas. The Cherokee Strip, therefore, is to extend about 60 by 280 miles and adjoins Oklahoma on the north. This strip is included in the Springer bill. It has been leased for a number of years by the Cherokee nation to the "Cherokee Strip Live Stock Syndicate" for \$100,000 per year. This strip has recently, and in the face of the formal protest of the Government been leased again to the same company for \$175,000, payable semi-annually. It is splendidly watered by streams, well timbered along the rivers, the lands are rich and rolling, furnishing verdure of luxuriant quality and growth, rendering it as a stock raising country unsurpassed.

When the line was run settling the northern boundary of Texas and the southern boundary of Kansas, by some strange happening a narrow strip of public domain containing 3,700,000 acres, or 5,781 square miles lying directly west of the Cherokee Strip was left out and has been ever since known as "No Man's Land." It is a valuable country. Seven thousand people live there with no law but lynch law, and the demands of the knife and rifle. The strip is also included in the Springer bill; and these three divisions of land, Oklahoma proper, the "Cherokee Strip," and "No Man's Land," are to constitute the new territory, Oklahoma. After providing for the Indians in severalty, it will furnish 150,000 farms, a farming population of 750,000, which with the natural dependent city and village population indicates a prospective state little less than the size of Ohio, with 1,500,000 inhabitants, equal to the great State of Kansas.

But a grave question of morals and right comes up and stands squarely in the way. The Indian Territory has a population of 70,000, and an area of 68,991 square miles, or 44,154,240 acres, giving about 600 acres, or nearly a mile square, to every man, woman, and child in the Territory. This is manifestly many times more than they can use; nevertheless the land belongs to the Indians. The Choctaws and Creeks claim Oklahoma proper, and the Cherokees claim the Cherokee outlet. This tenure by which the Cherokees hold their lands, and direct from the government, is as strong as form and words can make it, "as long as grass grows and water runs," I have heard repeated over and over again in the Cherokee homes as the words of the treaty on the pledge of which they commenced their tragic exodus from Georgia.

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Nor speculation, not emotion, but conscience is the true foundation of the higher life.—J. H. Allen.

PAGANISM IN GREAT CITIES.

In the course of a recent sermon on the evangelization of New York, R. Heber Newtown said :

The churches have been converted to the paganism of political economy; unless the clergy look sharp they will find that they have accepted retainers from capital—their position—and their lips are silenced when labor piteously cries for justice. No word against the root evils of our industrial system is spoken from hosts of the pulpits, whence the carpenter's son has been driven by Mammon. The poor man hears the Gospel of "propetty, propetty, propetty!" Charity is preached, but not justice, and it is not charity, but justice, that the world needs. If the ethical forces of the church were turned on these problems some solution would soon be found. The failure to find a solution is a terrible indictment of Christianity. As a class, the very-poor here are as irreligious as the very rich, and we are gravitating into a city of the extremes. We have two dangerous classes to contend with. Is it any wonder that religion seems disappointing in the gulf where a prosperous and a virtuous middle class has gone down? If we can convert the rich I have no fear about the poor. When their big brothers on earth are brotherly they will believe in a Father in Heaven. It is high time for our rich men to remember that a city which loses its religion will not keep its wealth. Property then had better be put again into diamonds. Real estate in a Sodom is liable to a sudden shrinkage.

CABBAGE IN HALF AN HOUR.

For the benefit of the mothers who may think either I or the cooking school have gone astray on the matter of cooking cabbage, I want to emphasize here the advantage of the new way over the old. I was as sceptical over the notion of cabbage being properly cooked in half an hour, as any of you can be; but my first experiment corrected me, and all who tasted this maligned vegetable served after the new method declared themselves surprised.

Have plenty of salted, boiling water, in which a teaspoonful of soda has been dissolved, plunge the cabbage in, top downward, leave it uncovered and let it boil until tender, that will be, as given in the time-table, from twenty minutes to half an hour. Take it out in a colander, drain well, put into a hot dish, put in bits of butter, some salt and pepper, and serve at once. It will be as delicate as cauliflower; the color will be retained and there will not be an unpleasant odor over the house, such as is always associated with boiling cabbage. Try it once, and then see if the School Kitchen Learning has not gotten several steps in advance of your old, traditional methods.—Sallie Joy White, in *Wide Awake*.

. . . THE greatest battle of life is the one that we have to fight with the evil tendencies of our own hearts; and the greatest victory that we can possibly win consists in the conquest of these tendencies. "He that ruleth his spirit" is greater "than he that taketh a city." (Prov. xvi: 32.)

NEWS AND OTHER GLEANINGS.

—Alvan S. Clark, the telescope builder, is going to build a forty-inch telescope for the University of Southern California. He makes some interesting statements of the difficulties and care of lens-marking. The disks are made in France. The principal work of shaping the lenses is done by hand, no machinery being accurate enough. The final curves have to be so accurate that every ray of light from a star which strikes the telescope must pass through four surfaces and have its course so changed by refraction that it will meet every other ray in a point no larger than the cross section of a fine needle.—*N. Y. World.*

—At the recent session of the Wilmington, Del., Methodist Episcopal Conference, Presiding Elder Ayres of the Salisbury district reported that the church members under his jurisdiction spent every year for tobacco, money enough to pay all the running expenses of the churches five times over.

—Captain Platt, of the United States Fish Commission steamer, at Charlotte Harbor, Florida, has successfully hatched 3,500,000 eggs of the sheephead. This is said to be the first successful hatching of that important food fish.

—In reference to the question whether the Greeks tinted their statues, a correspondent of London *Notes and Queries* says there is not least doubt that the answer must be in the affirmative. There is the amplest evidence of the fact that the sculptures of the Parthenon—at least some of them—were tinted, but they were not painted with solid paint, like the statues in the Crystal Palace. Architecture and sculpture were often tinted, not alone by the Greeks, but by the Etruscans, Assyrians, and Egyptians. Colored statuary abounded in the Middle Ages, as any one may see for himself who examines mediæval monuments.

—An idea of the wonderful growth of trees in the fertile soil of California—a growth which seems almost fabulous to persons living in less favored regions—can be gathered from this paragraph printed in a recent issue of the *Pacific Rural Press*: "A fig-tree, planted in 1874, has a top 30 feet high by 30 feet through, with a trunk 5 feet 7 inches in circumference at the smallest part, which is two feet from the ground. A California walnut (*Juglans Californica*), planted in 1882, is 25 feet high, with a head 25 feet through, and a trunk diameter of 12 inches. An English walnut, planted in 1884, is 16 feet high, with a trunk 6½ inches in diameter. The trees are in Antelope Valley, in Colusa county, and have not been irrigated.

—In the House of Lords, of the English Parliament, on the 28th inst., the Marquis of Salisbury, "Premier" of the present (Tory) Government, alluded to the death of John Bright. He said, among other things: "He had special qualities, for which he will be admired and noted in history. He was the greatest master of English oratory in the present generation, the eloquence of his style giving fitting expression to his burning, noble thoughts. He possessed a singular rectitude of character. He was inspired by pure patriotism from the beginning of his career to its close."

—"The most difficult feature of the Nicaragua Canal," says W. L. Merry, one of the engineers who have examined the proposed route, "is the restoration of the harbor at Greytown, which has been destroyed by a silt deposit from the San Juan river. It is not more difficult, however, than was the construction of a harbor at Port Said, and the work will resemble it in character. The method of restoration favored by the United States engineers is the diversion of the lower San Juan into the Colorado branch, which already carries to the ocean eleven-

twelfths of the volume of the river. This can easily be affected, and once the harbor is isolated, it is intended to dredge it, and run a breakwater 3,000 feet into the Caribbean. The soil is volcanic sand, easily handled, but difficult to locate permanently."

—The library of Baltimore Friends, in the pleasant library room, at the new meeting-house, numbers 2,500 volumes, which are placed in the cases previously used at Lombard street. In the same room, on a central panel, has been placed a very appropriate picture, the gift of the artist, Charles Yardley Turner, a member of Baltimore Monthly Meeting, but now living in New York City. It is a large sketch in charcoal. The subject is "After Meeting." A young woman is walking cheerily from the meeting-house on the snow-covered ground, having by the hand a little girl of six years. The execution is admirable, and the faces of the two are very charming, whilst the scene reaches at once to the heart of the beholder. The picture has been generously donated to the Library, which it now graces, by the artist, in remembrance of his boyhood days in Baltimore, and in honor of his excellent and widely known grandmother, Rebecca Turner, deceased.

—One of the grandest works ever undertaken by our Government was the establishment, in 1871, of what is called the Life-Saving Service, under Hon. S. I. Kimball, for the rescue of ship-wrecked men and vessels. There are now 226 of these stations, of which 173 are on the Atlantic coast. Last year over 700 lives and nearly \$8,000,000 worth of property were saved. Some of the most heroic deeds in history are recorded of the men who engage in this perilous work. For real bravery what could exceed that fierce fight with the wind and the waves along Nantasket Beach, when twenty-eight lives were snatched from the fiery jaws of death?—*Advocate of Peace and Arbitration.*

CURRENT EVENTS.

News was received on the 30th ult., that a terrible hurricane had swept the harbor at Apia, in the Samoa Islands, on the 15th. Six war ships were wrecked, three belonging to the United States, and three to Germany. Two of these may possibly be saved, in a damaged condition; the others are a total loss. On the American vessels fifty lives were lost, including four officers; on the German, ninety-six were lost. The harbor is small, and is exposed to such storms, while the bottom is such that the anchors will not hold. Details of the disaster were received at Washington, on the 30th ult., from Admiral Kimberly, who commanded the American ships.

ROBERT T. LINCOLN, of Chicago, son of Abraham Lincoln, has been appointed by President Harrison to be Minister to England. Allen Thorndyke Rice, proprietor of the *North American Review*, has been appointed Minister to Russia.

EX-PRESIDENT CLEVELAND and his party have returned to this country from their trip to Cuba.

A LONG letter from Henry M. Stanley, the African explorer, has been received in England, and has been published. It was written in Tenth month last, and describes the journeys of his expedition for the relief of Emin Pacha, in much detail, beginning in Sixth month, 1887.

THE extra session of the United States Senate closed on the 2d instant, that body adjourning *sine die*. Unless the President should call an extra session, Congress will not sit again until Twelfth month next.

THE hurricane in the South Pacific Ocean, (which destroyed the ships at Apia), swept over 1,200 geographical miles, embracing in its track the Hervey and Society

groups of islands. The American ship *Red Cross*, from New South Wales for San Francisco, was driven ashore at Raratonga and wrecked. The crew was saved. The American ship *Ada Owen* was wrecked at Ouara. Her crew was saved. Wrecked from the British ship *Suakim*, from New South Wales for San Francisco, was seen at Aitutaki. It is supposed that the crew perished.

NOTICES.

* * * The Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will meet at Race street meeting-house, Philadelphia, on Seventh-day, Fourth month 13th, 1889, at 11 a. m.

The Standing Sub-Committees meet on the same days at 10 a. m. Book Committee in Race Street Parlor. Committee on Education and Publication, in the meeting-house. Committee on Legislation, in room No. 4. Visiting Committee in room No. 1.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

* * * Friends Charity Fuel Association will hold its concluding meeting for the season this (Seventh-day) evening, in Parlor 1520 Race street, at 8 o'clock.

WM. HEACOCK, Clerk.

* * * Circular Meetings in Fourth month occur as follows:

7. Frankford, Phila., 3 p. m.
7. Providence, Pa., 3 p. m.
14. Roaring Creek, Pa., 2 p. m.
21. Chestnut Ridge, Pa.

* * * The regular meeting of Young Friends' Association

will be held in the Parlor at 15th and Race streets on Second-day evening, Fourth mo. 8th, at 8 o'clock. All who are interested in the purposes and aims of the Association are invited to attend.

* * * Concord First-day School Union will be held at Chester, on Seventh-day, Fourth month 20th, commencing at 10 a. m.

All interested are earnestly invited to be present.

EDWIN J. DURNALL, } Clerks.
MARY YARNALL, }

* * * The next meeting of the Salem First-day School Union will be held in the Friends' meeting-house, Woodstown, on the second Seventh-day of the Fourth month, (Fourth month 13th, 1889), at 10 o'clock a. m. All are invited.

RICHMAN COLES, } Clerks.
LOUELLA WADDINGTON, }

* * * Circular meetings have been appointed by the Western Quarterly Meetings as follows:
Hockessin in the Fourth month.

To convene on the second First-day of each month respectively, at 2 o'clock p. m.

* * * The Penn Sewing School held in Race street meeting-house will close its present session on Seventh-day, Third month 30th, at 10 o'clock a. m. It is proposed to make this an Anniversary meeting, twenty years having passed since the school was started. The attendance of former officers, teachers, and friends of the school is desired.

ANNIE C. DORLAND, Secretary.



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Number	MORTGAGOR.	No. OF ACRES.	AMOUNT OF LOAN.	Appraised value.	Value of Im- provements.	Location (Texas)
2,447	W. H. Slock,	2,977	\$ 7,500	\$ 31,770	\$ 2,000	Young Co.
2,402	J. E. Lancaster,	290	2,340	6,100	700	Ellis "
2,460	Sessions & Slade,	469	4,500	12,750	500	Navarro "
2,480	E. P. Sherwood,	325	1,650	4,650	650	Denton "
2,316	N. B. Edens,	263	1,800	5,585	300	Navarro "
2,334	W. S. Nuckal's,	609	1,250	3,690	600	Clay "
2,366	O. J. Meador,	156	1,000	2,500	500	Navarro "
2,499	J. L. Dillard,	137	1,200	3,425	400	Fannin "
2,428	G. D. Tarlton,	268	1,400	3,500	300	Hill "
2,405	J. S. Dougherty,	2,014	15,000	34,000	16,000	Polk "
2,453	A. J. Brezley,	100	1,000	2,500		Hunt, "
2,465	W. M. Ritter,	140	1,500	4,200		Johnson "
2,483	W. J. Enbanks,	179	1,200	4,000	800	Fannin "
2,507	J. A. Person,	249	1,250	4,300	300	Brown "
2,509	H. G. Johnson,	203	2,100	5,825	750	Tarrant "
2,471	J. J. Adams,	134	1,100	4,830	800	Dallas "
2,514	W. D. Olephint,	400	2,500	8,000	1,000	Fannin "
2,515	H. A. Spencer,	CITY	5,500	17,000	7,000	Dallas "
3,357	C. Williams,	50	300	9.0	200	Johnson "
			8,936	\$32,550	\$159,475	\$32,800

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 15. }

PHILADELPHIA, FOURTH MONTH 13, 1889.

{ JOURNAL.
Vol. XVII. No. 846.

THE TRUTH.

FRIEND, though thy soul should burn thee, yet be still.
Thoughts were not meant for strife, nor tongues for
swords.

He that sees clear is gentlest of his words,
And that's not truth that hath the heart to kill.
The whole world's thought shall not one truth fulfil.

Dull in our age, and passionate in youth,
No mind of man hath found the perfect truth;
Nor shalt thou find it; therefore, friend, be still.

Watch and be still, nor hearken to the fool,
The babbler of consistency and rule:
Wisest is he who, never quite secure,
Changes his thoughts for better day by day:
To-morrow some new light will shine, be sure,
And thou shalt see thy thought another way.

—Archibald Lampman, in *Harper's Magazine*.

For Friends' Intelligencer and Journal.

NOTES FROM PALESTINE.—VIII.

FROM DAMASCUS TO BA 'ALBEC—RUINS OF THE CITY
OF THE SUN—LEBANON AND ANTI-LEBANON
RANGES—BEYROUT.

We journeyed from Damascus to Ba 'albec on horse-
back, but carried no tents, depending upon accommo-
dations to be found at inns and native houses on our
route. Two servants attended us and our kind host
in Damascus, the Doctor, again became our guide and
trustworthy counsellor, seldom permitting us out of his
sight. His manner in dealing with everyone was
characterized by dignity and gentle courtesy. He
spoke English indifferently and somewhat amused us
by always calling us "dear," instead of using our
names.

It is likely he had heard some American thus
speak to his wife and thought it the usual way of ad-
dressing foreign ladies. We would not correct him,
lest he should fear he had been obtrusive. "Please
do not sleep on your horse, dear," he would plead as
we journeyed, alluding to a bad habit of mine, con-
sequence on early rising.

"Ah, but Doctor," I would remonstrate, "this
horse knows me. He would not let me fall for the
world." Indeed the Arabian horses seemed quite as
intelligent as many of the people we met.

"But he might be startled, dear, and forget."

The Doctor himself rode a mule, and, when we
were about to mount, summoned the entire house-
hold to the door to admire his beast, an animal more
highly prized in the East than in the West. But, not-
withstanding his rich trappings of velvet and silver,
two of us from America looked upon him with dis-

trust. The Doctor was enveloped in a broad, white
alpaca cape as a shield from the dust, and had
thrown over his fez a gay, striped silk handkerchief,
very becoming to his dark skin. We also used this
Bedouin style of head dress, as a defense from the
sun. The folds fell over the back of the neck which
it is important to protect in hot countries.

Our way at first followed a carriage road amidst
gardens and villas in the valley of the ancient Abana,
now called by Arabs the Barada. A little distance
from Damascus is the beautiful estate of the Bedouin
sheikh, Migwel, left him by Lady Digby, an English-
woman, whom he married and for whom he forsook
his wives and tribe. Here or in the city he lived with
his foreign wife until her death, when he became the
heir of her large property.

The country was intersected by conduits. All of
the rivers which water the plain of Damascus, flow
into the Meadow Lakes, eighteen miles distant.
They are a favorite resort of Bedouins during the
spring and summer.

Riding up a valley between chalk hills, we emerged
on the Plateau of Sahra, where the soldiers of Da-
mascus are reviewed. This we crossed in an hour,
leaving it to enter a beautiful glen, on whose culti-
vated terraces grew flourishing vineyards and or-
chards. Later the scenery became wild and rugged,
some of the broken cliffs being 2,000 feet high. A
rocky tunnel, which suddenly terminates, connects
the two mountain villages of El-Ashrafiyeh and
Bessima. Its purpose is not now known. Some sup-
pose that it carried the waters of Fijeh to Damascus,
others that it was constructed by Zenobia to conduct
the same springs to Palmyra.

We had a breezy ride among the hills beyond
Bessima, which is perched on the brink of a precipice
above the Abana river, the valley below being
filled with foliage. Then we descended into a pass of
remarkable beauty, along the bank of the stream,
bordered with poplar, walnut, apricot, apple, and
cherry trees. It seemed indeed a fit approach to
some fabled abode of the gods, and soon we came
upon a venerable shrine, which was probably, in an-
cient days, dedicated to the river god. From a cavern
beneath it bursts a foaming cataract, 30 feet wide and
3 or 4 feet deep, tumbling over blocks of stone and
overshadowed by a shelving cliff. This is the famous
Fountain of Fijeh sung by Oriental poets. It rushes
over a rocky bed for eighty yards and then joins an-
other stream to form the Abana. We ate our lunch
beside this sparkling spring in the solemn shade of a
grove of ancient trees which still enclose it. In the

vicinity are remains of parallel walls, 37 feet long and 6 feet thick, connected at the end by another wall. The village of El-Fijeh, beyond, contains about thirty houses.

In the afternoon we followed the windings of the stream by a road high above it on the mountain side. We found the remains of a small Greek temple near the village of Kefr-el-Awamid. Beyond this we crossed the river on a bridge and reached the village of Suk, where we stopped for the night at a native hut. We slept on a mud floor in a room occupied by all members of the family, their guests, domestic animals, and various creatures not bidden. It is worth while, however, for the traveler, if not too fastidious, to subject himself to annoying experiences occasionally, for the sake of observing how other people live.

Suk occupies the site of the ancient Abila, the region about which was called Abilene, (Luke iii: i.) On the opposite bank of the river rise lofty cliffs containing rock tombs. One of these, nearly thirty feet long, is the reputed Tomb of Abel, claimed to be on the site of his murder. Adjacent are the ruins of a temple.

After leaving Suk, in the early morning, we still followed the Abana. We noticed portions of a Roman road hewn in the rock above us, with Latin inscriptions recording that it was built in the reigns of the emperors Marcus Aurelius and Lucius Verus by the legate Julius Verus, at the expense of the inhabitants of Abila. Finally the valley expanded into a plain and the stream became a waterfall. We approached the town of Zebedani amidst orchards and vineyards. Here a lively trade was going forward in garden produce.

Afterwards the scenery became less interesting and, while traversing the stony plain of Surghaya, the Doctor took out a newspaper to read. The rattling of a page, as he turned it, startled his mule, who, true to his nature in spite of his gay attire, threw his rider in a somersault over his head and landed him, without a second's warning, on a pile of rocks several feet in advance. Our Doctor unexpectedly became our patient. His knee was badly cut, though the bone was not injured. Fortunately we had arnica and linen bandages and my friend furnished a flannel covering from a breadth of her dress. It was impossible to continue the journey beyond the next village, where we found lodgings in a cottage. While our patient slept and I sat outside, by a brook, writing, the children of the town gathered around, watching me curiously, as if I had descended from another planet. The crowd increased until I had thirty or forty spectators, but when I arose to escape so much unsought attention, they ran likewise. Our accommodations at night were similar to those at Suk. I slept little from the necessity of guarding our provisions from the cats, that ran along the rafters, hunting up every hiding place, no matter how secure it seemed.

Fortunately the Doctor rested more soundly and was able the next day to mount his mule again, which he still insisted upon riding, though we begged him to take a horse. We climbed the Anti-Lebanon

mountains by a zig-zag path, where forget-me-nots spangled the turf. The region was lonely, but occasionally we came to a well, about which a few mountaineers were chatting. The Doctor entertained us with an adventure which, on the same route, befell his father-in-law, an attorney of Damascus. He was attacked by robbers and when about to be despoiled of his possessions was opportunely rescued by the appearance of the Governor of Damascus with his retinue. The robbers fled. Several years after, his advice as an attorney was sought by one of these highwaymen. There was a silent recognition in the eyes of the two men when they met, but no allusion was ever made to the former encounter. The gentleman pleaded and won the case for his client.

Our interest in this story made us unaware of our nearness to the ruins of Ba'albec, till a turn in the mountain road brought them unexpectedly into view on a plain below. They we paused speechless, overwhelmed by their majestic presence. They seemed the work of a race of Titans, speaking the language of past centuries. Their huge columns of yellowish stone, lifting themselves from the mass of ruins, stood out grandly against the sky. But it was only on near inspection that we comprehended the full magnitude of the temples. They were three in number. Some of the stones in the walls are said to be the largest ever used in architecture and placed at a height beyond the power of modern machinery to raise them. One block, 64 feet long, 13 feet high, and 13 feet thick, is 19 feet above the ground. Another, still lying in the ancient quarries, is 77 feet long. The columns are 60 feet high, with Corinthian capitals bordered with a frieze.

The temples at Ba'albec, called from the worship to which they were consecrated by the Phœnicians, "The City of the Sun," were once counted among the wonders of the world. They suffered changes after the Greeks and Romans gained possession of them and other styles were incorporated into their architecture. Constantine erected a basilica in their midst. The Muslims converted them into fortresses and several earthquake shocks completed the destruction. Camels now feed in their empty, grass-grown spaces. But the traveler finds in their debris many a precious bit of sculpture, portions of some elaborate frieze, choice geometric designs, chiseled flowers which blossom in marble beauty even in the dust, and many hints of the splendor which once was here.

We visited the ruins in a heavy rain storm, clattering about in wooden pattens made for the peasants, as we had no rubbers. They were kept on by a strap passing over the instep and protected our feet better than our faces, for we tripped several times and fell.

Near Ba'albec are the ruins of Ras-el-Ain, now attractive only for their clear spring which, after winding capriciously amidst the gardens, is finally collected in a circular basin.

It still rained when we left Ba'albec and crossed the treeless valley between the Lebanon and Anti-Lebanon ranges. The mountains were covered with

recent snows. As the rain fell with greater force, we stopped at a cottage to dry our clothing, where we were plying with questions by a young man of Lebanon, who was saving his money to come to America.

We rode through Zuhleh, the largest town of Lebanon, after its lights were lit, and pushed on to the inn at Shtora for the night. Here, on the next morning, we parted with our kind friend, the Doctor. He returned to Damascus. We proceeded towards Beyrout, a day's ride, with our servants only. But I was again reminded of his thoughtfulness as we climbed the winding road to the Lebanon Pass. One of the boys who attended us occasionally ran before me and peered up into my face, an action unaccountable to me, until I discovered that the Doctor had charged him not to let me go to sleep on my horse.

On the summit of the Lebanon Pass we stood 5,060 feet above sea-level and looked down upon a magnificent prospect. In the distance were the blue Mediterranean and Beyrout on its shore, about us barren mountains which may once have been covered with cedars, on one hand a wild gorge called the Wady Hummana, and far below, a green valley sheltering a few villages, among them the little town where the poet Lamartine spent three or four months.

Beyrout was further than it looked. We were four or five hours in descending to the mulberry plantations and grove of pines which terminate its favorite drive. The city has a fine situation on a slight eminence overlooking a bay. It is a centre of missionary work, contains numerous schools supported by different religious denominations, excellent hospitals, a medical college, and many substantial buildings. Its commercial interests are thriving and vessels from many ports stop here. On one of these steamers we sailed for Constantinople.

CORA A. BENNESON.

For Friends' Intelligencer and Journal.

OBEDIENCE.

THE beauty and simplicity of our quiet Quaker faith, is in nothing, perhaps, more apparent than in the teaching that our acceptance with our Heavenly Father is in proportion to our obedience to his requirements impressed on our minds; unquestioning, unqualified obedience, no matter what the requirement may be, whether so small a thing as to lay aside some trifling personal adornment, or so great as to be the ambassador of our Lord, and standing in the assembly of the people, deliver his message to them, or take words of comfort to some poor distressed soul. In either case it is the *obedience* that makes the *act* acceptable. Our neighbor may feel called to perform some service, the cheerful rendering of which as an act of obedience to plainly manifested duty, brings such peace and happiness to him, that I, noticing this happiness, without going below the surface to inquire into the *cause*, am induced to follow his example and perform a similar action in hope of similar blessed results. Alas! for my disappointment; instead of the blissful feeling anticipated by me and enjoyed by him, there is dissatisfaction, regret, uneasiness, and why? That particular duty was *his*, not *mine*, and it

was because of his *obedience*, not his *act*, that he was blessed. We are all enjoined to labor, but all are not given the same work to do; each has his own allotted sphere in the good husbandman's vineyard; some to eradicate the weeds, some to cultivate the soil; some to prune and train the tender vines and plants, some to harvest the grains; all working harmoniously, and each contributing his share towards the welfare of the whole. But should one wish to attempt another's work without being bidden to it, and without the proper qualifications for it, confusion would follow, and harmony be destroyed.

Herein lies the mistake often made; looking to see what our brother is doing, and trying to be like him, instead of keeping our eye single to the light of God within us, and being willing to follow it wherever it will lead us. "What is that to thee? follow thou me," might then very appropriately, be spoken to us. We need also to be careful that we be not bewildered by *apprehensions* of calls to duty, "for if the trumpet give an uncertain sound, who shall prepare himself to the battle?" and our Heavenly Father sends not forth his servants without full credentials. When we have a *living* desire to fill the whole measure of our duties to God and man, we may feel a surety that this desire will receive the blessing of Heaven; and ability and strength will be afforded to fulfill these duties, be they great or small, to the honor of him who has said, "To obey is better than sacrifice." How many have heard the call, "Put off thy ornaments, that I may know what to do with thee." Let all such carefully eye the pattern given on the mount, and keep within the restrictions which Truth, the internal monitor, imposes upon its followers, and peace will assuredly follow; for we are told in Holy Writ, "If we hearken to his voice, our peace will be as a river, and our righteousness as the waves of the sea." Our sojourn here is brief, even at the longest; our happiness in the next world, or stage of advancement, depends upon our progress in this world; and our happiness here is mainly governed by our obedience to Divine requirements. It is my firm conviction, that if we experience no happiness here for well-doing, vain will be our hope and expectation of a blissful hereafter; it behooves us, therefore, to be ever watchful; and having been made willing to be obedient workers in the cause of Truth, welcome it wherever we find it, because it is Truth, work for it because it is *Truth*; and giving our hearts to God's glorious work, cast no lingering look behind to the fleeting pleasures from which we have turned, but continue onward and upward ever; and new fields will be opened for us to labor in, higher duties will be given us to perform, greater powers will be bestowed on us, and in his name we will overcome all obstacles to advancement in the path of duty.

Holder, III.

ELIZABETH H. COALE.

In the decline of life shame and grief are of short duration; whether it be that we bear easily what we have borne long; or that finding ourselves less regarded, we less regard others; or that we look with slight regard upon affliction, to which we know that the hand of death is about to put an end.—S. Johnson.

A THANKSGIVING.

Among the papers of James Nayler is this beautiful offering of thanksgiving, rich in imagery and tender in pathos. "It is in my heart to praise thee, Oh! my God. Let me never forget thee; what thou hast been to me in the night, by thy presence in the day of trial, when I was beset in darkness, when I was cast out as a wandering bird, when I was assaulted with strong temptations, then thy presence in secret did preserve me, and in a low state I felt near thee; when the floods swept me away, thou didst set a compass for them how far they should pass over; when my way was through the sea, and when I passed under the mountain, there wast thou present with me; when the weight of the hills was upon me, thou upheldst me, else I had sunk under the earth. When I was as one altogether helpless, when tribulation and anguish was upon me day and night, and the earth without foundation; when I went on the way of wrath, and passed by the gates of hell; when all comforts stood afar off, and he that is mine enemy had dominion; when I was cast into the pit, and was as one appointed to death; when I was between the mill-stones, and as one crushed with the weight of the adversary; as a father thou wast with me, and the rock of thy presence. When the mouths of lions roared against me, and fear took hold of my soul in the pit, then I called upon thee in the night, and my cries were strong before thee daily, who answerdest me from thy habitation, and deliverest me from thy dwelling-place; saying, I will set thee above all thy fears, and lift up thy feet above the head of oppression. I believed and was strengthened; and thy word was salvation. Thou didst fight on my part when I wrestled with death; and when darkness would have shut me up, then thy light shone about me, and thy banner was over my head; when my work was in the furnace, and as I was passed through the fire, by thee I was not consumed, though the flames ascended above my head. When I beheld the dreadful visions, and was among the fiery spirits, thy faith stayed me, else through fear I had fallen. I saw thee, and believed so the enemy could not prevail.

"When I look back to thy works I am astonished and see no end of thy praises; glory, glory to thee, saith my soul, and let my heart be ever filled with thanksgiving. Whilst thy works remain, they shall show forth thy power. Thou didst lay the foundation of the earth, and led me under the waters, and in the deep thou didst show me wonders, and thy forming of the world. By thy hand thou ledst me in safety, till thou showedst me the pillars of the earth: then did the heavens shower down; they were covered with darkness, and the powers thereof were shaken, and thy glory descended; thou fillest the lower parts of the earth with gladness, and the springs of the valleys were opened, and thy showers descended abundantly, so the earth was filled with virtue. Thou madest thy plant to spring, and the thirsty soul became as a watered garden, then didst thou lift me out of the pit, and set me forth in the sight of mine enemies. Thou proclaimedst liberty to the captive, and calledst my acquaintance near me:

they to whom I had been a wonder looked upon me, and in thy love I obtained favor in those who had forsaken me. Then did gladness swallow up sorrow, and I forsook all my troubles; and I said, how good is it that man be proved in the night, that he may know his folly, and that every mouth may become silent in thy hand, until thou makest man known to himself, and hast slain the boaster, and shewed him the vanity that vexeth thy spirit."

EDUCATIONAL.

EXAMINATION AND EDUCATION.¹

BY PRESIDENT E. H. MAGILL, SWARTHMORE COLLEGE.

THE place which examinations should occupy in any system of education is a subject of great importance, and one which has, of late, deservedly claimed the serious attention of educators, both in this country and abroad. It is my purpose, in this paper, to give briefly my estimate of the educational value of examinations, and to offer some suggestions as to their improvement and amelioration. Let me say, then, in the outset, that studying for a thorough comprehensive knowledge of the subject in hand, and studying for any specific examination, are two operations of the mind entirely distinct and different from each other. The former necessarily includes wide and extensive reading upon all of the collateral points bearing more or less directly upon the subject, and so forms that habit of thorough and complete investigation, which is characteristic of profound scholarship in any department, and which cannot be too earnestly cultivated nor too early acquired. The latter, on the other hand, tends to narrow down and concentrate the attention upon such points as, from experience and observation, have been found most likely to be dwelt upon by the examiner. A great facility in answering specific sets of questions is thus acquired, which facility really represents no deep and thorough knowledge of the subject. These remarks apply with especial force when the examiner is a different person from the one who has given the instruction. This is, almost invariably, an error. No one can so well question students upon any subject as the one from whom the instruction has been received. If it be said that such persons, being generally more directly interested in the result, cannot be trusted to make the examination, the simple answer is that no one who cannot be thus trusted should ever have charge of the education of the young.

But should examinations of all kinds be given up because of the injurious effect upon the mind produced by studying especially to meet their demand? This by no means follows, as a proper modification of existing systems of examination will remove the difficulty. How, then, shall such examinations as are to be retained, be conducted to make them least objectionable, and productive of the best results? This is the plain and practical question that now presses upon the attention of educators everywhere.

First of all, then, let the rule be established that those who give the instruction shall themselves con-

¹Article in the American Supplement to the (London) *Nineteenth Century*, for Third month, 1889. (New York: L. Scott Publication Co.)

duct the examinations. This will necessitate the general adoption of the principle of promotion based upon certificates from all schools and institutions of learning, for admission to institutions of higher grade. Our colleges would thus admit to their classes, whenever practicable, by certificates of the heads of the Preparatory Schools. And this change has been found to work well in practice wherever it has had a fair trial. And why should it not, for who can so well know of the qualifications of the candidates as those instructors who have long met them daily in the class room, and by whom, therefore, they should be thoroughly understood? And how shall these instructors in the institutions of lower grade really determine the fitness of the candidates which they present for promotion? Here I shall probably differ from many of my fellow workers in the educational field. What is the real meaning of an examination? Is it not a process of finding out what *was not known before*? Now, if this be the case, why should an instructor burden his students with "final" examinations to ascertain what was known as well before as after the examination was held? What teacher, who is worthy of the name, does not know, at the end of the year, or the term, just which students of his classes deserve promotion, and which do not? This knowledge is acquired by quizzing before or after lectures; by recitations; by brief examinations held throughout the year; and by a general knowledge of the student necessarily acquired by daily contact in the class room. And these brief examinations should never be announced in advance, and should occur at quite frequent and irregular intervals. No opportunities should be given a student to *prepare* for any examination, further than the conscientious preparation of the advance and review lessons of the day may be said to be a preparation. Thus are the evils of a system of cramming at once and effectually obviated. The constant expectation of examinations, more or less extended, at irregular and unlooked-for intervals, would have an excellent effect upon the attention of students in their daily lectures and recitations; and also upon their attendance, where the vicious practice of voluntary attendance is introduced. I would then offer as a premium for faithful and earnest work during the year, exemption from all final examinations upon those subjects in which the student reached, in his regular record, a certain established percentage of excellence. What this percentage should be would depend upon the nature of the subject, and the manner in which the instruction had been given. And this "regular record" should be secured, not by a slavish system of marking every recitation, which is almost sure to take the best of the life out of the teaching, but it should be the result of frequent quizzing and the brief written examinations already referred to; with such occasional daily marking as may be deemed desirable. Students should always feel that they *may* be marked upon a specific recitation, at any time. No competent teacher will fail to see that a far more reliable result can be secured in this way than by any minute system of marking all of the daily written or oral work. Teachers thus freed from the fetters of the daily mathemat-

ical marking, and largely freed from the final examinations, would be at liberty to teach their *subjects*, in a large and liberal way; and would, themselves, make much more rapid development as instructors, and lay foundations of study and wide research that would prepare their students to become the profound scholars and thinkers of the next generation.

SCRIPTURE LESSON, No. 15.

FOURTH MONTH 21, 1889.

THE TWO GREAT COMMANDMENTS.

GOLDEN TEXT—"Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."—Rom. 13: 10.

READ Mark 12: 28-31.

JESUS, at the close of each day, appears to have left Jerusalem and returned to Bethany, where he found loving welcome in the home of the two sisters Mary and Martha. Going back in the morning he continued his instructions to the multitudes who thronged to hear him. These discourses were delivered in the courts of the Temple that surrounded the central building, the most holy place, into which only the chosen ones of the priestly order, and from the tribe of Levi, were permitted to enter.

On this occasion both Pharisees and Sadducees had been asking many questions, trying to find from Jesus' own word some cause of accusation, but without success. The Sadducees who rejected the doctrine of a resurrection, had been silenced by the wisdom of his answers, and now one of the scribes queried with him about the commandments.

Jesus answered. The manner of the scribe and the interest he seems to have taken in the explanations Jesus had already given, gave evidence of a desire, on his part, to hear further, to which Jesus was willing to yield.

The Lord our God. The Lord is one. This was in accordance with all that Jesus had taught. The unity or oneness of God was the cardinal truth of the Hebrew faith, and in nothing was the Beloved Son more clear and explicit than in declaring this truth. He never claimed for his own union with God any other than a spiritual union, such in kind, but not in degree, as is shared with every true and faithful child of the Most High.

Thou shalt love thy neighbor. The duty of loving obedience to the Lord, who is one God,—the Being through whose bounty we receive every earthly good, and every faculty and endowment of mind and soul,—will, if faithfully performed, lead us to be kind and considerate of one another as sharers of his bounty. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (1 John 4: 20.)

We should always remember that the first great commandment is to love the Lord with all the heart, soul, mind, and strength. We must not love him equally with other things, but above all and beyond all. To love with all the heart is to rejoice in loving, not to give an unwilling devotion, if such a thing could be. With all the soul is with every particle of one's spiritual being, reserving nothing for self. With all the mind is with our best thoughts to think for

him—that is, set our minds to work to think for the cause of good in all possible ways. And to love him with all our strength is to love him in our actions, not only in our thoughts and feelings; love him outwardly as well as inwardly, and as earnestly as our natures will allow.

Like unto the first, but not quite equal to it, since the first, if fully obeyed, includes the second, is "Thou shalt love thy neighbor as thyself." "But we cannot love everybody," as a young girl once said to the writer, in First-day school. Nor can we, at first. But we can *try* to love God and our companions, and put away from us all thoughts and feelings that would lead us in the other direction. God is truly lovable, in every sense, and the better we come to know him the more we feel it so; people do not always seem worth liking, but there must be something lovable in everyone, which we can find if we will, for God loves us all, and what God loves cannot be all evil.

These two commandments cannot be separated; for how can any one love God whom he hath not seen, if he love not his neighbor whom he hath seen?

In the chapter from which to-day's reading is taken is shown how the different sects of the Jews,—the Pharisees, Sadducees, etc.,—were trying to catch Jesus by asking him questions. They were trying to find some fault in him so they might deliver him up to the rulers. But mark the power that was given him to answer them, and then to propound a question that none of them could answer.

MAKING A VINEYARD.

THERE is much interest attached to this subject, the vineyard being so frequently used in the Scripture to illustrate the care of our Heavenly Father over his human children, and their want of faithfulness to him.

The process of preparing the ground and planting the vines, with the care necessary to the perfection and preservation of the fruit, is very interestingly stated in a recent number of the *Sunday School Times*, from the pen of H. B. Tristram, a dignitary of the English Church.

He writes: The parable of the vineyard let out to husbandmen is full of minute touches beautifully illustrative of the agricultural methods and customs of the East,—methods and customs which remain unchanged to this day. Four operations are spoken of in the formation of a vineyard,—planting, hedging it, making a wine-press, and building a tower. Care and labor are bestowed on planting, such as are expended on no other crop. The vine is not cultivated on rich plains, or in the lowlands, but invariably on the hillsides, and generally with a southern aspect. The vine loves rocks and stones, and in the rich soil mingled with these it extends its roots for moisture to a great depth and an immense distance. Consequently the land must be thoroughly cleaned, all brushwood and other roots carefully extirpated; for the vine brooks no competitor in the soil. Another part of this preparatory operation is mentioned by Isaiah in the parallel parable (Isa. 5): He "gathered out the stones thereof." The hillsides are always thickly strewn with loose stones, which in that cli-

mate are of the greatest use in preserving the moisture from evaporation under the sun's rays. But the larger stones in every vineyard are always gathered and heaped in long ridges at regular intervals, so as to give at a distance the appearance of long, parallel stone walls, which have crumbled through neglect. When the vineyards have perished, and the land has lain desolate for centuries, these ridges remain, attesting its ancient fertility. Nowhere is this more striking than in the deserted south country near Kadesh Barnea, so well-known to our Editor, and in the hills of Moab, in which the vine has long ceased to exist. The use of these ridges, over which the boughs are trailed, is to keep the bunches of grapes from the damp ground whilst ripening, and to aid the ripening process by the reflected heat from the stones. He "set a hedge about it." With the exception of the gardens close to the villages, the vineyards are the only enclosed plots, the corn-fields and oliveyards being always open, and the former only protected from trespass by the vigilance of the shepherds and herdsmen. The sheep and cattle are never left alone, or out in the fields, as with us, but from morning to night are under the watchful eye of the shepherd, as they roam on the hillsides for pasturage. "Dugged the winefat," or, rather, as Isaiah expresses it, "hewed;" for the winefat, or wine-press, was always in the vineyard itself, as the ripe grapes would not, without loss, bear carriage to any distance. I remember, in one day's exploration on Mount Carmel, discovering eleven of these wine-presses. A flat or gently sloping rock is selected. At the upper end, a trough is cut about three feet deep, and four and a half by three and a half feet in length and breadth. Just below this is hewn out a shallower trough, connected with the upper one by two or three small holes bored through the rock close to the bottom of the upper vat, so that when the grapes were pressed in it, the juice streamed into the lower vat. The last operation is the building a tower. This was not done invariably. In many of the smaller vineyards, and especially when near the village, the owner was content with "a booth that the keeper maketh,"—a sort of wicker-work erection of boughs, with an upper story, where the keeper could sit and guard the ripening crops from intruders, whether human or other, and especially from the jackals at night, "the little foxes, that spoil the vines." This erection only lasted for the season, and perished in winter. But in many cases we still find the ruins of the solidly built tower, which commanded a view of the whole enclosure, and was probably the permanent residence of the keeper through the summer and autumn.

We note, lastly, the mode of payment of rent. "At the season," the owner sends to receive of the fruit of the vineyard. To this day, rent in the East is paid in kind. The proportion varies, but it is a proportion agreed upon beforehand. It is more in the case of vineyards than in that of corn, because the expenditure of capital is greater and of labor less than in the latter. The first charge is the government tax, legally one-tenth, but often much more. Then to the proprietor generally one-half, but often

more for vineyards and olive-yards, and less for flocks and herds.

DUTIES OF FRIENDS AS CITIZENS.¹

HAVING been asked by a member of the Committee on Conference to prepare something to read before this body to-day, I accepted; and the question now claiming the earnest attention of all thinking people of our State has led me to a few thoughts upon the Duties of Friends as Citizens.

The history and teachings of Friends certainly lead us to a clear conception of the duties of citizenship and impel us to a conscientious performance of those duties. George Fox argued against unjust laws and illegal judicial decisions, with a clearness and courage perhaps surpassed by none. He lived in an age, however, in which he could have no voice in the making of laws; but Penn, in founding his colony for the oppressed among all peoples, gave to the citizens the law-making power; and to every man, and woman too, who believed in one Almighty God and paid a certain annual tax, he gave the right to vote. The very constitution of our Society and the manner of conducting our meetings, shows that we believe in a government by the people, and in the expression of individual opinion and conviction upon all important questions.

Yet, notwithstanding the teachings of history and the example of our Society, many Friends have, from time to time, refrained for various reasons, from voting and performing other duties of citizenship. Is this right? I think not. I think it is a mistake both morally and religiously. All will admit that we cannot live without municipal law. Laws must be made, interpreted, and enforced; and so there must be law makers, judges, and executive officers; and these legislators, judges, and other officers, and the work done by them will be good, bad, or indifferent according to the characters of the people who elect them and the principles embodied in the ballots cast. If, then, Friends and other good people refrain from participating in the affairs of government, they are neglecting a plain and imperative duty and leaving it in the hands of a class less fitted for it either in point of intelligence or honesty. Does not the material prosperity, the physical condition, the moral standing, and the religious and spiritual welfare of a people depend very largely on the character of their government? Are not voters responsible for the character of that government? By what possible argument can it be shown that they have no responsibility in this respect? If then the neighbor whom I am to love as myself is not only he whom I meet in daily intercourse, but also every citizen of this government however remote and however insignificant, for whom I am bound by that love to secure the best government possible, is not the duty of citizenship as much a religious duty as any other, and should we not perform it in the same spirit? I can conceive, therefore, of no circumstances under which the conscientious Friend can excuse himself from voting.

He is not bound religiously or morally to any can-

didate or to any party; but he is bound as a Christian man and a dutiful citizen to promote the cause of truth and right, and to speak for and to vote for that which he conceives to be best for his State and nation, and each and every citizen thereof. If the candidates or the principles of any existing party are such as he cannot approve, then is there the greater necessity of his coming forward boldly in behalf of such principles and candidates as his conscience does approve. To do otherwise is to yield the victory without a struggle to that which he pronounces wrong. To-day we all talk of and deplore political corruption and misgovernment, and yet how many of us there are who have either actively aided to bring it about or have failed to rebuke it by an opposing vote. It is time that all good people, Friends and others, should awaken to the fact that no act of life needs more earnest, prayerful consideration than the act of voting. A wrong action or a failure to act when duty demands it, injures sometimes the individual, sometimes the family, sometimes the people with whom we are brought into business relations; but the failure to express at the ballot box and elsewhere our earnest convictions on principles of government concerning the Commonwealth is an injury to the whole people. If we have no convictions upon any question demanding our suffrages, we should feel it our duty to study the question till we have; and then, we should act accordingly. If there can be an election without a principle involved which concerns the welfare of some human being, then may we be excused from voting; but I can think of nothing else which should clear us from condemnation for thus neglecting one of the highest Christian duties. I am not urging Friends to go into the turmoil and excitement of politics; I would have them keep out of them; but I would have them prayerfully consider their duties to the State, and manfully do them just as faithfully as they perform their duties to the meeting or to their families; for back of the home and back of the meeting stands the State as the guardian of both.

And now I want to add a few words in reference to the election to be held in Sixth month next. This is neither the time nor the place to speak upon the financial phase of that question. And there should be no need to speak of that anywhere or at any time to Friends or other Christian people. The man whose first question, concerning any measure proposed for the good of himself and his fellows, is, "How will it affect my pocketbook?" certainly is not a very strong pillar of the Church. His so-called religion is a marketable commodity, and he will, perhaps unwittingly, sell himself to the highest bidder. For us, therefore, the only question is, whether the saloon, the brewery, and the distillery are good or evil; whether they are a benefit or an injury to our people. In the coming election there are no parties, no politics, no candidates. There is properly, for good people, no question of policy or finance; but the simple question of right or wrong. To vote against the Amendment is to vote in aid of misery, of wretchedness, of crime; not to vote at all is to shirk a religious and moral duty, to sin by omission, to throw

¹An Essay read at the Conference, after meeting, at 14th and Race Sts., Philadelphia, Third month 31, 1889, by Samuel B. Carr.

your influence for the saloon and against the school, the home, and the Church; to vote for the Amendment is to vote for the removal of temptation, to vote for the salvation of the young, to vote for the cause of suffering womanhood and defrauded childhood. It is to vote as religion dictates, and as conscience approves; and, for this reason, that it is the cause of religion, as much so I believe as any subject that has ever been spoken of in this house, I have dared to bring it before you to-day. Let us all pray that God may give us wisdom to know the right, and courage to do it to the full extent of our ability without fear or faltering.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, FOURTH MONTH 13, 1889.

HARMONY IN WORK.

It is a rare thing for a person to be born into a condition or frame of mind that is not disturbed by the conflicting opinions and actions of those with whom he comes in contact in the daily routine of life, socially or in regularly organized work. We are so constituted that if possessed of any strength of character, the power to work, or to mingle together in perfect harmony, free from the personal feeling of self-assertion, is one of the attainments that is to be reached only through "watchfulness, prayer, and constant strivings against the corruptions of the heart and influence of circumstances."

In the varied intercourse of life, especially in that which brings us together in works for public or private good, there will arise variety of opinion amounting to what seems, and often is, opposition to ideas and methods of work that leads to discord and reveals weaknesses of character that are indeed trying; and it has been well said that the "power to see the good in the purposes and opinions of opponents, is a gift of grace that belongs only to the highest characters." When a number of individuals are gathered together and united in some worthy object for which all desire to labor, there is at once revealed the distinctive characteristics of each worker; either by the plans suggested, the spirit manifested in the carrying out of these, or in some way is revealed the hidden strength or weakness of every one. The small minds will insist on certain points of their own, or those of some one to whom they yield the supremacy of stronger thought, but the larger minded and more wisely developed characters

will evince a flexibility in the minor matters that will inquire into the needs, the ways, and the means of carrying forward the work, bending his personality to meet that which will result in the common good of all concerned.

Too often the frictions that arise in homes and in societies are the result of a too determined self-will, which provokes opposition and destroys harmony, when a frank acknowledgment of the equal right of all concerned to have a judgment, would lead to blessed results, to say nothing of the higher attainments to which the great apostle commends us, and towards which we should all strive, "to be tenderly affectioned one to another; in honor preferring one another."

Many are the ways to preserve peaceful relations in our work, and prominent amongst these are the cultivation of faith in each others' integrity, and the constant suppression of any suspicion of evil, keeping in full view always the prize at the end of the race to be run, rather than harping on the good or bad condition of the many roads leading thereto. In the strong words of another: "Broad, comprehensive minds, working intelligently, see the good in all, and seek to bring out and use that good. Small minds, working for personal glory or position, doubt the motives that move opponents, antagonize the good that is laid at their service, and the whole world suffers a loss through them."

THE articles contributed to our columns by Cora A. Benneson are concluded with this issue. From numerous expressions by readers, we infer that they have been of general interest.

THE friends of the Indian work, especially those concerned in the organization called the Indian Rights Association, have very earnestly urged upon President Harrison the retention in office of the present Commissioner of Indian Affairs, John H. Oberly. He was appointed a few months ago, and has made a very satisfactory officer. A letter sent to the President from this city and signed by a large number of persons interested in Indian work, says that he "favors the abolition of the spoils system in the Indian service, and the introduction of the merit system in its place, whereby men of character and ability may be appointed to places of trust among the Indians, irrespective of party affiliation, and be retained in service as long as they remain competent and faithful. Mr. Oberly's course, so far, has, in our judgment, proved the sincerity of his professions."

ALL skill ought to be exerted for universal good, every man has owed much to others, and ought to repay the kindness he has received.—*S. Johnson*.

DEATHS.

BIDDLE.—Fourth month 2d, 1889, at her late residence with her son-in-law, Howard F. Conrow, Germantown, Philadelphia, Charlotte H., widow of Israel Biddle, in her 59th year; a member of Upper Springfield, N. J., Monthly Meeting. Interment at Mansfield, N. J.

EVANS.—At her residence, Mount Auburn, Cincinnati, Ohio, on Third month, 24th, 1889, Mary Evans, widow of the late Jason Evans, in the 74th year of her age; a member of Miami Monthly Meeting.

GAUNT.—At Mullica Hill, N. J., Fourth month 5th, 1889, Samuel Gaunt, in his 72d year; an elder of Pilesgrove Monthly Meeting.

IDDINGS.—Third-day, Fourth month 2d, 1889, in New York, George W., son of the late James and Frances H. Idings, and grandson of the late James Martin, of Philadelphia.

LLOYD.—At his home, Darby, Pa., Eleventh month 30th, 1888, Charles Lloyd, in his 78th year.

MANKIN.—At Woodbury, N. J., Third month 30th, 1889, Beulah Mankin, in her 84th year.

MUNDAY.—At Downey, Iowa, Third month 11th, 1889, Mary Emily Munday, wife of Samuel Munday, and daughter of Thomas E. and Ann Hogue, in her 38th year. She left a family of six children, the youngest an infant a few days old, the eldest a daughter 17 years. Her parents and husband survive her, and feel that her loss is beyond measure. She realized that she was soon to leave them, and called them all to her bedside, while she was yet able to speak to them. Took her infant in her arms, and expressed her concern for its future care. She calmly left instructions for her family, and bade them an individual farewell with a loving embrace. She was a kind, patient mother and wife, and loving daughter. She was much interested in their meeting and First-day school. Beloved by all who knew her—

"The blessing of her quiet life
Fell on us like the dew."

WALKER.—On Seventh-day, Third month 30th, 1889, in Philadelphia, Miriam K., daughter of Fannie and the late Wm. P. Walker, and grandchild of Havard Walker, of Chester Valley, aged 17 years. Interment at Valley Meeting grounds.

WOOLMAN.—Third month 30th, 1889, Martha B., wife of Daniel L. Woolman, of Vincenttown, N. J., in her 42d year.

Mary Mullin departed this life Third month 18th, 1889, in the 80th year of her age.

In a life that was so full of silent ministry to those who were permitted to be companions of this dear friend, and to those to whom she was not known personally, there is much to instruct. Nine years ago, from a very active life she became a confirmed invalid, her left side being entirely paralyzed. It seemed a cross almost greater than she could carry, but with patient perseverance she soon mastered a way in which her right hand might still be employed. By placing a piece of oil cloth over her lap so that the needle would not catch her dress, she would pin her work thereto and thus manage to do various kinds of sewing, though often discouraged, especially in threading the needle. But she mastered the many difficulties and during the nine years of her invalidism made over twenty-five bed quilts in addition to much other sewing.

She wrote frequent letters to distant relatives, always with the feeling it was only a "poor scribble," but to the

receivers they were very valuable. Truly can it be said of her she dwelt in the valley of humility, but ever did her sweet spirit minister strength unto all who came to mingle with her. She was fond of reading, and being somewhat isolated, found great comfort in her books.

The last two months of her life she suffered much and her earnest appeal was, "Oh, come Lord, loose these chains and let me go." And as we watched beside her, we could not doubt her realization of a "new heaven and a new earth."

M. H. F.

NEWS OF FRIENDS.

ISAAC WILSON AT SARATOGA.

ISAAC WILSON, of Canada, paid a visit in gospel love to Friends of Saratoga, and the call went forth to all those that were weary to come to the fountain of God's love that is ever flowing toward his children. On Second-day, 25th of Third month, by appointment, Friends and others gathered at Friends' meeting-house in considerable numbers; and the greeting at the close of the meeting testified of his work. By invitation of members of the Methodist Church he held a meeting at their house in the evening, the congregation joining in the services, to the spiritual satisfaction of all. Also, on Third-day evening, by invitation of the Baptists, he held a meeting in their house, five miles distant. The following, in part, are among the many messages he had to leave with us:

Man is a spirit whether enveloped in the mortal or disrobed. It is essential that we give some thought to our advancement. Some think when we enter upon a spiritual life it is time enough to begin to consider it, "but all our to-days blend with to-morrows," consequently this life should blend with the life to come. In order to grow in spirit we must first divest ourselves of selfishness. I do not mean that we are to release our hold on material things. In order for the higher growth of the spirit we must first conquer those grosser things that belong to the physical bodies; overcome anger, avarice, ill-will, and all enmity and resentment for our fellow beings; devote a portion of the time to spiritual improvement. In doing this we shall be better prepared to enter the future. He spoke upon the work and worship of Jesus Christ. In the course of his discourse he urged upon all the necessity of divesting themselves of the conditions which have been thrown upon them by the power of other creeds, and examining the work of Jesus analyze his worship in the light of their clearest individual illumination. O! our Father, God, we thank thee for these sublime revelations through thy inspired messengers; and lo! these revelations are here and he who runs may not only read, but understand them. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things that God hath prepared for those who love him.

PHILIP S. DORLAND.

Dean's Corner, N. Y.

And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
Where we shall clearly know and understand,
I think that we shall say, "God knew the best!"

—May Riley Smith.

COMMUNICATIONS.

SIGNING REMONSTRANCES AGAINST TAVERN
LICENSES.

Editors INTELLIGENCER AND JOURNAL:

IN the Book of Discipline of Philadelphia Yearly Meeting, the fourth Query asks, if Friends "are clear of signing applications for licenses to sell the same." And what a growth in the Truth it would be if all the yearly meetings could inquire into the condition of their members in this respect. But the question has come before me, whether those Friends who refuse to sign remonstrances against licenses are not as guilty as though they had signed the applications. When an evil exists, and no cry is made against it, are we clear of that evil? It is often said that "silence gives consent," and surely, if we do not use an effort to put a stop to wickedness, our silence will never do it.

The people of Pennsylvania are at this time very much interested in a Prohibitory Amendment to the State Constitution; but I do not intend this communication for the Friends of Pennsylvania only, but for Friends everywhere—wherever the sad and blighting effects of the intoxicating cup is seen. I do not like to take up the columns of the INTELLIGENCER AND JOURNAL with anything that does not concern all Friends. For, when a communication is of a local character, other Friends are deprived of something that might be to them as "good tidings."

Let me query of you, dear Friends, Are you clear of signing applications for licenses to sell intoxicants? Are you advancing the cause of Truth by signing remonstrances against the sale of the same?

GEO. J. WEBSTER.

TIRE D MOTHERS.

A LITTLE elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch,
You are almost too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day;
We are so dull and thankless—and too slow
To catch the sunshine till it slips away,
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night when you sit down to rest,
You miss this elbow from your tired knee—
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for heartache then!

I wonder so that mothers ever fret,
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.

If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart to-day
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest is flown—
The little boy I used to kiss is dead!

THE PIGEON AND THE OWL.

THERE once was a Pigeon, as I have heard say,

Who wished to be wise;

She thought to herself: "I will go to the Owl,

Perhaps he'll advise;

And if all he tells me I carefully do

I'll surely get wisdom." Away then she flew.

When little Miss Pigeon arrived at the barn

She found the Owl there.

Most humbly she cooed out her wish; but the Owl

Did nothing but stare.

"Well, well!" thought Miss Pigeon, "of course I
can wait;

I won't interrupt him; his wisdom is great."

She waited and waited. At last the Owl blinked,

And deigned a remark:

"You'll never be wise, foolish Pigeon, unless

You stay in the dark,

And stretch your small eyes, and fly out in the
night,

And cry 'Hoo-hoo-hoo!' with all of your might."

So little Miss Pigeon to practise began;

But all she could do

Her eyes would not stretch, and her voice would
not change

Its soft, gentle coo;

And she caught a sad cold from the night's damp
and chill.

And, lacking the sunshine besides, she fell ill.

Then little Miss Pigeon gave up being wise:

"For, plainly," said she,

"Though owls are the wisest of birds, theirs is not
The wisdom for me;

So I'll be the very best Pigeon I can."

And what do you think? She grew wise on that
plan!

--Emilie Poulsson, in *Wide Awake*.

APRIL.

WHEN the warm sun, that brings
Seed-time and harvest, has returned again,
'Tis sweet to visit the still wood, where springs
The first flower of the plain.

I love the season well,
When forest glades are teeming with bright
forms,

Or dark and many-folded clouds foretell
The coming-in of storms.

From the earth's loosened mould
The sapling draws its sustenance, and thrives;
Though stricken to the heart with winter's
cold,
The drooping tree revives.

The softly-warbled song
Comes through the pleasant woods, and colored
wings
Are glancing in the golden sun, along
The forests openings.

And when bright sunset fills
The silver woods with light, the green slope
throws

Its shadows in the hollows of the hills.
And wide the upland glows.

And when the day is gone,
In the blue lake, the sky, o'erreaching far,
Is hollowed out, and the moon dips her horn,
And twinkles many a star.

Inverted in the tide
Stand the gray rocks, and trembling shadows
throw,
And the fair trees look over, side by side,
And see themselves below.

Sweet April, many a thought
Is wedded unto thee, as hearts are wed;
Nor shall they fail, till, to its autumn brought,
Life's golden fruit is shed.

—H. W. Longfellow.

JOHN BRIGHT: BIOGRAPHICAL DETAILS.

JOHN BRIGHT had in his veins the blood of several generations of Non-conformists and Friends. The Brights were plain English people, who lived first in Wiltshire and afterwards in Coventry. They were peaceable, industrious tradespeople, connected with the Society of Friends and instinctively resisting the payment of Church rates. He was born at Greenbank, Rochdale, on November 16, 1811. His father had worked for years as a weaver for 6 shillings a week, but being sober and industrious was slowly making his way in the world. His mother was a tradesman's daughter and a woman of strong character, exercising great influence over her eleven children. Two years before John Bright was born, the father borrowed money from friends in Manchester, had taken an old mill and laid the foundation for the family fortune. The children had only a bare education. The boys were taken into the mill at fifteen and taught their father's business. They learned neither Latin nor Greek. At a school conducted by a Friend in Greenbank, and subsequently at larger schools in Townhead and in Yorkshire, John Bright was taught the elements of a plain English education. Later in life he confessed that it might have been wiser if his father had kept him longer at school, but at the time he found confinement irksome and was glad when he was allowed to go into his father's mill.

His first speech in public was heard in 1831, when he moved a vote of thanks to a popular lecturer who had been delivering a course in Rochdale on Eastern travel. Not long afterwards he made a speech on temperance which impressed the audience as both vigorous and brilliant. These earliest speeches were committed to memory, a practice which he speedily abandoned, as clumsy and debilitating. As time went on and he became interested in questions of the day, he formed the habit of holding rehearsals

in his father's mill before an audience of one, an intelligent workman, who was not sparing in criticism. But these juvenile efforts were of slight importance.

In the agitation against the Corn Law, Richard Cobden was the organizer and logician, and John Bright the orator. From 1841 to 1846 was the period of greatest activity, and the two labored side by side on the platform and in Parliament. His career in Parliament opened in 1843 when he succeeded in carrying by storm the Conservative stronghold of Durham, in the interest of the Anti-Corn Law agitators. In 1847 he was returned for Manchester without opposition and was reelected in 1852; but in 1857 he was defeated in consequence of his opposition to the Crimean war and to Lord Palmerston's policy in China. Birmingham gladly accepted him as its representative at a by-election in the autumn of the same year. The tie then formed could be broken by death alone. In 1882 his quarter-century of active political service was rounded out by a series of impressive demonstrations occupying the greater part of the week.

After his first speech in the House of Commons, his reputation rapidly improved and by the time Sir Robert Peel succeeded in carrying the abolition of the Corn Laws, he was considered one of the most eloquent debaters. Throughout the agitation he had boldly charged the land-owning class with deliberate selfishness in thwarting the wishes of the working classes. His frequent appearances on the platform before audiences of working people gave him the best practice he could have had in public speaking. He did not acquire Parliamentary mannerisms; he continued to speak plainly and to avoid rhetorical artifices and theatrical gestures; and his oratory retained that directness of purpose, simplicity of manner, and lucidity of thought which characterized it to the end. After the dissolution of the Anti-Corn Law League he ceased to be regarded as an agitator, and was acknowledged to be a leader with a great popular constituency behind him. His views of public questions broadened year by year; he began to advocate the lowering of the suffrage and the disestablishment of the Irish Church; and he became a moral force behind Mr. Gladstone in advancing Liberal measures of a progressive nature.

His defeat at Manchester in 1857 was the result of the manliest and most courageous act of his life. He had opposed the policy of the Government which led to the Crimean war, and had only succeeded in rendering himself very unpopular. His speeches at this time were among the noblest of his life. A more impressive passage than this it would be difficult to find in the memorials of modern eloquence:

"I do not suppose that your troops are to be beaten in actual conflict with the foe, or that they will be driven into the sea; but I am certain that many homes in England in which there now exists a fond hope that the distant one may return—many such homes may be rendered desolate when the next mail shall arrive. The Angel of Death has been abroad throughout the land; you may almost hear the beating of his wings. There is no one, as when the first-born was slain of old, to sprinkle with blood the lintel and the two sideposts of our doors that he may spare and pass on; he takes his victims from the

castle of the noble, the mansion of the wealthy, and the cottage of the poor and lowly, and it is on behalf of all these classes that I make this solemn appeal."

Lord Palmerston's flippant and contemptuous reply to Mr. Bright's impassioned appeals drew forth from Lord Macaulay a rebuke in private correspondence. But the war feeling in England was so strong that the orator was silenced. His health was greatly impaired and for two years he was compelled to withdraw from public life and to visit the Riviera, Algiers, and Italy. Undeterred by the opposition which he had excited by his course during the Crimea, he courageously espoused the cause of the North and of the slave in the American civil conflict at a time when the sympathies of the Government and of the upper and commercial classes were enlisted on the side of the Southern Confederacy. Profound as was his detestation of war, his abhorrence of slavery led him to pronounce the cause of the North a righteous one. His speeches in favor of the North at once appealed to the conscience of the great mass of the English people. One splendid passage Americans love to recall :

"The leaders of this revolt propose this monstrous thing—that over a territory forty times as large as England, the blight and curse of slavery shall be forever perpetuated. I cannot believe, for my part, that such a fate will befall that fair land, stricken though it now is with the ravages of war. I cannot believe that civilization in its journey with the sun will sink into endless night in order to gratify the ambition of the leaders of this revolt, who seek to

'Wade through slaughter to a throne
And shut the gates of mercy on mankind,'

I have another and a far brighter vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation stretching from the frozen North in unbroken line to the glowing South, and from the wild billow of the Atlantic to the calmer waters of the Pacific main—and I see one people, and one language, and one law, and one faith, and all over that wide continent the home of freedom and a refuge for the oppressed of every race and of every clime."

John Bright became a member of the Reform Ministry formed by W. E. Gladstone in 1868. His place was President of the Board of Trade; he had declined to take the India Office, because he did not sympathize with the manner in which the English Government was carried on in India. This Administration ended in 1874. Again, in 1880, he became a member of the Government, as Chancellor of the Duchy of Lancaster,—a nominal place which made him a member of the Cabinet. He resigned, in 1882, on account of the bombardment of Alexandria, and the War in Egypt, (details of which were given in last week's *INTELLIGENCE AND JOURNAL*). He considered the use of force indefensible on moral grounds. "For forty years," he said, "I have told my countrymen that morals were the true basis of politics. I have denounced war, and I should have been false to my principles had I become a party to a war which was begun without necessity." He was well-satisfied to retire. His voice was already breaking under the weight of advancing years. Besides, he was weary of public life, and yearned for peace and quiet. "One's age," he once said, "should be tranquil, as one's childhood should be playful; hard

work at either extremity of existence seems to be out of place." During the closing years of his life he antagonized W. E. Gladstone's Home-Rule policy, and became one of the staunchest supporters of Lord Hartington and the Unionist policy. (His brother, Jacob Bright, and his son, W. Leatham Bright, took the Gladstonian, Home Rule side.)

"It is doubtful," says Justin McCarthy, "whether English public life ever produced a man who possessed more of the qualifications of a great orator than Mr. Bright. He had a commanding presence, a massive figure, a large head, a handsome and expressive face. His voice was powerful, resonant, clear, with a peculiar vibration in it which lent unspeakable effect to a passage of pathos or of scorn. His style of speaking was pure to austerity; it was stripped of all superfluous ornament. It never gushed or foamed. It never allowed itself to be mastered by passion. The first peculiarity that struck the listener was its superb self-restraint. He never, under the pressure of whatever emotion, shouted or stormed. The fire of his eloquence was a white heat, intense, consuming, but never sparkling or sputtering." He was heard at his best when his imagination illumined with a poetic glow the profound thoughts to which he was giving utterance. This is an excellent example of his greatest style in oratory :

"Suppose I stood at the foot of Vesuvius or Etna, and, seeing a hamlet or homestead planted on its slope, I said to the dwellers in that hamlet or in that homestead 'You see that vapor which ascends from the summit of the mountain; that vapor may become a dense black smoke that will obscure the sky. You see that trickling of lava from the crevices or fissures in the side of the mountain; that trickling of lava may become a river of fire. You hear that muttering in the bowels of the mountain; that muttering may become a bellowing thunder, the voice of a violent convulsion that may shake half a continent. You know that at your feet is the grave of great cities for which there is no resurrection, as history tells us that dynasties and aristocracies have passed away, and their name has been known no more forever.' If I say this to the dwellers upon the slope of the mountain, and if there comes hereafter a catastrophe which makes the world to shudder, am I responsible for that catastrophe? I did not build the mountain or fill it with explosive materials. I merely warned the men that they were in danger. So now, it is not I who am stimulating men to the violent pursuit of their acknowledged constitutional rights. We are merely about our lawful business, and you are the citizens of a country that calls itself free; yet you are citizens to whom is denied the greatest and first blessing of the Constitution under which you live."

John Bright in private life was a most genial and lovable man. His first wife was the daughter of Jonathan Priestman, of Newcastle-upon-Tyne, who made his home life at "One Ash," Rochdale, a very happy one. His first marriage occurred in 1839, and his second marriage in 1849, when the daughter of William Leatham, a Wakefield banker, became his wife. He was a most tender and devoted father, his children numbering eight. His home was one of the least ostentatious, yet pleasantest in England. Americans were always welcome there, Charles Sumner

having, perhaps, the freest entrance to it. He was an expert angler and was very fond of horses and dogs. His library was his favorite room. Surrounded there with his books and with a happy circle of children and grandchildren within call, he was one of the most contented men in England.

THE "BROOKS LAW" IN PENNSYLVANIA.

THE question has been more or less debated whether under what is known as the "Brooks law," which has been in operation in Pennsylvania for about a year, there has been a material diminution of the evils of intemperance. Joshua L. Baily, a well known citizen of Philadelphia, active in the temperance cause, has issued a small pamphlet on the question presenting very calmly an interesting review of the subject. We make from it the extracts below. He says:

There is a wide-spread misapprehension in relation to the character and purpose, as well as to the results, of the so-called "Brooks High License Law of Pennsylvania."

This is a misnomer. The title of the act referred to is: "An act to restrain and regulate the sale of vinous and spirituous, malt or brewed liquors, or any admixture thereof." The framers of the act, knowing that it would not be possible summarily to abolish the legal license system of the State, sought to engraft upon that system such restraints as would reduce to a minimum the evils of the drink traffic. Restraint, and not license, was the purpose, and license only an unavoidable incident of the bill.

Before the passage of this act the license power was vested in the Judges of the Court of Quarter Sessions in all the counties of the State excepting Allegheny and Philadelphia, and with authority to refuse or grant at their discretion. The fee was \$50 in each of the counties excepting Allegheny, where it was \$300 for a full license and \$100 for beer only.

By the new law the discretionary power of the Judges was extended to all the counties alike, and the fee was fixed at \$500 in cities of the first, second, and third classes (which comprised Philadelphia, Pittsburgh and Allegheny), \$300 in all other cities, \$150 in boroughs, and \$75 in townships.

But the distinguishing characteristics of the new law were the restrictions, which were numerous and minute, not to say rigorous, and therein its vitality and effectiveness consist.

The act required that the applicant for license should be "a citizen of the United States," that he should be "of temperate habits and good moral character"—the sole and bona-fide proprietor of the saloon for which he sought a license, and having no interest directly or indirectly in any other. His petition should further state that the place to be licensed "is necessary for the accommodation of the public," and the act further provided that there should be annexed to the application a certificate signed by at least twelve reputable, qualified voters of the ward or township attesting to the truthfulness of the applicant's statements. It was also made a condition that the applicant should give as bondsmen two reputable freeholders residing in the ward,

borough, or township where the saloon was to be located, each owning real estate worth at least \$2,000 over and above all incumbrances, and qualifying in that amount, and that no manufacturer of liquors could have any interest in a saloon or be a saloon-keeper's bondsman.

These were some of the vital characteristics that made the law effective.

A very large proportion of those already holding licenses were neither native born nor naturalized, and a still larger number had at one time or another been convicted of crime, or were of such notoriously bad character that they knew it would be folly to apply for a renewal of their licenses; and a very considerable proportion of the remainder were unable to procure the necessary bondsmen.

Under the old law a brewer could be the virtual owner of any number of saloons. He had only to furnish the outfit, take a chattel mortgage, and bind his customer to purchase from him all his beer. One instance is reported of a brewer who was running no less than twenty three saloons in this way. Of course the new law broke up all this.

Conscious of their inability to meet the requirements of the law, a great number of saloon-keepers in various parts of the State failed to put in their applications for renewals of their licenses. There were more than 2,100 such cases in Philadelphia.

Mark, it was not the price of the license that deterred these from making application, although it is possible there may have been a few instances. Scores of brewers and distillers and wholesale dealers stood ready to pay the license fees and to be the bondsmen but for the prohibitions of the law.

But those who decided to apply for licenses had to undergo a proving and sifting still more severe at the hands of the Judges. One of the sections of the act provided that in addition to hearing the petition of the applicant for license the Court should also hear the petitions of remonstrants, and in all cases should refuse the licenses whenever in the opinion of the said Court (having due regard to the number and character of the petitioners for and against such application) such license was not necessary for the accommodation of the public and the entertainment of strangers and travelers, or that the applicant is not a fit person to whom such license should be granted.

Under the wholesome discretion thus granted the Courts, many applications were refused in different parts of the State, and over 2,000 were refused in Philadelphia alone. Mark, not shut out by the so-called "High License" (for the applicants had already shown their readiness to pay the license fee) but rejected under the restrictions and prohibitions of the law as applied at the discretion of the Court.

The whole number of licenses granted in Pennsylvania in 1887 was 14,704, and in 1888, 7,728, showing a reduction of 6,976, or nearly one-half. The reduction was as follows: in Philadelphia, 4,426; in Allegheny county, 1,660; in other counties, 890; total, 6,976.

The Brooks law took effect June 1, 1888. A great decrease in drunkenness and crime has been

looked for as a legitimate consequence of the great decrease in the number of saloons. What have been the results in other parts of the State is not known to the writer, but the following figures are clear as to the beneficial results in Philadelphia. The commitments to the Philadelphia County Prison from June 1, 1887, to March 1, 1888 (nine months), under the old law, were 21,603; from June 1, 1888, to March 1, 1889 (nine months) under the Brooks law, 13,727, a decrease of 7,876.

Commitments for intoxication during the same periods were: June 1, 1887, to March 1, 1888, 13,398; June to March 1, 1889, 6,889; a decrease of 6,509.

Commitments to the House of Correction were: June 1, 1887, to March 1, 1888, 4,570; June 1, 1888, to March 1, 1889, 3,835; a decrease of 785.

The diminution in the arrests for drunkenness and consequent commitments to the House of Correction and the County Prison, must be attributed, in large measure, to the strict enforcement of those provisions of the act which prohibit, under severe penalties, the opening of saloons on Sunday, and the sale to minors or persons visibly intoxicated. It is a source of sincere congratulation that Prohibition is enforced in Philadelphia on at least one day in seven—inconvertible evidence that, to that extent at least, Prohibition does prohibit.

That there has been a diminution in drunkenness or in the consumption of liquors at all in proportion to the great decrease in the number of saloons, no one will venture to claim. Indeed, as to the diminution in the consumption of liquors, there is an entire absence of any proof. There has been a great increase in the bottling business and the sale of liquors by brewers and dealers to private families, and parties holding licenses are generally doing a greatly increased business, many of them having doubled their sales, and others having increased them many fold.

These are enjoying a monopoly, and there are few of them but would gladly pay an increased license fee rather than have that monopoly infringed. Whatever efforts have been made to have the law repealed, or essentially modified, came not from this favored class, but mostly from those who have been shut out of the business and desire to regain the license of which they have been deprived.

What have been the *net* results it is quite too soon to determine, but it must be apparent that whatever good has so far resulted from the execution of the law is to be attributed to its restraining and prohibitory features as applied by our able, conscientious, and courageous Judges, and that there is no ground whatever for the claim, which some have set up, that these good results have been reached through "High License."

The conclusion seems very natural and easily arrived at, that if the prohibitory features of a license law can be made effective to reduce by more than one-half the number of saloons in the State, prohibition under the license feature is the agency we should now invoke to close the remainder.

THE CHESTNUT TREE.

[*Forest Leaves* for April, a periodical published monthly in Philadelphia for the Pennsylvania Forestry Association contains a fine engraving of a mammoth chestnut tree at Northbrook, Chester county, with an interesting article descriptive of the chestnut, by Prof. J. T. Rothrock.]

In all the world there are, so far as I know, but two well-marked species of chestnut trees. Such, at least, is the conclusion of Bentham and Hooker in their great work on the "Genera of Plants." It is true, however, that in 1854 DeCandolle admits these two, but gives seven other varieties, and names four other species as doubtful. We should be adopting the latest view, and probably the most philosophical one, if we accept *two* as the number of species.

Our native form would then be known as *Castanea vulgaris*, variety, American, among the botanists. The other form we recognize as the Chinquapin, or *Castanea pumila*. We might call it the dwarf chestnut.

Taking our chestnut in its widest sense, the species is found in Central and Southern Europe and in the adjacent parts of Asia, including even China, as well as in North America from Southern Maine, south along the mountains into Alabama, and west to Indiana, Kentucky, and Tennessee. The varying forms which it assumes over this wide area are known as geographical varieties, and are sometimes so unlike as to have been regarded as distinct species. Thus we popularly speak of the Spanish chestnut and the Italian chestnut, but it appears, after all, that they belong to the same species as the one we find on our own hillsides.

No tree then can vary much more in appearance than the common chestnut does. One might also infer that it would have to be so in order that the tree might adapt itself to climates so unlike, and to soil and situations as diverse as those upon which it grows even in this State. Thus it flourishes on our flat, alluvial lands, but is also found as a native high up among our mountains, where, with the rock oak, it makes up the bulk of the forest.

Perhaps no tree responds more fairly to generous treatment than the chestnut. Contrast its smooth, rank, luxurious appearance as growing on fertile soil, with that which it presents among the rocks, where it is careworn, gnarled, and where its form tells us plainly as words could that life has been a struggle with it.

In size, the possibilities of the chestnut tree appear to be vast. Leave out of the question the celebrated tree on the slopes of Mount Etna, which is said to have a diameter of 83 feet, and near which there are others that are more than 35 feet through, the known maximum diameter in this country has exceeded 12 feet. Our illustration is of the specimen at Northbrook, Chester county, Pa., on the property of Mr. Abraham Marshall. At 3 feet above the ground it was 25 feet and 2 inches in girth when measured on Jan. 1st, 1889. Its appearance indicates that it is still in vigorous condition, and the quantity of last year's empty burrs on the ground proved that it is abundantly fruitful. It has been repeatedly struck by lightning, but shows hardly a trace of the scars

received in the unequal contest. Southeastern Pennsylvania may be called a region of large chestnut trees. At Horsham, Mr. Josiah W. Leeds measured a stump which was nine feet across. There are several other individuals in Chester county almost as large as the one we have illustrated, and one in Delaware county which is even larger around. Chestnut trees from five to six feet in diameter are quite common.

With all the range over which the chestnut tree spreads in Pennsylvania, from lowland to highland, it is singular how seldom it grows to a large size on limestone soil. Such at least has been my observation. If I am wrong, I shall be glad to be informed to the contrary. The trees will thrive amid sandstone rocks, or even in sandy soil. This has more than a mere scientific interest, for, if true, it may give a clue to the soil best adapted to chestnut culture.

All in all, we may consider the chestnut as among our most valuable trees. Its general hardiness, its rapid growth, its wide range of usefulness, and the ease and certainty with which one may obtain a second crop make it of first importance, if we consider it from the standpoint of the forester. But it has another value. I recently asked a friend, who had three chestnut trees in his yard, what value they were to him. He replied: "My youngest son gathers and sells on the average, from twelve to fifteen dollars' worth of fruit from them each year, besides what we eat, give away, and those that are carried off." Then, too, as an extraordinary instance of fruit bearing, we may well allude a second time to the tree, vouched for by Mr. Alfred Sharpless of West Chester, as having produced one season (when it was sixty-five years old) forty-eight dollars' worth of fruit, besides what was consumed by the family of the owner. When we remember these facts in connection with what we know of the value placed upon chestnuts as an article of food in southern Europe, it is certainly fair to assume that we will, ere long, come to look at chestnut trees as a source of food and that in estimating the value of the tree we will estimate its fruit bearing capacity. Indeed, we may safely suppose that before many years, here, as in Italy, chestnut trees will be cultivated as we do peach trees, simply for the fruit. This may appear at first sight not at all likely, but time will tell. Nay, more, we shall probably estimate in the near future some varieties of chestnut much more highly than others, because they will bring more in the market than others, according to size and flavor.

Out of 420 species of trees enumerated by Prof. Sargent in his census report for 1880, our chestnut stood well down on the list in weight, ranking as the 356th kind of tree; or, in absolute figures, having a specific gravity of 0.4504. To put its value in another way, it would rank as 247 in fuel value out of 420 species; in elasticity, as 152; in ultimate transverse strength, as 184. These figures come from the volume of Prof. Sargent, to which allusion has already been made. It should always be remembered that the sprouts from chestnut stumps do not last when exposed to the weather or soil, nearly so long as the

first growth timber does, and this should not be lost sight of in comparing the value of the two kinds of timber.

"ARBOR DAY" IN PENNSYLVANIA.

GOVERNOR BEAVER of Pennsylvania has issued a proclamation designating the 26th of Fourth month as Arbor Day. He says:

The brightening branches and swelling buds of our early deciduous trees warn us of the duty and the privilege of repairing the wastes of the present and providing for the wants of the future. The people of the Commonwealth have been in advance of the Executive in the thought of and preparation for our annual Arbor Day. It is pleasant thus to note the interest which has been and is being awakened upon this subject.

By the concurrent resolution of the Legislature approved the 30th day of March, 1887, the Governor is requested to appoint, annually, a day to be designated as Arbor Day in Pennsylvania, and to recommend by proclamation to the people, on the days named, the planting of trees and shrubbery in the public school grounds and along our public highways throughout the State.

This request is most cheerfully complied with, and in accordance therewith, Friday, the 26th day of April, 1889, is hereby designated and set apart as Arbor Day in Pennsylvania.

The planting of trees and shrubbery in our public school grounds and along our highways is earnestly recommended to our people. The subject of tree planting, however, has become so important in many ways that the Executive feels compelled to give wider scope, if possible, to the observance of Arbor Day, than is hereinbefore indicated. Public parks are being provided for in several of our cities and towns, through private munificence and public enterprise. In what way can the individual citizen of these several cities and towns better show his appreciation of and gratitude for these benefactions than by planting a tree, which shall not only manifest his appreciation but at the same time deepen the interest of himself and his family in a work which is so essentially for the public good? What better rallying point for the family in a public park than the tree of their own planting and nurture? What more beautiful tribute to the men who have so nobly provided for the health and happiness of future generations than such a mark of grateful appreciation on the part of the people of the several communities benefited? The places for such tree planting could be designated by the authorities in charge, and the results could not but be in many ways beneficial.

We have for several years been devoting our energies in many parts of the State to beautifying the grounds about our school buildings; let us give special heed in our coming Arbor Day to beautify our highways, both in town and country. Let us become a tree-planting Commonwealth. Let us plant trees which will grow into value and will be useful for the wood supply of the coming generation. The discouragements which have beset those who were interested in this subject heretofore in Pennsylvania

are being gradually removed. The encouragements are slowly multiplying. Whilst we teach the children, and hold pleasant converse in the school room over the beauty and usefulness of tree and shrub, let us give them practical lessons in the actual planting, which shall awaken their desire and determination to do likewise.

Would that our people could be impressed with the importance of this subject! Would that we could realize the great debt of obligation which we owe to the coming generations! We have drawn upon the century which has passed, have denuded our forests, have wasted our precious heritage, and seem to have little realization of the obligation which rests upon us to repair these wastes and to restore this heritage.

It may not be out of place for the Executive in this proclamation to carry the thought of our people beyond the school-grounds and parks and highways, and commend to all who are the owners of lands, which can be re-forested, the importance—yea, the necessity—of turning their attention to forestry as a means of profit to themselves and of incalculable benefit to the community in general.

Let our thoughts turn at once to preparation for the coming Arbor Day. Let trees be provided in advance. Let the citizens of our several communities consult together as to the species of trees suited to each locality likely to grow into what will be useful as well as ornamental. Let preliminary meetings be held to arrange for the details of the observance of Arbor Day, and let our roadsides welcome with smiling verdure the era of better roadways, which, we hope, is dawning in Pennsylvania.

For Friends' Intelligencer and Journal.

A CENTENARIAN IN EASTERN OHIO.

On the 1st of Fourth month, 1889, Ellis N. Johnson, of Mount Union, O. completed his one hundredth year. He was born in Washington Co., Pa., on Fourth month 1st, 1789, and is therefore just thirty days older than the United States Government. He emigrated to Ohio in 1809, when the country was an almost unbroken wilderness, and built a log cabin on the site of his present brick residence, in the village of Mount Union, (which is at the present time the 6th ward of the city of Alliance). He is a descendant of a family of Friends, has been a lifelong advocate of the temperance cause, and was an outspoken champion for the cause of the slave and was actively connected with a station of the "underground railroad," which was located in the vicinity. He enjoyed the acquaintance of Robert Fulton, the inventor of the steamboat, Neal Gillespie, grandfather of James G. Blaine, and some other prominent persons of those days. And has met with General Lafayette, Henry Clay, and Winfield Scott in different places, and has voted at all the Presidential elections since that of Thomas Jefferson. He was married twice, and was the father of fifteen children, ten of them still living, has had thirty-nine grandchildren, and eight great-grandchildren. His present wife was a school teacher, and gave to James G. Blaine his first lessons in orthography, and reading. "Uncle Ellis, (as he is often called), is now rather

feeble physically, yet he is very social in disposition, and loves to talk of the various incidents connected with his former life and its surroundings.

H.

THE MONKS' BIRD ALLEGORY.

THE monkish chronicles of the early ages of Christianity wrapped the truths, which they wished to teach, in quaint allegories to attract their heathen readers. One of these fables may interest Americans. It is as true in significance as it was in the days of the Cæsars.

A flock of birds mysteriously appeared one day in a city out of a clear sky, and sought refuge in all manner of strange hiding places.

One flew into a bare stone cell, where it died of starvation; another into the gaping throat of a wild boar, and was stifled by fat; a third was placed by a princess in a beautiful cage. At first she counted the bird as her chief treasure, and fed and cherished it. Then she began to decorate the cage with gold and jewels, and forgot its inmate, until one day she found it starved and dead.

But another took refuge in the breast of a woman so poor that she had only rags to keep her warm and crusts to eat. The bird was her only happiness.

When the winter night came, a call sounded from the sky for the birds to return. There was but one of them yet living. It flew from the breast of a poor woman who lay frozen to death by the roadside, and heaven opened to take it in.

The allegory needs no interpretation.

As we walk along the street to-day and look into the faces of the passers-by, we can read the story of the bird from heaven which was given to each one of them at birth. In that man's breast it died of cold; in this it was stifled by swinish appetites; that woman's body is a beautiful cage which she so loves to adorn that she altogether forgets its holy tenant.

But there are men and women who meet us every day, whose every word and action are fragments of harmony from the divine dweller in their hearts.—*Youths' Companion.*

THE Hydrographic Office at Washington intends to do what it can to lessen the loss of life and property from hurricanes on the Pacific Ocean by collecting information relating thereto and publishing pilot charts of the North and South Pacific Ocean similar to those now issued for the North Pacific Ocean. As a preliminary to this work it asks for reliable information about hurricanes in the Pacific, particularly that which destroyed so much property at Samoa on March 15th and 16th. Captains of vessels and others who can aid in this work should send their notes to the Hydrographic Office at Washington, to one of the branch offices, or to any United States Consul, for transmission to Washington.

WE cannot go so far

That home is out of sight;

The morn, the evening star,

Will say, Good day! Good night!

The heart that loves will never be alone;

All earth, all heaven it reckons as its own.

MIMICRY IN NATURE.

Go to the seashore and observe the grasshoppers among the beach grass. They fly up at your approach, whizz off a rod or so, and alight. Can you see them? They are colored so nearly like the sands they live upon that detection of one at rest is almost impossible. On yonder grassy bluff, a stone's throw away, you will find none of them, but other kinds equally, or almost equally, lost to sight by their harmony with their surroundings. What chance of life for either if they suddenly changed places? They would be so conspicuous that every passing bird or other insectivorous creature would sight them. Of course, these protective colors have been gained by slow steps. Every grasshopper that found its preferred food among the sands was liable to be eaten. In the long run just those would be eaten which were the most easily seen. One which varied in coloring in never so small a degree, so as to be less easily seen than his brother, would live to perpetuate his kind, and his brother come to an untimely end; the progeny would show the fortunate variation, and be more likely to be spared to transmit in increased volume the probability of the happy coloring. Given, then, a brood of grasshoppers that find their preferred food in sandy spots, and, unless other and more powerful forces act upon them, it must result, from their liability to be eaten by creatures fond of grasshoppers, that in time they will resemble in coloring the sand on which they live; it is impossible that they should not. Any creature not specially protected by nauseousness or habit or special device of some sort must, in the very nature of things, if it is to live at all, have some other protection, and that afforded by color and pattern is by far the most common. The world is made up of eaters and eaten, of devices to catch and devices to avoid being caught.—*Atlantic Monthly*.

CURRANTS ARE SMALL GRAPES.

A FREQUENT error among those interested in cookery is to suppose that the imported articles called currants, used in fruit cakes, mince pies, plum puddings, buns, and the like, are a fruit resembling our own black or red currants dried. In reality these dried fruits which we call currants are just as much raisins as anything that is offered under the specific name, being only a dried grape, although of an exceedingly small variety, each grape no bigger than a common pea, and each bunch but two or three inches long. These little grape bunches are picked and dried in the sun, and are so full of saccharine matter that the exuding sugar crystallizes them into a compact form of sufficient hardness to require considerable strength to open the mass and prepare the fruit for packing, they being then a second time compressed, this time by means of treading with the feet, which process perhaps accounts for a good deal of the dirt and gravel usually to be found packed with them. The grapes grow all through the islands and adjacent regions of the Grecian Archipelago, and being exported originally from Corinth, they were called at first corinths, which word was gradually corrupted

into currants, till the primitive plant and its fruit berry of our own gardens, which might be dried from now till doomsday without developing enough sugar to melt them together as we find the Zante currants elts l. —*Harper's Bazar*.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Not wholly reassured and comforted,
By promises of others in their stead,
Which, though more splendid, may not please him more;

So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—*Longfellow*.

Day by day, day by day,
Guide me Father in thy way;
Let me hear thy spirit say,
I will guide thee, only trust me
Day by day, day by day.

—*M. C. in Unitarian*.

NEWS AND OTHER GLEANINGS.

—The *Congregationalist* (Boston) says: Here is a question, asked by Erasmus three hundred and seventy-one years ago, which we wish the pastor of some church which pays more for the service of its quartette choir than it gives to the poor, would answer, viz.: "To what purpose is that musical din, provided at great expense, while at the same time our brethren and sisters, who are living temples of Christ, are gradually dying of hunger and thirst?"

—We find it stated in an exchange paper that "President Seelye," (of Smith College, we presume) "does not believe in the Darwinian Theory, or Evolution, and gives it and Professor Winchell some hard hits in his recent article in the new edition of Johnson's Natural History."

—Every Paris school is provided with a kitchen and dining-room, and most of the children get their dinner at school. They can get a warm dinner for two cents a dish. If any one cannot pay for it, he has it gratis. In order that the pride of poor children may not be wounded, each gets a check from the director, and all receive the same kind of check, whether paying or not, so that schoolmates have no means of distinguishing. One school of 500 pupils distributed in three months 5,260 portions, of which 4,116 were paid for. The entire cost for the three months was \$73.50, of which \$41.15 was paid, leaving the entire cost of the school for three months but \$32.41.—*Journal of Education*.

—The prairie fires in South Dakota during the past week were fanned by high winds, and caused great destruction. The towns of Volin, Olivet, Pukawana, Leola, Lesterville, and Mount Vernon have been almost completely destroyed by the flames. Many frame buildings were wrecked, and there has been a heavy loss among live stock. Travel was suspended on some of the railroads so great was the force of the wind, and clouds of dust prevented the engineers from seeing the track. It is reported that several persons lost their lives. These fires seem to

have been even more destructive than was at first reported. The atmospheric conditions were also remarkable, if, as reported, the humidity at the time of the great wind-storm was only seven per cent. The average in Dakota is 70 per cent. Such a condition of dryness, if it lasted for any length of time, would convert the grass into stubble, through which the flames would spread as along a train of powder. And this is what seems to have happened, or there would not have been such widespread destruction of live stock, as well as of property.—*Public Ledger*.

—The *Revue Scientifique* states that it has long been known that the stalk of the sugar cane might be used in the production of a paper of the best quality. It is therefore surprising that with the constant decline in the value of sugar, owing to over-production, and the steadily increasing use of paper, it has never occurred to sugar planters to embark in the manufacture of paper as a supplement to sugar producing. The fibres of the cane give an excellent paper, and the necessary mechanical and chemical processes are easily carried out.—*The American*.

—The estimated cost of the projected ship canal between Bordeaux, on the Atlantic, and Narbonne, on the Mediterranean, France, is \$130,000,000. This vast undertaking—comprising, as it does, a length of some 330 miles, to save a voyage around Spain of 700 miles—would have a depth of 27 feet, in order to allow of the passage of heavy ironclads, and would require thirty-eight locks. The plan also contemplates a railway track alongside, so that by means of locomotive towage a speed of seven miles an hour could be maintained by day, and also by night by the aid of electric light.

—An engineer of the Comstock Mines recently came upon an enormous tree of the *Sequoia* species, in the wilds of the Sierras, in Tulare County, California, which he believes to be the largest on the continent. The party had no rule with them, but one of them measured the tree with his rifle, which is four feet long, and found it to be forty-four lengths of the gun in circumference, at a point above the ground as high as he could reach. The top of the tree is broken off, but it is still of immense height.—*Exchange*.

—It is estimated that twenty thousand immigrant girls who seek our shores through the great national gate-way, Castle Garden, are annually lost to purity through the lack of systematic effort to protect and instruct them in their chosen work,—domestic service. The "Sunshine Mission" aims to meet this great need by establishing homes for the training of these girls. It is hoped that the "Sunshine" work of prevention may some time dispel forever the need of "Midnight Missions" of reformation. *Temperance Bulletin*.

—A newspaper paragraph says that the Watkins Glen (N. Y.) property has been sold by Amos J. Michener, of Philadelphia, to Paul C. Grening, of Brooklyn for \$150,000.

—It is anticipated that the votes of members of the Catholic Church in Pennsylvania will be generally against the Prohibitory Amendment. Archbishop Ryan has been quoted on that side, and in an address in Philadelphia on the 8th, a newspaper report says he "concluded with an expression decidedly against the prohibition of the liquor traffic by law and in favor of its restraint through the conscience. External prohibition was not the desirable thing, he said; the hearts and consciences of the people must be reached. The way to get at the conscience was not by creating a fear of a policeman or the law; it was to bring to the mind the knowledge of an omniscient and omnipresent God, and in no other way could the evil as to the whole people be restrained."

—An appeal from the Society of Colored Working Men was brought Saturday evening before the New Century Guild of Working Women. This plea was not for social recognition, but asking for an expression of willingness on the part of white self-supporting women to accept as co-workers, and treat with civility, as clerks, seamstresses, saleswomen, etc., colored women whom they would consider acceptable in all other respects. As only a small proportion of the members are represented at the business meetings, it was not judged fair to commit the Society, but simply to record the standing vote of 28 in favor of such recognition to 7 against.—*Philad'a Ledger*, 8th.

—A Berlin dispatch says: Emperor William has paid daily visits to his mother since her arrival here, and she in turn, has visited the dowager Empress Augusta, the Empress, and the Duke and Duchess of Saxe-Meiningen. The restoration of friendly relations between the members of the Imperial family appears to be perfect.

CURRENT EVENTS.

THE organization of the friends of the proposed Prohibitory Constitutional Amendment in Pennsylvania now has "headquarters" at No. 929 Chestnut Street, Philadelphia, (second story), and the Chairman of the Committee, H. W. Palmer, has issued an earnest address to the people in behalf of the Amendment. In Rhode Island, the Legislature just elected is strongly in favor of the re-submission of the constitutional provisions of that State, and it will no doubt be so ordered. The election in Massachusetts takes place on the 22d of this month. Feeling in that State is divided: among those in favor of the Amendment are Senators Hoar and Dawes, and ex-Governor Long. Among those opposed are Phillips Brooks, T. W. Higginson, and President Eliot, of Harvard.

A STORM of unusual violence, including rain, hail, and snow, with high wind and occasional thunder and lightning, prevailed on the 6th, and to some extent on the 7th, in North Carolina, the Virginias, Maryland, and Southern and Western Pennsylvania. High winds also prevailed along the coast, and five lives were lost by the foundering of a barge in the Delaware Bay. Serious damage was done at Norfolk and Portsmouth, Virginia. The lower portion of Norfolk was flooded and a fire resulting from the slacking of lime on a wharf caused a loss estimated at \$150,000. Many buildings were unroofed by the wind. Marine disasters are reported in Chesapeake Bay.

WORK has been entirely suspended on the Panama Canal, and over 8,000 laborers have been sent to their homes. A Consular investigation shows that there are still over 3,000 persons on the line of the works who are in a destitute condition. Some deaths from starvation have already been reported, and it is feared that many more will occur if prompt measures are not taken by the West Indian Governments to send the people back to their homes. Negroes and women and children are the worst sufferers. Despite the great distress good order prevails.

LEWIS HAYDEN, one of the most prominent colored citizens of Boston, died on the 7th inst., in that city, aged 73 years. He was born a slave in Kentucky, but escaped to Canada when a young man, and in 1848 went to Boston to reside. His residence became a headquarters for anti-slavery workers, and he became noted as a lecturer. He served two terms in the Massachusetts Legislature.

THE American Consul at Ottawa informs the State Department that licenses to fishing vessels will continue to be issued this year by the Canadian Government on the same terms as last year.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 16.

PHILADELPHIA, FOURTH MONTH 20, 1889.

JOURNAL.
Vol. XVII. No. 87.

SOMEWHERE.

SOMEWHERE, await the treasures we have strewn
Which idle hands, and feet have rudely shattered,
And tenderest love shall gather as its own
The pearls thus scattered.

Somewhere, the tears of broken-hearted trust,
Of patient sacrifice, and self-submission,
Shall form the rainbow promise of a just
And full fruition.

Somewhere, the narrow stepping-stones we tread—
The steep, and terrible ascent of duty—
Shall change to velvet terraces o'erspread
With emerald beauty.

Somewhere, the doubtful seed that we have sown,
Shall well disprove a cold, uncertain rootage,
And vindicate the hope we now disown,
By fairest fruitage.

Somewhere, our human efforts of to-day,
The faltering outcome of a pure intention,
Eternity shall hold as brave assay
And true ascension.

Oh, Universal Soul! The finite range
Of earth, and time may dwarf our high endeavor,
Yet life is victory, through the evolving change
Of Thy Forever.

—Augusta Cooper Bristol.

JAMES NAYLER.¹

THE saddest chapter in the annals of the Society of Friends is that containing the story of the strange infatuation and sufferings of James Nayler, and much has been written about this sad case of delusion. Thomas Carlyle, in his work on Oliver Cromwell, has devoted several pages, in a half-serious, half-comic strain, to the misfortunes which marked the life of this misguided man. "To reconcile in some degree, the discrepancy between the declarations of Cromwell in behalf of freedom of conscience, and that mean and cruel persecution which the Quakers suffered under the Protectorate, the generally harmless fanaticism of a few individuals bearing that name is gravely urged." (J. G. Whittier.)

On the other hand, Charles Lamb, whose gentle spirit had a feeling in common with the quiet ways of the Friends, writes: "If you are not acquainted with it, I would recommend to you above all church narratives, to read Sewell's History of the Quakers. It is in folio, and is the abstract of the Journals of

¹Read at the Conference, after meeting, at 15th and Race Sts., Philadelphia, Fourth month 7, 1889, by Annie Cooper.

Fox and the primitive Friends. It is far more edifying and affecting than anything you will read of Wesley and his colleagues. Here is nothing to stagger you, nothing to make you mistrust, no suspicion of alloy, no drop nor drop of the worldly or ambitious spirit. You will here read the true story of that much injured, ridiculed man (who perhaps has been a by-word in your mouth),—James Nayler; what dreadful sufferings, with what patience he endured, even to the boring through his tongue with hot irons without a murmur; and with what strength of mind, when the delusion he had fallen into, which they stigmatized for blasphemy, had given way to clearer thoughts, he could renounce his error, in a strain of the beautifullest humility, yet keep his first grounds, and be a Quaker still!"

James Nayler was born in the parish of Ardesley, Yorkshire, in 1616, and received from his father, a man of reputation and ample means, a good education. At the time of his marriage, he settled on a farm in Wakefield, grounds afterwards made classic by Goldsmith's inimitable story, "The Vicar of Wakefield." The quiet, rural life here was soon disturbed by the din of war, for the long struggle of the people of England with their king, Charles the First, for their civic rights had at last culminated in a resort to arms. At the summons of Lord Fairfax and the Parliament, James Nayler joined a troop of cavalry, composed of sturdy Independents, and like many others who afterwards became eminent Friends, he won distinction as a soldier. By promotion he became quarter-master under General Lambert, and served with him in his campaign in Scotland.

Having become disabled by ill-health, after eight or nine years' service in the army, he resigned his commission and returned to his home, where his time was spent in active life on his farm and in attendance at the conventicles of the Independents. Sometime later he met George Fox, who had just been liberated from an imprisonment in Derby jail, and was then traveling in the north of England. The interview led to the conviction of James Nayler, and soon after he joined the Society of Friends, becoming a minister of powerful and persuasive eloquence.

"In the spring of the next year he was in his field following his plough, and meditating, as he was wont, on the great questions of life and duty, when he seemed to hear a voice bidding him go out from his kindred and his father's house, with an assurance that the Lord would be with him while laboring in his service. Deeply impressed, he left his employment, and returning to his house, made immediate

preparation for a journey. But hesitation and doubt followed; he became sick from anxiety of mind, and his recovery for a time was exceedingly doubtful. On his restoration to bodily health, he obeyed what he regarded as a clear intimation of duty, and went forth a Preacher of the doctrines he had embraced. The Independent minister of the society to which he had formerly belonged sent after him the story that he was the victim of sorcery; that George Fox had a bottle, out of which he made people drink; and that the draught had the power to change a Presbyterian or Independent into a Quaker at once; that in short the Arch Quaker, Fox, was a wizard, and could be seen at the same moment of time riding on a black horse, in two places widely separated! He had scarcely commenced his exhortation, before the mob, excited by such stories, assailed him. In the early summer of the year we hear of him in Appleby jail. On his release he fell in with George Fox. At Walney island, he was furiously assaulted, and beaten by clubs and stones, the poor priest-led fishermen being fully persuaded they were dealing with a wizard." (Whittier.)

A letter dated 30th of 8th month, 1652, shows his spirit: "Dear friends: Dwell in patience and wait upon the Lord, who will do his own work. Look not at man who is in his work, nor at any man opposing it; but rest in the will of the Lord, that so ye may be furnished with patience, both to do and to suffer what ye shall be called unto, that your end in all things may be his praise. Meet often together; take heed of what exalteth itself above its brother; but keep low, and serve one another in love."

Going to London in 1654, a feeling of uncertainty came over his mind, but he entered with great zeal into the work of the ministry, and his influence was soon recognized among the Friends of the city. Admiring and sympathising friends gathered around him, and such was the power of his ministry that profane and drunken cavaliers and intolerant bigots were moved and converted to the principles he preached. Weak and infatuated women, carried away by his eloquence, addressed him in terms of adoration, calling him "the Everlasting Son of Righteousness, The Prince of Peace, the only begotten Son of God." Yielding to this adulation, the mind of James Nayler lost its balance and his intellect became clouded.

To quote again from J. G. Whittier: "Weak in body, worn with sickness, fasting, stripes, and prison penance, and naturally credulous and imaginative, is it strange that in some measure he yielded to this miserable delusion? Let those who would harshly judge him or ascribe his fall to the peculiar doctrines of his sect, think of Luther, engaged in personal combat with the Devil, or conversing with him on points of theology in his bed-chamber, or of Bunyan at actual fisticuffs with the adversary; or of Fleetwood and Vane and Harrison millenium mad, and making preparations for the earthly reign of King Jesus. It was an age of intense religious excitement. Fanaticism had become epidemic. Cromwell swayed his Parliaments by 'revelations,' and Scripture phrases in the painted chamber; stout generals and

sea-captains exterminated the Irish, and swept Dutch navies from the ocean with old Jewish war-cries, and hymns of Deborah and Miriam; county justices charged juries in Hebraisms, and cited the laws of Palestine oftener than those of England. Poor Nayler found himself in the very midst of this seething and confused moral maelstrom. He struggled against it for a time, but human nature was weak; he became, to use his own words, 'bewildered and darkened,' and the floods went over him."

Edward Burrough and Frances Howgill, at that time the most weighty and gifted ministers in London, were constrained to extend tender admonitions and to rebuke the conduct of James Nayler and his friends, before they left London to go to Exeter. In the latter city their extravagant language brought them under censure, and James Nayler was arrested by the authorities and thrown into jail. Some of his most infatuated followers gathered around the prison declaring that "Christ was in prison," and when they were admitted to his presence, they knelt and kissed his feet, saying, "Thy name shall no more be called James Nayler, but Jesus."

Here is the graphic account Carlyle gives of his entrance into Bristol, the next place we find him: "In the month of October, 1655, there was seen a strange sight at Bristol in the West. A procession of eight persons; one a man on horseback, riding single; the others, men and women, partly riding double, partly on foot, in the muddest highway, in the wettest weather; singing, all but the single rider, at whose bridle splash and walk two women: 'Hosannah! Holy, holy! Lord God of Sabaoth!' and other things 'in a buzzing tone,' which the impartial hearer could not make out. The single rider is a raw-boned male figure, with lank hair reaching below his cheeks, hat drawn close over his brows, nose rising slightly in the middle, of abstruse down look, and large dangerous jaws, strictly closed; he sings not; sits there covered, and is sung to by the others bare. Amid pouring deluges and mud knee-deep, so that the rain ran in at their necks, and they vented it at their hose and breeches; a spectacle to the West of England and Posterity! Singing as above; answering no questions except in song. From Bedminster to Ratcliffe Gate, along the streets to the High Cross of Bristol; at the High Cross they are laid hold of by the authorities;—turn out to be James Nayler and company."

This strange proceeding, of course, led to the arrest of the company, and Nayler was sent to London. Instead of giving him the benefit of a trial by a jury with all the safe-guards of the law, Parliament undertook to examine his case and pass judgment. Carlyle, in writing of this Parliament says: "To posterity they sit as the James Nayler Parliament. Four hundred gentlemen of England, and, I think, a sprinkling of Lords among them, assembled from all the counties and boroughs of the Three Nations to sit in solemn debate on this terrific phenomenon; a mad Quaker, fancying or seeming to fancy himself, what is not uncommon since, a new incarnation of Christ." After a long and wearisome trial, which lasted for two months, the following sentence

was passed: "That James Nayler be set in the pillory, with his head in the pillory, in the Palace Yard, Westminster, during the space of two hours on Thursday next; and be whipped by the hangman through the streets from Westminster to the Old Exchange, and there likewise be set in the pillory, with his head in the pillory for the space of two hours, between eleven and one, on Saturday next, in each place wearing a paper containing a description of his crimes; and that at the Old Exchange his tongue be bored through with a hot iron, and that he there be stigmatized in the forehead with the letter B; and that he be afterwards sent to Bristol to be conveyed into and through the said city on horseback with his face backward, and there also, publicly whipped the next market day after he came there; that from there he be committed to prison in Bridewell, London, and there he restrained from the society of all people, and there to labor hard until he shall be released by Parliament; and during that time, he be debarred the use of pen, ink, and paper, and have no relief except what he earns by his daily labor."

This most inhuman punishment was inflicted on the letter, notwithstanding numerous petitions were addressed to Parliament, praying for a mitigation of the sentence, and thousands of sympathizing citizens gathered around the place of torture, many earnestly protesting against the extreme cruelty of the sentence. Robert Rich, an honorable and influential citizen, followed him up to the pillory and held him by the hand while the poor victim was undergoing the agony of having his tongue pierced and his forehead branded. There is reason to believe Cromwell would have been disposed to clemency and have had some charity for one of his old and well-tried soldiers, but the clergy interposed and, in the "name of God and his Church," demanded the execution of the sentence. Strange to say, none of his companions were punished. To account for this, it has been conjectured that Parliament aimed to crush out the rising Society of Friends, among whom Nayler, when in his right mind, had been so effective a minister.

At the expiration of his term of imprisonment, he was released by order of Parliament. "In the solitude of his cell, the angel of patience had been with him. Through the cloud which had so long rested over him, the clear light of truth shone in upon his spirit; the weltering chaos of a disordered intellect settled into the calm peace of a reconciliation with God and man. His first act on leaving the prison was to visit Bristol, the scene of his melancholy fall. There he publicly confessed his errors, in the eloquent earnestness of a contrite spirit, humbled in view of the past, yet full of thanksgiving and praise for the boon of forgiveness. A writer who was present says the assembly was tendered and broken into tears; there were few dry eyes, and many were bowed in tears." (Whittier.)

"In the latter part of the Eighth month, 1660, he left London to visit his wife and children in Wakefield. As he journeyed on, the sense of a solemn change about to take place, seemed with him; the shadow of the eternal world fell over him. As he

passed through Huntingdon, a friend who saw him describes him as 'in an awful weighty frame of mind, as if he had been redeemed from earth, and a stranger on it, seeking a better home and inheritance.' A few miles beyond the town, he was found, in the dusk of the evening, very ill, and was taken to the house of a friend living not far distant. He died shortly after, expressing his gratitude for the kindness of his attendants, and invoking blessings upon them. About two hours before his death, he spoke to the friend at his bedside these remarkable words, solemn as eternity, and beautiful as the love which fills it:

"There is a spirit which I feel which delights to do no evil, nor to avenge any wrong; but delights to endure all things, in hope to enjoy its end; its hope is to outlive all wrath and contention, to weary out all exultation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations, as it bears no evil in itself, so it conceives none in thought to any other: if it be betrayed, it bears it, for its ground and spring is the mercy and forgiveness of God. Its crown is meekness; its life is everlasting love unfeigned; it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone can it rejoice, though none else regard it, nor can own its life. It is conceived in sorrow, and brought forth with none to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through suffering, for with the world's joy it is murdered. I found it alone being forsaken, I have fellowship with those who live in dens and desolate places of the earth, who through death obtained resurrection and eternal Holy Life."

Thus died James Nayler, about forty-four years old. His mortal remains were buried in Thomas Parnell's burying-ground at King's Rippon, a green nook of rural England.

From Young Friends' Review.

ESTABLISHMENT OF MEETINGS IN CANADA.¹

TENTH month, 4th, 1815, Friends at Norwich requested to have a meeting for worship and a preparative meeting, which being forwarded to the half-yearly meeting received their approval. The meeting was established in Second month, 1816, to be called Norwich Preparative Meeting, and to be held the last Fourth-day in each month; the meeting for worship to be held the First and Fourth-days of each week.

First month 3rd, 1816, a Committee was appointed "to take into consideration, and prepare, some plan respecting schools," and Eighth month 7th, 1816, they presented the following report:

"The Committee submit for the consideration of the monthly meeting the appointment of a Committee in each branch of our monthly meeting to open a subscription (headed with the introductory part of this report), to raise by liberal and voluntary contributions, a sum sufficient to build a school-house near

¹Continuation of article reprinted in issue of Third Month 30, 1889.

our meeting-house, where master and scholars may diligently attend meetings without much inconvenience to the prosecution of their studies." Which the meeting after due deliberation thereon united with.

Second month 7th, 1816, a Committee previously appointed by the Half Yearly Meeting, in compliance with a request made by Pelham Monthly Meeting, for a different arrangement of the Half-Yearly Meeting, report: "That having visited that meeting and its branches, it is their united judgment that the time has not fully come for any alteration."

Eleventh month 6th, 1816, Friends at Ancaster requested to be indulged with a meeting for worship, which was granted, under care of a Committee, said meeting to be held on the First day of the week, at the eleventh hour, at the house of Levi Wilson.

First month 1st, 1817, a Committee appointed by Pelham Monthly Meeting to inspect the plan of a meeting-house at Norwich, reported, "that they had limited the size to 36 feet by 50, and estimated the cost at one thousand dollars," which the meeting uniting with, was directed to the half-yearly meeting.

Eighth month 6th, 1817, Friends in the south part of Norwich, were granted an indulged meeting, to be held in a school house on the First- and Fifth-days of the week, at the eleventh hour, under the care of a Committee; and in Seventh month 1st, 1818, they were granted the privilege of purchasing five acres of land for the purpose of building a meeting-house upon, and also for a burying-ground, to be called Pine Street Meeting.

On the 7th of First month, 1819, Committees appointed by Pelham and Eden Monthly Meetings, to consider the propriety of being set apart, to constitute a quarterly meeting, conferred together, and produced the following report: "That after a time of weighty deliberation, and having the unity of a number of men and women Friends, not of the Committee, concluded to propose to their respective meetings, to request for a quarterly meeting to be held alternately at Pelham and Hamburg, (formerly called Willink,) and called Pelham Quarterly Meeting, with desires that the half-yearly and quarterly meetings may sympathize with us in our present difficult situation, and see it right to concur with us in forwarding our request." As we find no farther mention made of the foregoing request after being forwarded to the half-yearly meeting, we conclude that it did not receive their approval.

From the minutes of Canada Half-Yearly Meeting, held the 3rd and 4th of Second month, 1810, we find the report of a Committee, previously appointed to visit Norwich Preparative Meeting, on account of their request for a monthly meeting: "That they had met with Friends of the several branches of that meeting, and were united in a belief that it may be right to allow a monthly meeting at that place, to be held the second Fourth-day in each month, and to be called Norwich monthly meeting, to be opened in Third month next, which after a season of weighty deliberation was united with," and a Committee appointed to attend the opening of said meet-

ing. In Fifth month 2nd, 1821, Pelham Monthly Meeting taking into consideration the subject of a quarterly meeting, concluded to propose to the monthly meetings of Norwich and Hartland, to appoint Committees to meet with us and endeavor to form some plan to have a quarterly meeting that may be beneficial to each of the monthly meetings.

In Eleventh month the Committees reported that they were united in proposing that a quarterly meeting be held circular, four times in the year, at the four monthly meetings constituting the half-yearly meeting. In Eighth month 4th, 1830, Friends of Pelham Monthly Meeting agreed to apprise the half-yearly meeting that they were united in joining Farmington Quarterly Meeting, unless some new arrangement should take place that might tend to relieve them of the burden that had long aggrieved them, and requested the sympathy of the half-yearly meeting in their present tried situation, and granted the privilege of the half-yearly meeting being held half of the time at Pelham.

Tenth month 6th, 1830, a Committee from Norwich visited Pelham with a minute from that meeting, expressing a desire to be united with them in establishing a quarterly meeting. A Committee was appointed to confer with them and also with the Committee from the half-yearly meeting on the subject.

The meeting was eventually established Twelfth month 20th, 1833, and called Pelham Half-Yearly Meeting to be held alternately at Pelham and Yarmouth.

For Friends' Intelligencer and Journal.

THE CHARACTER OF JOB.

SOME time ago the characters of Samson and Elijah were brought out in this paper, and as I read the last, I was touched with the higher and more practical characteristics of Job with his continued fidelity to God. I feel my pen inadequate to give the full interpretation. Yet a word to the wise is sufficient to at least open a glimpse of the great lesson for us to learn.

In this narration the first truth that strikes the reader is, that "he was a perfect and upright man, one that feared God and eschewed evil." The query arises: Why then should he be made an example of in the manner he is said to be? We can each draw our own inference, but the lasting truth that impresses us is, that after the great affliction, with the loss of all that the natural man holds dear, he bowed himself to the ground and exclaimed, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" Next we learn he was stricken with sores of intense pain, the wife of his bosom questioned his integrity, saying, "curse God and die," but he turned and said unto her, "Thou speakest as one of the foolish women speaketh." While he mourned the day of his birth and the anguish of his life, with his friends to counsel him in his humility and his complaints, yet he never murmured as to the injustice of God, always endeavoring to get a lesson for the present. Thus we see that humility and integrity were constant companions of his soul.

When we read the exclamation that he made, under the suffering that he endured, we stand amazed, unless we too have bowed low before Job's God and been lifted up in purity of purpose as he was. Listen to the drops of faith that distilled in his soul, "With the ancient is wisdom and in length of days is understanding." He saw nothing but justice, and abhorred himself as of little moment whether he lived or died. When his three friends, first counseled, then exhorted, and at last reproved him, he neither justified himself nor acknowledged that he willfully neglected the counsel of the Lord, "for he is not a man as I am, that I should answer *Him* and we should come together in judgment." Patience has ever been the prominent characteristic of Job, for as we read carefully the account of his afflictions, the circumstance is recorded of the strong argument presented by Eliphaz, Zophar and Bildad, and Job meets them with this positive language, "But I know that my Redeemer liveth." Again he comes forth to answer his reasoners, saying, "There is a knowledge of natural things, but wisdom is an excellent gift of God;" and after enumerating the many geological formations and the great marvelous power that called them into existence he put another strong query, "But where is *Wisdom* to be found? and where is the place of understanding?" continuing by referring them to the richness and beauty of the precious stones of the natural world, forcing them upon the natural understanding, that perchance a spiritual truth might be established; then closes with these words, "Behold the fear of the Lord, that is wisdom and to depart from evil is understanding." Indeed it would take a more lengthy article than I can write, with an abler pen than mine, to give the full truth connected with the life of this humble, patient man.

Suffice it to say that through all, "Job sinned not, nor charged God foolishly," but like many others he learned much in his suffering and in the closing of the account he says: "I have heard of thee by the hearing of the ear, but now mine eye seeth Thee." I recognize a lesson of instruction in every Biblical character that is represented as sent or called of God, and we notice that each one as we progress through the history, while they have a different, yet a stronger type, the depth of the true life becomes clearer as we advance, the perfection of humanity comes in the closing individual affliction brought out by John when on the isle of Patmos. But when we consider the length of time since the early lessons were written, and the present condition of the world we wonder at the comparatively slow advance; yet we admit there has been a great work performed, and still a great one to be done but the greatest of all is for ourselves and in ourselves.

MARY G. SMITH.

Hoopston, Ill.

THE truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still; and truth in a dungeon is a truth still: and a lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory.—*Selected.*

From the Sunday School Times, Philadelphia.

HEART-PEACE BEFORE MINISTRY.

PEACE in the heart is one of the conditions of good spiritual work. Indeed, this qualification is unnecessary, for the same is true of all kinds of work. We cannot do our best in anything if we are fretted and anxious. A feverish heart makes an inflamed brain, a clouded eye, and an unsteady hand. The people who really accomplish the most and achieve the best results are those of calm, self-controlled spirit. Those who are nervous and excited may be always busy, and always under pressure of haste; but in the end they do far less work than if they wrought calmly and steadily, and were never in a hurry. Nervous haste is always hindering haste; it does faulty work, and does but little of it in the end. Really rapid workers are always deliberate in their movements, never appearing to be in any hurry whatever; and yet they pass swiftly from task to task, doing each one well because they are calm and unflustered, and, with their wits about them, work with clear eye, steady nerve, and skillful hand. The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives; one duty never crowds another out, nor even compels hurried and therefore imperfect doing. The calm spirit works methodically, doing one thing at a time, and doing it well, and therefore works swiftly, though never appearing to be in haste. "Unhasting yet un-resting" is the motto of quick and abundant achievement. Haste spoils work, and yet dare not pause, for duty presses.

"Haste not! let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not; years can ne'er atone
For one reckless action done.

"Rest not! life is sweeping by,
Do and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have passed away."

It is especially true in spiritual work that we must know the secret of peace before we can minister either swiftly or effectively to others in our Master's name. Feverishness of spirit makes the hand unskillful in delicate duty. A troubled heart cannot give comfort to other troubled hearts; it must first become calm and quiet. It is often said that one who has suffered is prepared to help others in suffering; but this is true only when one has suffered victoriously, and has passed up out of the deep, dark valley of pains and tears to the radiant mountain-tops of peace. An uncomfited mourner cannot be a messenger of consolation to another in grief. One whose heart is still vexed and uncalmed cannot be a physician to hearts with bleeding wounds. We must first have been comforted of God ourselves before we can comfort others in their tribulations.

The same is true of all spiritual ministry. We need a steady hand to touch the work of Christ's

kingdom. One of our Lord's earliest miracles furnishes an illustration of this truth. Jesus was called to heal a woman who lay sick of a great fever. One of the Gospels describes the cure in these striking words: "He touched her hand, and the fever left her; and she arose, and ministered unto them." We readily understand this record, as it refers to the physical cure that was wrought by our Lord. We know, of course, that the woman could not minister to others while the fever was on her. When sore sickness comes, the busiest, fullest hands must drop their tasks. No matter how important the work may be, how essential it may appear, it must be laid down when painful illness seizes us. We must be healed of our fever before we can minister.

But there are other fevers besides those which burn in men's bodies. There are heart fevers which may rage within us, even when our bodies are in perfect health. We find people with feverish spirits, —unhappy, discontented, fretted, worried, perhaps insubmissive and rebellious. Or they may be in a fever of fear or dread. These inward fevers are worse evils than mere bodily illness. It is better in sickness to have our heart's fever depart, even though we must longer keep our pain, than to recover our physical health, while we keep our fretfulness and impatience uncured.

We cannot minister while heart-fever of any kind is on us. We may still go on with our work, but we cannot do it well; and there will be little blessing in it. Discontent hinders any life's usefulness. Jesus loved Martha, and accepted her service because he knew she loved him; but he told her that her feverishness was not beautiful, and that it detracted from the worth and the full acceptableness of the good work she did; and he pointed her to Mary's quiet peace as a better way of living and serving. Anxiety of any kind unfits us in some degree for work. It is only when Christ comes and lays his cool hand upon our heart, and cures its fever, that we are ready for ministering in his name in the most efficient way. . . .

The lesson is for us all. We are in no condition for good work of any kind when we are fretted and anxious in mind. It is only when the peace of God is in our heart that we are ready for true and really helpful ministry. A feverish heart makes a worried face, and a worried face casts a shadow. A troubled spirit mars the temper and disposition. It unfits one for being a comforter of others, for giving cheer and inspiration, for touching other lives with good and helpful impulses. Peace must come before ministry. We need to have our fever cured before we go out to our work. Hence we should begin each new day at the Master's feet, and get his cooling, quieting touch upon our hot hand. Then, and not till then, shall we be ready for good service in his name.

THE morality of Jesus was not in unison with the temper or the feelings of his age. It was universal morality, adapted for the whole human race and for every period of civilization. It was morality grounded on broad and simple principles, which had hitherto never been laid down as the basis of human action.—*Milman's History of Christianity.*

SCRIPTURE LESSON, No. 16.

FOURTH MONTH 28, 1889.

DESTRUCTION OF THE TEMPLE.

GOLDEN TEXT.—"One greater than the temple is here."

—Mark 12: 6.

READ Mark 13: 1-13.

AFTER the conversation between Jesus and the scribes, which was the subject of our last lesson, Jesus directed his discourse to the people who stood around him, warning them against the hypocrisies and false teachings of the priests, pronouncing against them the judgments that would surely follow their falsehood and oppression. He then left the Temple, never to enter it again except as a prisoner in the hands of his cruel enemies. As he with his disciples passed out, the beauty of the building and the massive stones of which it was erected, were the subject of remark. This opened the way for further discourse. "*What Manner of Stones.*" The Temple was built first by Solomon, about a thousand years before. When the king of Babylon captured Jerusalem it was destroyed. (II. Chron. 36: 6, 7, 19.) When the Jews were permitted to return to their native land, Zerubbabel, who was a prince of Judah and their leader, set about rebuilding the temple. This was nearly 600 years before the time of Jesus; it was called the second temple, and was inferior to the original structure. It also was destroyed by an invading army. About sixteen years before the birth of Jesus, Herod the Great began repairing it, and after 18,000 men had worked upon it nine years, it was restored with great magnificence. It was this temple that the Galilean disciples of Jesus admired so greatly. The word *Temple* was given not merely to the central edifice, but to all the numerous courts and chambers that crowned Mount Moriah and were enclosed with walls. The Temple was used by Jesus, and afterward by the Apostles, as a figure of the human body, and with great force. As the central building of the Temple was the holy of holies, where only the high priest was allowed to enter, and within its walls the Shekinah or visible presence of Jehovah was believed to meet and communicate with him; so within the human being a divine principle has its dwelling-place, and with this the Heavenly Father meets and holds his spiritual communication. (1. Cor. 3: 16.) The Temple was destroyed, as predicted by Jesus, in the year 70 of the Christian era. A Mohammedan mosque now occupies the top of Mt. Moriah.

Take heed. In this warning Jesus tried to prepare his disciples for the persecution that was coming upon the little company of believers that had gathered around him. They were to be watchful but not anxious, nor were they to expose themselves needlessly to danger, and when brought before kings and rulers, they were not to prepare learned discourses to vindicate their cause, but to rely upon the Holy Spirit, which would give them fitting words at the time of need. "*Ye shall be hated.*" They were not to be discouraged because of the ill feeling manifested towards them. They could not expect that the old customs and usages of the world in regard to religion would be abandoned at once. Only those who had found there was need of a more spiritual understand-

ing of the will of God, could have the courage to break away from the old forms, and they were assured that whatever befell them in this life, if they were strong and steadfast to the end, salvation in the future life would be theirs.

Take heed that no man lead you astray, etc. In this saying of Jesus we see the importance of being true to our convictions of truth and duty as they are manifested to us, being careful to search all things and hold to the truth, or being led, as George Fox advised, by the Inner Light.

"That these things must needs come to pass," seems to be prophetic of the sufferings and trials that those must endure who are true to their highest ideal of right and firm in adherence to duty.

Since his creation, man has always worshipped what he considered some power higher than himself. With the Jews this was embodied in their idea of the I Am, Jehovah, God, King of kings, etc. To the manifestation which they conceived to dwell in the Ark of the Covenant, and afterwards in the Holy of Holies of their Temple, they gave elaborate forms of worship. Our lesson teaches us that Jesus, in foretelling the destruction of the Temple was also preparing men for that truth, that God is a spirit, to be worshipped in spirit and in truth. And as Paul said to the Corinthians, "Know ye not that ye are a Temple of God, and that the Spirit of God dwelleth in you?"—that *we* are the temples, not the buildings that man in his pride or reverence builds in which to worship. Therefore how important it is that we should keep these temples (our bodies) pure and clean, so that they may be worthy of the living God, and that we should say with the Psalmist, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my Redeemer."

EXPLANATORY NOTES FOR LESSON 15.

Among the ancient Jews the scribe was the copyist, as well as the expounder of the law. In the Mohammedan order the Mollah holds the same place. In his punctiliousness of dress and his pursuits and deportment he is said to be a fair type of the scribe in the days of Jesus. Of the Mollah, one who has traveled in the East, writes:

"We may see him sitting in his little office, at the corner of the bazaar, with its front open to the street. He is recognized at once, on his little carpet, by his magnificent and spotless turban. The holy book [the Koran] lies open at his side, while with his reed pen he transcribes on the morsel of parchment, laid on the palm of his left hand, the favorite text which has been chosen by the customer who sits or stands close by, holding by the hand the little boy for whom the amulet is being prepared with the neatest calligraphy. Of course the Mollah has been consulted in the choice of a text, which may be a command, a blessing, or a prayer. So sat the Scribe at the corner of the street. The phylactery is still used by the Jews, and the little box which contains it is bound during prayers on the forehead and the wrist, in obedience to the literal interpretation of Deuteronomy 6 : 8

So, too, the next verse is literally obeyed by the modern Jews: 'Thou shalt write them upon the posts of thy house, and on thy gates.' One can always recognize a Jewish house by the little glass phial which is let into the right-hand door-post, and carefully plastered over, but just revealing a very small part of the phial with the parchment strip rolled up within it.

"The scribe of our lesson of the 21st perhaps was desirous of employing for the phylacteries which he wrote some passages which should contain the chiefest of God's commands, and, with that object in view, asked Jesus the question; for we cannot believe, from his reply and subsequent remark, that this scribe was other than honest and sincere, or that there was anything captious in his inquiry. The scribes at this time were divided into two sections: one the party of Shammai, the ultra-ritualistic and Pharisaic party; the others the followers of Hillel, whose leader during all this period was Gamaliel, more moderate and tolerant than the others, holding a less formal interpretation of the law, and advocates of toleration. They appear to have absented themselves from the sanhedrim which condemned Jesus, and as we know, Gamaliel afterwards had the courage openly to plead for toleration."

COMMUNICATIONS.

VINDICATING THE TRUTH OF HISTORY.

Editors INTELLIGENCER AND JOURNAL :

It was a tremendous expression of public opinion in regard to the dangerous precedent of ignoring or suppressing History, when eighteen thousand women of Boston turned out on one of the stormiest of days to register their votes against it. I am inspired by somewhat of the same feeling that animated them, to say a word in relation to a notice I read in the *INTELLIGENCER AND JOURNAL* of a book lately published called (I believe) "Old Westtown." It seemed strange,—among a list of teachers of more or less distinction, to see no mention of Benjamin Halliwell, who spent there some of the best years and the best energies of his life. He is said to have been the first teacher to introduce scientific lectures into schools, (of course, they had been given in colleges), which I understand he did successfully there, and to the end of his life his heart warmed up and his countenance would glow as he spoke of dear old Westtown. He sent his children there to be educated, a son and a daughter, and after a lapse of fifty years, on taking one of his grandchildren to the school, I found that he was still held in pleasant and grateful remembrance. I cannot bring my mind to the belief that a theological difference of opinion could lead to the suppression of the name of one—merely as a teacher—whose life was indeed a fulfillment of the grand utterance of the immortal Lincoln: "With charity towards all, with malice towards none."

C. H. M.

Sandy Spring, Maryland.

"THOUGH it is not incumbent upon thee to complete the work, thou must not therefore cease from pursuing it. If the work is great, great will be thy reward, and thy Master is faithful in His payments."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, FOURTH MONTH 20, 1889.

SIMPLICITY IS TRUTH.

THERE is hardly one,—perhaps it would be safe to say there is none,—among the authorities whom we respect in literature and criticism who does not testify in behalf of simplicity. The garish has its votaries, but not its reputable advocates. In art, it is the simple which is the true and the beautiful: ornamentation is dangerous, and extravagance in color or design is fatal.

If, then, we were to place the simplicity which Friends have endeavored to maintain only upon æsthetic, and not at all upon ethical grounds, it would be fully justified. It may safely appeal to the universal testimony of the masters of art, in all ages, for the evidence that there is nothing permanently attractive in departures from simple and pure lines of expression, whether it be in language, in writing, in manner, in dress, or in the accessories of civilized and cultivated life.

The formula of the Friends, as commonly expressed, calls for "plainness of speech, behavior, and apparel." This is to be interpreted according to its spirit, and its common sense. It does not demand what is harsh, ugly, or insufficient. It calls for a comparative simplicity,—a plainness as contrasted with what is exaggerated, a chastening of what otherwise might be excessive. The plainness which is simplicity forbids show for show's sake: it does not forbid the expression in any form of what is refined and refining, charming to the appreciation of a true taste. It forbids what is vain, what is meretricious, what is extravagant, what is overloaded, and overdone.

There is evidence in this, as we conceive, of the relation which this one,—like so many others,—of the principles of Quaker action bears to the truths that are fundamental. It is fresh evidence that those principles did not spring from narrowness, but from actual breadth,—not from ignorance but from sound perception and knowledge. That the plainness which proceeds to austerity is not much maintained amongst us need not be cited on either side: individual tastes and feelings have their rights of expression, within the general rule. Neither the spirit of love nor the sense of the beautiful countenances the idea that every one shall express his simplicity

in exactly the same manner, or to precisely the same extent. Those of us who prefer the old-fashioned forms in dress and address, made honorable as it seems to us by the usage of our fathers and mothers, may present for ourselves our idea of the Plainness which our profession calls for, and it need neither be a reproach nor a special honor to us, any more than a different form of Simplicity in others is a discredit or a ground of praise. There must be room for individuality, for the play of character, for the representation of what each spirit demands as its expression of the simple beauties of life.

We suggest these considerations to young men and young women, especially those who may have thought the plainness of Quakerism repulsive or unreasonable. It is not the former; it is founded, as we have just said, on the soundest æsthetic principles. Nor is it the latter: the reasons for it, drawn from the truest and broadest philanthropy, are conclusive. Whether we repair to the authorities in literature and art, upon one hand, or to the teachers and laborers in behalf of mankind, upon the other, we shall find that the Simple is the True, and the Extravagant and Excessive is the False and Vulgar.

New names are being added to our subscription list, each week,—not so many of course, as we should like, but still more than enough to overcome the drain of losses by the death of old subscribers, so that there is a small nett growth of the list. We venture to think that this is evidence of the interest taken in the paper, and an indication that it has a value for the younger class of Friends and Friendly people. It is our endeavor to present reading matter which has interest and usefulness in the present day, and which is connected in principle with what has gone before. The old principles are true and vital: the work of to-day is to apply them to to-day's conditions.

THE INTELLIGENCER AND JOURNAL is being used in an increased degree for advertisements by persons wanting situations or help. We commend these to the attention of our readers, and think that aside from any consideration of the desirability of the business for the newspaper itself, they are a convenience also to its readers. The circulation of the paper was never more extended than now, and we believe that it is looked at carefully from cover to cover by most of those who receive it.

NATURE seems to exist for the excellent. The world is upheld by the veracity of good men; they make the earth wholesome. We call our children and our lands by their names; their works and effigies are in our houses.—*Emerson.*

MARRIAGES.

WILSON—MENDENHALL.—At the residence of the bride's mother, Lombard, Cecil county, Md., Fourth-day, Third month 20th, 1889, under the care of Nottingham Monthly Meeting, Mary, daughter of the late Edwin and Emma H. Mendenhall, to Samuel D., son of Wm. and Mary F. Wilson, of Sylmar, Cecil county, Md.

DEATHS.

FELL.—In Newnan, Georgia, Fourth month 3d, 1889, Mary Amanda Fell, wife of Thomas E. Fell, a son of Lewis Fell, of Wilmington, Del.

HUEY.—In Philadelphia, Fourth month 6th., 1889, J. Thomas Huey, youngest son of the late James and Rachel M. Huey.

JANNEY.—Suddenly, Fourth month 12th, 1889, at the residence of his son, Dr. Edgar Janney, Aquila Janney, in the 83d year of his age. Interment at Goose Creek Friends' ground, Loudoun county, Va.

LAW.—On Seventh-day, Fourth month 13th, 1889, at the residence of his parents, William and Elizabeth T. Law, William H. Law, in the 29th year of his age; a member of Chicago Executive Meeting of Friends.

MOORE.—At his residence in Marple, Pa., Fourth month 6th, 1889, Jehu Moore, aged 75 years. Interment at Darby Friends' ground.

REID.—At West Grove, Pa., Fourth month 11th, 1889, George Reid, formerly of Philadelphia, in his 92d year, an uncle of the late John H. Reid, of West Chester, Pa.

RIDGWAY.—At the residence of her husband, Middletown, Del., Fourth month 10th, 1889, Lydia Willits, wife of Jesse C. Ridgway, aged 62 years.

STIRLING.—Fourth month 8th, 1889, Clement Biddle, son of Edmund and Anne Biddle Stirling, of Philadelphia, and grandchild of Clement Biddle, Chadd's Ford, Pa., aged 5 weeks.

SWAYNE.—Fourth month 11th, 1889, at his residence, Christiana Hundred, Del., after a severe illness, Henry Swayne, aged 71 years; a useful member of the community and warmly attached to the principles of Friends. For many years he was the main stay of the little meeting at Centre, Del.

TAYLOR.—Fourth month 10th, 1889, at the residence of his son, Jesse J. Taylor, West Goshen, Chester county, Pa., Joseph L. Taylor, in the 95th year of his age; a member of Birmingham Monthly Meeting.

WILKINSON.—Suddenly, at Wheeling, W. Va., Third month 18th, 1889, Nathan Wilkinson, aged 78 years and 23 days. Formerly of Wilmington, Delaware.

MARY H. EVANS.

It seems fitting that more than a passing announcement be made of the recent death of Mary H. Evans, of Cincinnati, which occurred 24th of Third month. She and her husband, Jason Evans settled in Cincinnati in 1842. During all the following years to the date of death they were faithful and concerned members of Cincinnati Meeting, their children being interested and useful members of the same.

Almost all visiting Friends from East or West have been hospitably entertained by them. The home of the parents, pleasantly situated on Mt. Auburn, was surrounded by those of their three married children. These with their children made a happy circle, of whom the grandparents were always the centre.

Jason Evans passed away in 1876, since which time the mother, with a beloved and devoted niece, have dwelt to-

gether in the homestead. Mary Evans was a constant attendant of her own particular meeting, and of Miami Quarterly and Indiana Yearly Meeting, to which she belonged, as well as a frequent visitor to other yearly meetings.

In these assemblies her voice was seldom heard, but she followed the exercises closely and feelingly. She was an invaluable member of the various committees, her judgment being excellent and well considered, not too easily swayed by her emotions, but kind, fair, and charitable. She was unspoiled by prosperity, and kept herself free from the social whirl of the world around her.

Simple and plain in appearance and deportment, the poorest and plainest felt at ease with her. No one felt conscious of any lack in her presence, because she made no distinctions, and was no respecter of persons. It seemed to be her desire to "treat everybody well," an example we may all profitably follow. Always kind and thoughtful, as many of her own Society as well as others could testify.

The writer of this little tribute had occasion in early life to know her kind and generous disposition, and owes to her and her family a debt of grateful memory. Though this slight testimony seems a very inadequate expression, yet I am sure if her many friends could add their tribute an excellent and unusual memorial would thus be made in loving honor of her worth. Her children and her children's children will "rise up and call her blessed."

"Farewell!

And though the ways of Zion mourn
When her strong ones are called away,
Who like thyself have calmly borne
The heat and burden of the day.
Yet He who slumbereth not nor sleepest
His ancient watch around us keepeth;
Still, sent from his creating hand,
New witnesses for Truth shall stand,
New instruments to sound abroad
The gospel of a risen Lord."

H. A. P.

Chicago, Fourth month 8, 1889.

For Friends' Intelligencer and Journal.

LETTERS FROM BERLIN.—I.

In a room in a "castle in Spain," where I often go to spend that

"Little pause in life while daylight lingers
Between the sunset and the pale moonrise"

to sit in the glow of the fire light and watch the flickering shadows play hide and seek among the dark oak furniture, is an old folio on the book-shelves. I love to take it down and turn its yellow pages and look at its vivid pen and ink sketches and read the accounts of life in a land lying far toward the North in Linnæus's day, for it is his "Tour in Lapland," of which Richard Jefferies says: "It is the *best* botanical book written by the greatest of botanists, specially sent on a botanical expedition, and it contains nothing about botany." But I have no mind now to verify his statements by a residence nearer to the North Pole, so slowly do we come out from the gloom and darkness of the winter here, like creeping out from a cave or tunnel. Yet we do have an assurance that "The hounds of spring are on winter's traces," and that soon we will be listening to the thrushes and nightingales singing in the Thiergarten, and the soaring skylarks out on the sandy, heath-covered moors beyond Charlottenburg, for the daylight hours increase, the boy who brings the breakfast at seven in

the morning no longer carries a lantern to find his way up the steps, and has left off his great coat, and his voice has a cheerier note in it, as he hands in the bag of hard oblong rolls, thickly sprinkled with poppy seeds, and round soft ones that taste like Auntie's rusk in childhood's days. The heavy piles of snow have all been carried away in wagons from the streets, the long boats lying for months in icy moorings are moving again upon the Spree, and in the Potsdamer Platz are men and women with wide baskets full of sweet violets and golden acacias and jonquils, and red anemones from Italy, the breath and fragrance of spring all about them. And our own home window is bright too with crocus blooms, golden, white, and purple, and a great pot of daffodils which carry the sunshine within them, singing as it were in their hearts,—

"Darlings of the sun are we
That wear his color everywhere,"

and bringing to my mind's eye whenever I look at them, "The host of golden daffodils," that bloom in Bartram's Garden from the stone steps down to the great cypress tree,—the glimpses of the river seen flashing in the sunlight, between the tangled maze of budding boughs, to which the Cornus nas gives color and warmth of tone. What a joy there is in memory! How full it grows of sun-kissed pictures and how often our joy days are marked with flowers. In walking through the Thiergarten I turn quite aside from my way, unfaithfully, only to pass by a clump of this Cornus, to stand near it for a few minutes, because of the happy, homelike memories that cluster among its stems, and strong buds, of a spring day in Bartram's Garden.

The Thiergarten! Six hundred acres of trees, and avenues, and beautiful statuary, and lakes where the skaters throng in winter, and sand piles where the children swarm in summer—walking there in the morning, when the sun shines, the trees making a dark net work against a smoky blue background of distance, the long, long vistas, figures moving far down them in the blue haze, the little birds piping softly,—instinctively there comes to your lips: "Enter into his gates with thanksgiving, and into his courts with praise." Away off on Königgrätzer street is the roar of the city, muffled like the beat of waves and as you go on, far ahead through the trees gleam the majestic Doric columns of the Brandenburger Thor, through which you look down Unter den Linden, where are all the royal palaces, and the armory and library and university and opera house and great art museums and statues in marble and bronze. Walking there one day this winter with a bright little American boy, he paused before the figures of William and Alexander Humboldt and asked about them, and then with face glowing exclaimed, "How I wish I could travel about the world and be carved in marble!" The Emperor and the imperial family are often to be seen driving there. The people stand and watch for them and shout "hoch! hoch!" as they pass, and the soldiers in the guard houses salute with loud rat rat of drums. Two anecdotes of the crown prince and his brother that are current, reveal some phases of child life in a

palace. The guards stationed at the palace doors are required to salute the imperial children every time they pass, with drum taps. One day the Emperor was writing; he heard an almost incessant saluting and went to learn the cause: the children were going through one door, around and through it again, over and over, the guards strictly attentive to duty. The Emperor boxed the children's ears. Another day a distinguished preacher with a companion was making a call upon the Emperor. Their two tall hats were left in the ante-room, and the two royal boys were left there too. They seized the hats, and wanted to see the crowns fall down "crush hat" style. But the preacher's was not so arranged, but stiff as a board. The crown prince after vain efforts told his brother to sit on it, "*Er Muss herunter!*"

When the Prediger came to put on his hat the Emperor wished to send for a new one to replace it, but he preferred to keep it,—for the sake of historical interest perhaps.

Speaking of the people standing and waiting on the Linden to see the Emperor drive by, there seems to be more leisure here than in many other places for standing and contemplating things,—for following Thoreau's saying that "There is no philosophy equal to the observation of the things before you." A squirrel leaping among the boughs of a tree, some workmen digging in a sand bank, or mending the asphalt pavement will attract a crowd of interested gazers; a row of women will stand and look into a meat shop window, where steaks and roasts and every variety of sausage and wurst are displayed, with pots of blooming hyacinths and azaleas interspersed, and often a bust of the Emperor holding a central position among them. I have concluded that these women must be keepers of "pensions," who had on their supper tables last evening veal cutlets and cheese, sliced raw ham, and raw salmon, raw goose breast, pickled, smoked, and sliced, and tongue and sausage, and must stand where they have other delicacies of the same order in view, to properly vary their *menu* and make it attractive to critical American boarders, who will eat heartily of these dishes and complain next morning that the climate of Berlin does not agree with them. It is comical to see a huge man staring at a window full of ladies dress goods, but if he is an artist not sure of his colors, he could have no more favorable standpoint for verifying any belief he may hold that certain tints when placed side by side are inharmonious. But where the "rich and the poor meet together," tiptoe, and wait their turn for a chance to see, is in front of an art store.

Some evenings ago, while waiting in a hall for a beautiful performance to begin, a Japanese gentleman was introduced to me; a glance at his face and slight figure, caused me to say on hearing his name, "I think I heard you lecture at Swarthmore College two winters ago." "Yes," he had been there—and spoke of the pleasant evening he spent, and of the beauty of Swarthmore's surroundings, and asked many questions about the welfare of the college and of those whom he met there. With the same ease and quiet dignity with which he lectured upon

"Japan and the Japanese," so he talked of his ram-bles in Ireland, where everywhere he noticed a beautiful golden flower and asked its name. Some told him it was "frouze" and some that it was "fairze." He pondered it unsatisfied, until two lines in the "Deserted Village" dawned upon his memory, and the yellow furze that blooms so often in the lines of English poetry stood revealed to him. He spoke of his visit to Carlyle's old home in Cheyne Row, where the windows were dilapidated and "To Let" was upon the wall, of his admiration for Carlyle, of the beauty of Dr. Quincey's style, of new American books and old German ones, of Berlin life and how one must lower his American standards if he would see it. In his native country is a proverb: "It is always darkest at the foot of a light-house"—and since he has come away from America, he knows how he truly loves and appreciates it;—but he seems a true representation of Machiavelli's wise man—"who carries his country at the soles of his feet," garnering rich sheaves of thought, and of memories from each country,—rejecting all that is opposed to the true humanitas, keeping always his own gentle soul, his dignified bearing, his perfect courtesy. America or Germany,—it is the same old world one has always been used to, a little different in outward aspect, but full of beauty and poetry and melody, yet "Underneath it all the loud perpetual wail as of souls in pain." Orion with his glittering club keeps watch at night over the red tiled roofs opposite, as over the tree tops at home, and geraniums and lilies bloom in the windows here as there, and great hearted, inspiring, generous people are confined to no one locality or land or age, but are everywhere and always weaving threads of "God's own sunlight thro' the woof of time." And when one comes into the presence of one of these, how one's soul seems to expand, and all good and brave things appear possible! I would like to tell of one or two such characters here, but have transgressed my limits already and must say, with all the other Berliners, "Adieu,"

O. R.

Berlin, Third mo²

FROM THE SCHOOL AT MT. PLEASANT, S. C.

[Abby D. Munro, in a report to friends of the school at Mt. Pleasant, S. C., gives an animated and interesting account of the opening of the new school-house, on "Washington's Birthday."—Eds.]

We have usually been very fortunate in our choice of a day, as regards the weather; but not this year. We have had a great deal of rainy, dreary weather this winter, but this was the rainiest, dreariest of all. The storm-fiend was abroad. A real New England northeaster had set in during the night, and the storm had increased in violence as the morning advanced, growing colder all the while. A more disagreeable, uncomfortable day could not be imagined. Occasionally the rain would turn to sleet, and add greatly to the general discomfort.

We had gone too far with our arrangements to retreat, but we felt so sorry for the children. That this day of all days should be so stormy! How unfortunate for them, we thought; how disappointed they will

be, poor little things, to be thus deprived of the pleasure they had so long anticipated! And we planned in our own minds what we should do to make up the loss to them. With this feeling we plodded on through the empty streets. The sound of merry voices, as we approached the school-house, assured us that a few at least had ventured out; but as the time for opening school drew near, it became evident that our pity had been lavished in vain. They began to pour into the room; village children and country children, those who lived far and those who lived near. Everything that could be laid hold of to protect from the rain had been appropriated; old bags, pieces of carpet, old dresses, big coats covering little boys, little coats drawn over big boys, etc.

As these grotesque figures presented themselves at the door, shouts of laughter would arise from those who had preceded them, till we concluded the weather hadn't dampened their spirits if it had dampened their garments. When at last we called them to order, we found but six empty seats; an attendance such as we had never had at any occasion of the kind before. "Poor little things" indeed! We had anticipated having some of our friends with us; but no living woman but a school teacher, in this section of the country, would think of venturing into the streets in such a storm. So we had our good time all to ourselves. And when, after we had gone through with the programme; they had sung and sung till the walls echoed and re-echoed with the chorus of their sweet voices; after we had read and talked, distributed the gifts, chosen the cards, exhausted the grab-barrel, and very nearly exhausted ourselves; we found it to be three o'clock, we could hardly believe it—so little had we taken note of time.

The rain continued to pour in torrents, the sleet occasionally beating against the windows and in at the open doors. It was comfortable and pleasant, and they all dreaded going out in the storm. But they were hungry also (judging by ourselves); so after a while longer spent in showing and admiring their gifts and general merry-making, they wrapped themselves and each other in their bags and carpets, and garments and pieces of garments, and selecting their umbrellas and apologies for umbrellas (mostly the latter) out of the empty nail kegs out of which we had improvised umbrella-stands, they went forth into the storm satisfied and happy, to gladden the hearts of their parents with the sight of their pretty, useful gifts.

There was a large variety as well as quantity of woolens, which you know play the most important part in Santa Claus's contribution; and the bright saccos, scarfs, and shoulder shawls were given where we thought they would carry the most comfort, taking care that all who were not there or did not receive a cap last winter should have one this. So all were pleased and satisfied. As it has chanced, we have had cool weather most of the time since; so they have had ample time to air their new woollens, and find out their comfort. One disconsolate-looking but bright little girl has worn all winter to supplement very thin garments, an old drab under-vest, cut open and hemmed, for a saccie; adding by

no means to her general appearance if to her comfort. Greatly to our relief it has given way to a bright, well-fitting woolen sacque which seems to have increased her self-respect as well as the respectability of her appearance.

One tiny little fellow has entered school this winter who is unusually bright and cunning; so much so that he is a great pet with all. He has *no father* ("nebbber had one") and a very trifling mother; and he had been to school barefooted all winter crying sometimes, his feet pained him so, with the cold. In his bundle I put a good pair of stockings and shoes. When he opened it and saw them, he jumped right up and down and clapped his hands; and the others were almost as pleased as he, so much had they pitied him with his little bare feet. He sat down on the platform and they drew on the stockings, then the shoes and buttoned them up; and he was as happy as a king. . . . The possession of the suspenders by those who needed them most has removed certain fears that haunted us every time said individuals had attempted to cross the room. The socks which were hardly long enough for those who wore short pantaloons, have since appeared before us pieced up at the top with more regard to comfort than to taste, it is true, but in a manner that enabled them to answer their purpose. And so has passed another of these pleasant eras in the lives of these children; and so long a time has elapsed since the first, that children's children have risen up to enjoy them. For quite a number of our pupils now are children of former ones; and bright little things they are, too.

Our attendance thus far has been excellent, even better than usual; and it is no fault of the children that it cannot continue so to the close. But planting time is approaching, [This was written some weeks ago.—Eds.] and the country children will soon begin to drop off. Their advancement is about as other children of the same age generally. A friend of mine who was principal of a large school, was once asked how many scholars he had. His reply was, "I have about three hundred *pupils*, but very few *scholars*." I think that would be the truthful answer of all teachers of public schools, myself among them. But I don't think any can go ahead of these for originality, though; one of the boys who had for the subject of his composition, "Water," startled us with the announcement that if it had hadn't been for water, Christopher Columbus could never have discovered America. Which I thought quite equal to that of the boy on "Pins," who informed his friends that pins had saved a great many persons' lives, because they hadn't swallowed them. . . .

We have had quite a number of applications from persons residing in the interior of the State, for accommodations for children to board and attend school; but it is very difficult to find places for them except they have friends. We have eight pupils only who are boarding in the village for the privilege of the school. Another year we hope to make arrangements for others. Two boys who live fifteen miles from the village found a place within four miles of the school, and think nothing of that distance. We have not so many country children as

we used to have; but on an average, they attend longer. While I have been writing I have received a letter from a minister asking me to take his two little boys to board and attend school. If I were n't so cramped for room, I would, by all means.

NEWS OF FRIENDS.

VISITS IN WESTERN QUARTER.

DEAR EDITORS:

OUR time has been very fully occupied since we came within the limits of Western Quarter. We were met according to previous appointment, and received a cordial welcome from the Friends of Centre Monthly Meeting with whom we spent First- and Second-days, (Fourth month 7th and 8th), attending the meeting at Centre, and participating in the First-day school into which the meeting resolved itself, all in attendance remaining and taking part. The occasion was one of interest, and we felt that a spirit of earnest inquiry and a desire for a better acquaintance with the principles of our Society prevails in their midst. The meeting is small.

On Second-day the monthly meeting convened at Hockessin. It was a small gathering, the farming operations interfering with some, and sickness with others, but the meeting was satisfactory. The spoken word was listened to with attention, and in the meeting for business an earnest spirit prevailed. The Temperance question claimed consideration, yet it was thought nothing was needed but an expression of sympathy with the Prohibition movement, as the meeting is not within the Pennsylvania limits.

The meeting on Third-day was held at Unionville, to which place we were kindly conveyed the evening before. This meeting is made up of three preparative meetings. It was not as well attended as its numerical strength would lead us to expect, but the children from the school on the grounds were brought in for the first meeting and added greatly to the interest we felt, the young being always an inspiration to those who stand in the midst of such an assembly. The business that followed was much the same as is usual in our monthly meetings that precede the last quarters before the yearly meeting; with the additional evidence of an increased interest in the Prohibition movement. There was felt to be a need of fuller dedication and concentration of Christian effort in this locality.

The meeting at London Grove followed; but the carriage waits and these brief notes must be brought to a close. L. J. R.

—A Friend in Chicago remarks in a private letter the serious loss suffered by the meeting at Cincinnati, in the death of Mary H. Evans. She also says: "Remarkable many recent articles in prominent periodicals, it seems to me there is a stirring up of testimony in which the early Friends are being studied, and assigned to places. Professor Huxley even has brought up George Fox. We had a most excellent and deep paper on the 'Value and Work of the Mystics,' read before the Women's Club, Chicago, last week, and the response to it gave evidence that their spirit still exists. Several spoke to the paper. Harriet Hosmer,

the sculptor, was with us, and a Mrs. Yale, an artist from Boston. They were invited to speak to us, and the latter responded."

—At Horsham meeting-house, on the afternoon of last First-day, a Temperance meeting was held under the care of the Quarterly Meeting's Committee of Women Friends. It was addressed by Dr. H. T. Child, who spoke for an hour, with chart illustrations of the injury done by stimulants and narcotics. He strongly urged voting in favor of the adoption of the Constitutional Amendment.

INDIAN AFFAIRS: FRIENDS' VISIT TO THE PRESIDENT.

MEMBERS of the Committee on Indian Affairs of New York and Baltimore Yearly Meetings visited the city of Washington on Seventh-day the 13th instant. The object of the visit was to have an interview with the President and Secretary of the Interior on behalf of our Religious Society concerning the Indian Question, to inform them of the nature of the work we are engaged in, state the views of Friends on the general subject of the treatment of the Indians, and ascertain, as far as they were willing to give expression thereto, the views of the President and Secretary on that subject.

On arriving at the President's house the Friends were, in a few minutes, admitted to his room. After a time not uninterestingly spent in witnessing the process of solicitation for office on the part of a number of members of Congress, who took precedence of the delegation by virtue of White House etiquette, the President came forward and greeted the Friends quite cordially. Thomas Foulke, of New York, introduced each member of the delegation and explained the object of the visit. A brief address was then read by Joseph J. Janney, of Baltimore, setting forth the views of Friends. (It is given in full below.)

Aaron M. Powell followed in a few remarks, emphasizing one or two points in the address, and continuing, alluded to the deplorable condition of affairs in Alaska, and expressed the hope that the attention of those in authority who could do anything to relieve the situation there, would hasten to afford that relief.

The President then said he was pleased to meet the delegation, and sympathized with the views that had been expressed. In reference to Aaron M. Powell's allusion to the condition of affairs in Alaska he said he had appointed a Governor for that Territory who he hoped would meet the approval of Friends and all others interested in good government. That the appointment was made after careful investigation into the moral character of the man, and his antecedents and habits were well considered. He felt satisfied that the new Governor would regard the moral aspect of the question, but if he did not come squarely up to the requirements of the situation, he would not be allowed to stay there. As to the general question of the treatment of the Indians, he approved of what the delegation had presented, but the question was one demanding patience. The solution could not be arrived at suddenly or without

reflection. The thought presented in the address concerning the improvement of the homes of the Indians was a good one, and deserved careful consideration. He thanked the members of the delegation for their visit and shook the hand of each at parting.

The Interior Department was then visited, and an audience was granted the delegation by the Secretary, John W. Noble. A similar address was read to him, to which he responded in some very practical and sensible remarks. He assured the delegation that their suggestions would receive his thoughtful consideration at the proper time. He expressed his determination to punish any contractor or Agent who should be caught imposing upon or cheating the Indians. Whilst he knew he wasn't smart enough to catch them all, he had the disposition and the power to punish them when they are caught.

The delegation consisted of those whose names are signed to the address, and all expressed themselves as pleased and encouraged with the interviews. J.

To the President and Secretary of the Interior:

Both as an organization, and by individual effort, the Society of Friends has labored in behalf of the Indians since that memorable and historic day in 1682, when William Penn made his famous treaty with the Indian tribes of Pennsylvania.

The interest that Friends have taken in the Indians has been stimulated by the feeling that they have been unjustly treated in many instances by the Government, and at all times by unscrupulous white men who surround their homes and endeavor to get possession of their lands. Their condition has constantly appealed to the sympathy of Friends, and we are united to them in a bond of brotherhood that is recognized by the Indian always.

It is not our purpose now to refer to the efforts of our Religious Society during the long period of years between 1682 and 1869, further than to state that during that time there was no interruption to our work. Long journeys were made by Friends during the early part of the present century, into what was then the wild western country, to look personally after the wants of the Indians and to gain information that would qualify the Friends to intercede successfully in the Indians behalf.

Since 1869, when President Grant inaugurated his peace policy and called us more fully into the Indian work, we have concentrated our efforts to those Indians who were located in Nebraska and Dakota, and have endeavored to make our work practical in its character and permanent in its effects. Whilst we have always avoided any effort to make proselytes of the Indians, we have not neglected to inculcate the principles of the Christian religion. The central idea has been to reconcile them to their changed surroundings; influence them to accept as the best thing for them the provisions of the "Land in Severalty law;" make them feel the dignity and accept the responsibility of separate domestic establishments, and to help them to be self-respecting and self-supporting members of the community in which they live.

Indian Agents who have represented the Society of Friends have uniformly directed their efforts to educating the Indian men in the use of farming implements and in mechanical and agricultural pursuits generally. Their efforts have met with a good degree of success. We refer as an illustration to the Santee Sioux tribe, located in the northern part of Nebraska. These Indians, under the influence that we have mentioned, have, in nearly all partic-

ulars, about reached the point of independence of Government oversight. We wish to call attention to one matter which we regard as important and in which we have for some time taken an interest, and that is the necessity of adopting some means of teaching the Indian women the art of housekeeping. It seems to us to be the especial need of all those communities of Indians, where they have their lands in severalty, and are occupying separate homes, that this instruction shall be furnished. Our idea is that the Government shall provide for the appointment of a sufficient number of matrons, whose duty it shall be to go amongst these families of Indians and instruct the women in practical household duties. The men are responding nobly to the instruction that has been provided for them; they are becoming industrious and in many instances successful farmers and mechanics, but the women, lacking the training that is necessary, have not advanced proportionally. We regard it as a matter of vital importance that the home influence shall be brought to bear on the Indian in his daily life as a powerful agent in the improvement of his moral and spiritual condition. This benign influence cannot be made available whilst the home lacks so many elements of beauty and attractiveness as is the case at present.

The importance of education for the children is of course recognized by all as the great work of the present and the hope of the future for this people, and we desire to commend the efforts of the Government and all religious denominations for the universal attention they have given the subject.

We desire to offer to the President and Secretary such assistance as it may be in our power to render, in the great work of Indian civilization and advancement.

Thomas Foulke,

Aaron M. Powell,

Representing New York Yearly Meeting.

Levi K. Brown,

Sec. of the Convention of Seven Yearly Meetings.

Thomas H. Matthews,

Anna S. Walton,

Joseph J. Janney,

Representing Baltimore Yearly Meeting.

Edward Stabler, Jr.,

Of Baltimore Yearly Meeting and representing by proxy Illinois Yearly Meeting.

For Friends' Intelligencer and Journal.

YOUNG FRIENDS' ASSOCIATION: COURSE OF READING.

At the meeting of "Young Friends' Association," held on Second-day evening, Third month 11th, it was decided that a Course of Reading, with especial reference to the history and principles of the Religious Society of Friends should be arranged for. The work selected to be first read was "The History of the Society of Friends," by Samuel M. Janney; and the Committee on History was instructed to prepare and report at the next meeting a plan for reading this work.

The plan reported by the Committee on History, and adopted by Young Friends' Association at its last meeting, (Fourth month 8th), is as follows:

The work selected for reading, Janney's "History of the Society of Friends," will be divided into short portions to be read monthly, so that those whose time is most limited can still follow the plan proposed. For the month preceding the meeting in

Fifth month (to be held on Second-day evening, Fifth month 13th), the "Introduction" to the History has been selected as the portion to be read; for the next month, (preceding the meeting in Sixth month), the first chapter, relating to George Fox, has been selected; and for each subsequent month, including the Seventh and Eighth months, (in which no meeting is held), two chapters in regular succession are to be read, until the work shall be completed.

It is the desire of the Committee on History to be able to present at each meeting of the Association, after the course shall have been begun, a short article having especial reference to the portion of the History read during the preceding month. It is suggested that, so far as may be practicable, Friends who adopt the course of reading outlined also read other works on similar subjects to those treated in the portion being read; as, for instance, when the first chapter of the History, (which relates to the early life and labor of George Fox), is read, portions of George Fox's Journal might be read with profit.

It is hoped that all Friends everywhere who feel an interest in the history and principles of our Religious Society, whether members of the "Young Friends' Association" or not, will adopt the course of reading selected by the Association and outlined above. The work chosen for reading can be obtained of Friends' Book Association, S. W. corner 15th and Race Sts., Philadelphia.

PROHIBITION IN IOWA.

EDITORS INTELLIGENCER AND JOURNAL:

As the question of Constitutional Prohibition of the liquor traffic is soon to be submitted to the voters of the State of Pennsylvania, I have felt like writing a few lines in regard to the workings of the prohibitory laws in Iowa, that I might thereby do my feeble part in helping to carry forward this great work of moral reform, and if possible refute some of the false statements in opposition to Prohibition. Iowa failed to secure the insertion of a prohibitory clause in the State Constitution, not by the will of the people, but by a technicality in the manner of procedure in the Legislature (so decided by the Supreme Court.) But the State has a rigid prohibitory law, prohibiting the sale of or manufacture of all kinds of intoxicating liquors as a beverage. And it is in regard to the effects of the enforcement of this law that I think the friends of good order, temperance, and morality should speak at this time. Judging by the experience of the temperance work in this State, you will no doubt hear it stated many times, that "in Iowa and Kansas where Prohibition has been tried it has proved an entire failure;" that "in those States there is more whiskey sold and more drunkenness now than before the enactment of this law;" that "it is driving good citizens from the State, and ruining business;" and other statements equally untrue. Such utterances usually come from those interested in the saloon business or liquor traffic, or their associates. But you will sometimes hear them from men of more influence,—those claiming to be temperance men, but in favor of "high license" as against Prohibition, and the friends of Prohibition should be prepared to

meet these statements with the facts in the case. Instead of being a failure, Prohibition has proved to be a grand success in Iowa. And the people of this State are becoming more and more in favor of it, as they see the good results of its enforcement. Official reports from over the State show that in eighty-five counties the law is as well observed and as strictly enforced as any of our laws, and that drunkenness and other crimes are very materially reduced. It is true that in some of the "river towns" where there is a large proportion of foreign population the law is not well enforced, and in a few cities no attempt is made to enforce it, owing to the failure of the city officials in those places to do their sworn duty. But the work is going on, and one after another they are forced to give it up. Only a short time ago the officers of Iowa City, (which has been one of the worst in the State), yielded to the force of the law and closed every drinking place in the city. And we hope at our next legislature to get such enactments as will compel them all to submit to the clearly expressed will of the people of the State. Governor Larabee, through numerous letters and speeches, has given his views and observations of the workings of the law in this State. I will give some extracts from them. He says: "As to the assertion that Prohibition has driven people out of the State, I think not a man has left on account of Prohibition whom it is desirable to have return. Many of those interested in the saloon and liquor business and such persons as are usually attracted by those interests have left, and the State is largely the gainer thereby. The cheap lands in the States and Territories west of us have induced a great many enterprising and valuable citizens to emigrate independent of any influence of Prohibition. Yet there has been a steady growth in our population, and the census of 1890 will probably show in Iowa at least 2,000,000 inhabitants. The vote at the last election shows an increase of 65,329 votes over the election of 1884." "As to the depreciation of values of real estate occasioned by Prohibition, it is the sheerest nonsense. The banking business of the State is perhaps as fair a barometer of business as can be found. The number of banks has increased from 186 in 1883, to 224 in 1888. Deposits have increased from \$27,231,719, in 1880, to \$39,935,662, in 1888." "I think more than half the jails in the State are entirely empty at the present time. There are 98 less convicts in our penitentiaries than there were three years ago, notwithstanding the growth of our population. Expenses of the Criminal Courts have decreased very largely during the last few years." "Tramps are very scarce in Iowa. There are evidently very few attractions for them here. Probably more than 3,000 of their recruiting stations (saloons) have been closed in Iowa during the last five years." "The wives and mothers of the State, and especially those of small means, are almost unanimously in favor of the law. The families of laboring men now receive the benefits of the earnings that formerly went to the saloon. There is no question in my mind that the law is doing good work for our people." "My views heretofore advanced in favor of the law are strengthened and confirmed by added

experience." "Our people are more and more determined to make no compromise with the saloon." "The law has more friends in the State than it ever had before, and I am satisfied no State can show results more satisfactory." That the homes of Pennsylvania may triumph over the saloon, and peace, happiness, and prosperity increase, is the wish of your friend,

EDWARD E. HARRISON.

West Liberty, Iowa, Fourth month 8.

HOMES DURING YEARLY MEETING.

SOME inquiry has been made of us for places where Friends from the country, attending Yearly Meeting, may be accommodated with board. We may mention that there is a committee appointed jointly by the three monthly meetings of Philadelphia, to have in care the suitable entertainment of Friends during the yearly meeting, and a sub committee is in charge of the subject of "finding homes." This consists of the following persons: Jos. M. Truman, Jr., 15th and Race sts.; Mark Baner, 908 N. 17th st.; Sarah L. Haines, 1513 Marshall st.; Emiline L. Moore, 1114 Mt. Vernon st.; George Watson, 723 N. 8th st.; Matilda V. Lobb, 1704 N. 18th st.; Wm. W. Birdsell, Friends' Central School; Tamar Hartly, 1511 Swain street.

ORTHODOX FRIENDS.

—The sessions of Philadelphia Yearly Meeting began on Second-day of this week, (15th instant), at the meeting-house, 4th and Arch streets. It is announced that Samuel Morris, a well known minister of the Orthodox body, has the approval of the several meetings in their order, for a visit to Friends of Great Britain. Thomas P. Cope will accompany him. As this is the first visit by a minister of Philadelphia Yearly Meeting to the English Friends, in a long period of time, it will be noted with some interest.

—The Association of this body which is devoted to aiding the Southern schools for colored children appears to be in active operation. It held its annual meeting on Second-day evening, President Rhoads, (of Bryn Mawr College), presiding. The annual report stated that assistance had been given directly to schools having about 600 colored pupils, in North Carolina and Virginia, besides to other schools at different points in the South. The Treasurer reported a balance of \$1,017 in cash and \$5,000 invested. Addresses were made by Dr. Henry Hartshorne, Samuel Morris, and Dr. Rhoads, and officers were elected for the ensuing year.

—The arrangement of the terms at Westtown Boarding School will hereafter be similar to those of other schools,—that is, there will be a vacation in the summer. For this summer the old arrangement continues, and the term will open on the 23d instant.

OUR LORD AND MASTER

When He departed, left us in his will
As our best legacy on earth, the poor!
These we have always with us; had we not,
Our hearts would grow as hard as are these
stones. —Longfellow.

SWARTHMORE NOTES.

COLLEGE opened for the spring term on Third-day morning, after a recess of nearly two weeks.

—Work is progressing on the improvements on Whittierfield, recently undertaken by the corporation. There is considerable to be done yet, however, and it will be some weeks before the grounds will be ready for use.

—Wyatt C. Randall, Ph.D., of Johns Hopkins University, has been appointed Assistant Professor of Chemistry, and will commence his duties at once. This assistance for Dr. Day will enable him to carry on his experimental work to much greater advantage.

—The *Halcyon*, the college annual, is expected to appear the latter part of this week.

—President Magill, and Professors Appleton, Smith, Holcomb and Furman, the judges, have selected the following students to deliver the orations for the Magill prizes in the Sophomore and Freshmen classes: from '91, Josephine T. Ancona, of Pennsylvania; Eliza R. Hampton, of New York; Esther Haviland, of New York; John W. Hutchinson, Jr., of New York; William C. Sproul, of Pennsylvania, and Zaida E. Udell, of Michigan; from the class of '92, Charles B. Hart, of Pennsylvania; Gertrude Hutchins, of California; Georgianna Porter, of Maryland; Florence D. Reid, of Pennsylvania; Laura M. Smith, of California, and Edward M. Underwood, of North Carolina. No less than thirty-one competing orations were submitted to the judges, from which, according to the terms of the foundation, they were to select six from each of the eligible classes. The contest will be held in the college hall on Fourth-day, Fifth month 8th.

—Owing to the change in the time of the spring recess, the date of the Somerville reunion has been postponed to Seventh-day, the 27th; that of the sports of the Preparatory School to Fourth-day, the 24th, and that of the gymnasium exhibition to Seventh-day, the 20th.

OUR CHILDREN.

I LOOKED at the happy children

Who gathered around the hearth;

So blithe they were, no children

Could happier be on earth;

With their merry plays, and their winsome ways,

And the sound of their silvery mirth.

Then I thought of those other children,

So wizened, and hard, and bold,

Who huddle in sium and cellar,

And shiver with want and cold;

Not fresh as the dew, or the morning's hue,

But haggard, and lean, and old.

But yet may they still, those children,

Be taught to forget their pain;

And gathered in arms that love them,

Their laughter may come again;

And the stare of woe and the craft may go,

And the spirit be washed of stain.

But it is not in cold-book learning

Those children's hearts to move;

And the stony eye of the serpent

Is death to the stricken dove;

'Tis an angel alone can touch them,

And that angel's name is love.

For whatever the world may fancy,

And whatever the wise men say

Of our nineteenth century progress,

Of a new and a better way;

Still it takes a soul to make a soul

Now, as in the olden day.

—*The Spectator (London).*

THE FIRST NOTE.

We heard, this morn, the bluebird's voice

And gone at once were care and gloom:

We knew the world's great jubilee

Had just begun, of song and bloom!

We said: It now is time to watch:

For every day will, faithful, bring

Some new, peculiar gift, to make

Complete the splendor of the spring.

The willows, too, the tidings bear:

With gilded signals lifted high,

They tell their comrades, dull and deaf,

A pageant gay will soon pass by.

The shy hepaticas will peep

From 'neath their silken, downy hoods

To ask their mottled, guardian leaves

What so disturbs the quiet woods.

The maple buds will fling aside

The braided folds of crimson vest,

And all their golden stamens drop

To coax the orchis from her rest.

The wind will change its weary wail,

And fold its wildly rushing wings,

And raise a softly pleading voice

To call to life all lovely things;

Will gently bid the daffodils

To lift their drowsy lids, and shake

Their yellow curls in sly rebuke

Of feeble gleams the sunbeams make.

The mountain in the clear, glad sky

Will wear again his ancient crown,

And seem through April rain to pour

Its carcanets of jewels down.

Yet, 'mid the rapturous delight,

O bluebird, we shall not forget

That first, sweet, tender note to which

The stirring harmony was set!

—*Carol. Cathcart Day, in Christian Register.*

"You do not need to worship? May be so.

I judge you not;

Only, they say the dog that does not know

A master, like a savage wolf will grow,

Hating his lot,

And is a sorry brute, until he find

A mightier will than his, and nobler mind."

"To me the meanest flower that blows, can give
Thoughts that do often lie too deep for tears."

—*Wordsworth.*

WHY SCIENCE STUDENTS GO TO GERMANY.

The superiority of the instructors is the most important factor. The German institution, the *privat-docent*, is very effective in preventing the fossilizing of the professors. Upon showing a requisite degree of scholarship, any student is allowed to give lectures upon any subject in his department. He receives no pay from the university, but if he can succeed in obtaining hearers he is entitled to all the fees. If he is a good lecturer, the attendance increases, and the full professor loses a corresponding number of students. Not only does the latter lose the fees of the students, but he soon loses his popularity, and the *privat-docent* is on a fair way to a professorship. There is thus a scientific rivalry continually going on, and the professors are forced to keep themselves well informed. There is a mathematical professor in one of the Bavarian universities who for three semesters had not a single student. All the students who should have attended his lectures preferred to hear a live young *privat-docent*. Nearly all the present professors have in past years served in this capacity.

From what has preceded it will be seen that the differences between the German and American systems are few and easily set aside. First, the German students are well fitted for the university; secondly, they are required to be independent in their study; thirdly, their laboratory work is more extended and more accurate; and lastly, the professors, being able to do and doing original work, exert an influence which inspires the students to keep on and overcome difficulties.

I believe that the American students in our first-class colleges are as well fitted as the Germans. (The often-made objections that the German gymnasium graduate is to be compared only with our college sophomore might here be raised. This is not well founded, for the average ages of the freshman of both countries are the same; and liberal educators have in practice indicated their opinions that when a student leaves the fitting school he is prepared for the university, and not for the college.)

The amount of laboratory work in American colleges is on an average very small. The smaller colleges dispense with it entirely in most subjects except chemistry. The first-class colleges are introducing more and more each year, and Harvard has very recently put an experimental course into the requirements for admission in physics. In the department of chemistry, the change in this direction has been most marked. Twenty years ago a college graduate could hardly be found who had taken a course in quantitative analysis. Now the chemical course at Harvard equals that in most German universities.

The chief comparison, however, must be drawn in respect to post-graduate courses, for nearly all the American students abroad belong to this class. The character of the professors and the laboratory surroundings are the prime factors. The professors, unless continually engaged in original research, are not able to give adequate assistance. The laboratory must be well supplied with apparatus, materials, and

collections. Nearly every department lacks, at present, some important part. For instance, the physical cabinets are overstocked with demonstrative apparatus, while the student engaging in quantitative work must manufacture everything needed.

American students themselves seem to possess more ability than the Germans. But characteristic American haste more than nullifies this advantage. The American is in too much of a hurry to control any results he may obtain; too ready to consider a felicitous experiment as positive proof of a previously formed theory, and too ready to consider a small influencing condition of no importance. He is also too easily discouraged by first difficulties, and lacks what a Western humorist has termed stick-to-it-iveness. Finally, he almost invariably displays his practical Yankee traits in trying to obtain the largest possible objective for a telescope, disregarding the fact that the brains behind the ocular are the chief thing.

But his faults are remedied when he goes to Germany, and it is to be hoped that in a short time they will not even be allowed to appear in his own country. Every college of importance is rapidly adopting the German system in chemistry, and the same must be done eventually in all departments.—*Samuel Sheldon, in Atlantic Monthly.*

WAR INCONSISTENT WITH CHRISTIANITY.

CAPT. HOWE, late a staff-officer of the Royal Engineers, thus relates how he came to resign his commission and leave the army.

He was on service in Natal during the Zulu war, and had been sharpening his sword with a file, and was running his finger along it, admiring its keen edge, when the thought flashed across his mind, "And what is this for?" and the answer came as instantaneously, "To run through a fellow-creature."

"I was so startled at the thought," said he, "which for the first time came home to me in this form that involuntarily I dropped my sword, and from that time determined on the first opportunity to quit the profession." This determination was carried out at the conclusion of the war, and he is now enrolled as a soldier in a nobler army, one that seeks to save the souls of men, and the last that is heard of him is that he has gone to the Cape as a missionary, and is preaching to the miners of Kimberley. This instance of conviction as to the true character of war and its inconsistency with any profession of Christianity is not a solitary one, for we know from the early history of the Christian Church that numbers of young converts to the Christian religion left the Roman army, feeling that Christ's precepts "unbelted the sword of every soldier," and made it impossible for them if they followed him to lift their hands against their enemies. But some of them suffered death rather than serve in the army, one of whom was young Maximilian, who in the year 260 A. D. had his head struck off by order of Dion the proconsul.

When he was brought before Dion and asked his name, Maximilian, turning to him, replied, "Why wouldst thou know my name; I am a Christian and cannot fight."

Maximilian was registered five feet ten inches high, and Dion bade the officer mark him. But Maximilian refused to receive it, still asserting that he was a Christian, upon which Dion instantly replied, "Bear arms or thou shalt die."

To this Maximilian answered, "I cannot fight if I die. I am not a soldier of this world but a soldier of God." Dion then said, "Who has persuaded thee to behave thus?" Maximilian answered, "My own mind, and He that called me." Dion then spoke to his father, and bade him persuade his son. But his father observed that his son knew his own mind, and what was best for him to do. After this had passed, Dion addressed Maximilian again in these words, "Take thy arms and receive the mark." "I can receive," says Maximilian, "no such mark. I have already the mark of Christ." Upon which Dion said, "I will send thee quickly to thy Christ." "Thou mayest do so," says Maximilian, "but the glory will be mine."

Dion said, "Among the life-guards of our master, the Emperor, there are Christian soldiers, and they fight." Maximilian answered, "They know what is expedient for them, but I am a Christian, and it is unlawful to do evil."

Dion said, "Take thy arms. Despise not the profession of a soldier lest thou perish miserably." "But I shall not perish," says Maximilian, "and if I should leave the world my soul will live with Christ the Lord."

Dion then ordered his name to be struck from the roll, and delivered the following sentence: "Maximilian, because thou hast with a rebellious spirit refused to bear arms, thou art to die by the sword." Maximilian replied, "Thanks be to God."

He was twenty years, three months, and seventeen days old, and when he was led to the place of execution he said with a pleasant countenance to his father, "Give the executioner the soldier's coat thou had gotten for me, and when I shall receive thee in the company of the blessed martyrs we may rejoice together with the Lord."—*J. L., in British Friend.*

In the Gospels and in the writings of Paul, we find Jesus to be the same great soul,—tender to the sinner, looking with impartial eye over all forms of humanity, anointed by God to preach the gospel to the poor, the Word made flesh and dwelling among us, the human image of the unseen God, the Leader of mankind in all lands and in all ages.—*Rev. J. F. Clarke.*

For God has marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all His children suffer here.

—*William Cullen Bryant.*

NEWS AND OTHER GLEANINGS.

—A violent volcanic eruption occurred in the Philippine Islands last December. Vast columns of ashes were thrown up from the Mayon volcano, and in a very short space of time the darkness became so intense that, though it was midday, lights had to be used in every house. The inhabitants of surrounding districts were panic-stricken.

—A correspondent writes that this has been a disastrous financial season for Florida and that great efforts are being made to secure good drainage and cleanliness for Jacksonville.—*Boston Journal.*

—One little creature can do a great deal of mischief. The Colusa (Cal.) *Sun* says there is no doubt but that a squirrel is responsible for a break in the Hamilton levee and a consequent loss of 50,000 acres of wheat, which became submerged.

—The people of Iceland are very much disturbed by the large emigration from this country to the United States.

—The astonishing announcement is made that the Governor of South Carolina recently pardoned out two colored children, nine and ten years old, who had been sentenced to the state prison for life, for stealing articles worth less than \$10.—*Hartford Courant.*

—The *Boston Pilot*, a Democratic and Roman Catholic newspaper, of much ability, edited by John Boyle O'Reilly, the poet, has this notable paragraph on the death of Lewis Hayden, the colored man: "We knew Lewis Hayden well, and can truly say that he was a man of a great nature, kindly, sincere, exceedingly wise, gentle, courageous, and magnanimous. He was a race type and leader. He had in a marked way the childlike wisdom which is so beautiful a characteristic of the negro race. He was so earnestly and directly true that he could not be doubted. He was a manful opponent, vigorous, and at times passionate; but he was utterly without resentment. No wonder that Boston paused a moment to show deep respect and sorrow when this great-hearted escaped slave from Kentucky died in his own home with his family and sorrowing friends around him. Of such timber are good Bostonians made. Black or white, the man with so high a purpose, so great a fidelity, so strong a character, must become notable and respected. When Kentucky or any other State says the negro is by nature an inferior and a degraded man, Massachusetts will remember Lewis Hayden and many others of his kind, and renew her trust in God and human nature."

—At a meeting of the Unitarian Club, in Boston, a speaker who had "traveled extensively in the West" referred to "the agnostic movement, East and West, of twenty-five years ago. People in the West who had left the churches at that time were now turning back, not so much for themselves as for the sake of their children. They had begun to realize that there was something that the human heart required besides science."

—A beautiful flower, called the rice lily, grows thickly in parts of Southwestern Georgia. It is extremely sensitive to the light. The blossoms fold up at night, but open in the morning. At night, while the lovely white blossoms are closely enfolded in their purple covering, and the flowers are asleep, if a lamp is placed near them they will gradually open and turn toward it. If a strong light is placed on one side of a vase containing them, the half of the bouquet that faces the lamp will be unfolded, while the other half that is in the shadow will remain tightly closed.

—The Philadelphia Police Matron service is but two years and a half old, and has been established in but six of the city's twenty-five police districts. A bill has been introduced into the present Legislature, however, and has been reported favorably to the Senate, which provides for the appointment of police matrons in cities of the first and second class. Should it go into effect, the number of police matrons already in the city's service would doubtless be increased.—*Exchange.*

—There are at present some 2,000 women employed in drug stores throughout the country. When the Woman's

School of Pharmacy was first organized at Louisville there were but two women engaged in the business, and both of these were in the laboratory of one of the professors. During the last term more applications for graduates to fill responsible positions in drug stores or laboratories of manufacturing chemists have been received at the Louisville school than the total number which the school has graduated since its commencement.—*Philad'a Ledger*.

—An interesting description of the physical features of the great Trans-Caspian Railway, recently built by Russia, was given at a recent meeting of the Royal Geographical Society, London. The line is a single one from beginning to end, except the short sidings at stations; every piece of timber and iron used was brought from Russia. The country, through which the road passes is almost level, the engineering difficulties presented being of an unusual kind. The chief of these are scarcity of water and the abundance of sand. On wide stretches no vegetation is to be found and the sand is piled in loose hillocks and swept here and there by strong winds. Various means are employed to keep the track clear. Near the Caspian sea the road bed is kept well soaked with sea water; in other places it is protected with an armor of clay. Palisades are erected sometimes to stop drifting. Another method employed is the cultivation of hardy plants, such as are used for the same purpose on the Danish coast. Many parts of the country traversed by the road are described by the lecturer as being something appalling in their loneliness and desolation.—*The American*.

CURRENT EVENTS.

ANXIETY is felt lest there should be bloodshed among the people who will rush into the Oklahoma district, to take up land, on the 22d inst., the time when it will be "opened for settlement." It is pretty well settled that many more people are waiting to go in than the district will accommodate.

THE steamship *Danmark*, of the line between Copenhagen and New York, was seen abandoned and sinking, at sea, on the 8th inst., by a steamship bound for Liverpool. She had on board over 700 persons, and so far (17th inst.), nothing has been heard concerning them, though it is hoped they have been rescued by passing vessels.

THE Cherokee Commissioners, George D. Robinson, of Massachusetts; J. Otis Humphrey, of Illinois, and Alfred M. Wilson, of Arkansas, met on the 15th inst., in Washington, and received their commissions. They are to negotiate with the Cherokee and other Indian tribes in the Indian Territory for a cession of certain lands in the Oklahoma country, under the act of Congress just passed.

THE conference at Berlin, between representatives of this country and Germany, on the Samoan question, will begin on the 1st of next month. The American commissioners sailed from New York on the 13th instant. It has been agreed between the three powers, Germany, England, and the United States, to keep but one war vessel each at Samoa, for the present. Full details of the destruction of the war-ships in the harbor of Apia, (on the 15th and 16th of last month), have been received by steamer at San Francisco. Two German ships were destroyed, the third escaping without great injury, and two American were also lost, while the third, (the *Nipsic*), is much damaged.

JOHN ALBERT BRIGHT, eldest son of the late John Bright, was elected Member of Parliament, in his father's place, in Birmingham, on the 15th inst. He is opposed to the Gladstone plan of Home Rule.

NOTICES.

. Henry T. Child expects to attend Friends' meeting at Christiana, Lancaster county, Pa., on First-day morning, the 21st inst., and a Temperance meeting at the same place, at 2.30 p. m. The latter with illustrations, and an appeal for the Constitutional Amendment. All are invited.

. Abington First-day School Union will be held at Upper Dublin, on Seventh-day, the 20th inst., at 10 o'clock. All interested are cordially invited.

Friends will take the 8.31 train from Ninth and Green streets for Fort Washington.

J. Q. ATKINSON, } Clerks.
ANNA MOORE, }

. A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, West Chester, on First-day, Fourth month 21st, 1889, at 2.30 p. m.

Friends and all others interested are cordially invited.
MARY MCALLISTER, Clerk.

. The Western First-day School Union will be held at Centre meeting-house, Del., on Seventh-day, Fourth month 27th, 1889, to meet at 10 o'clock a. m. All interested are cordially invited to attend.

Friends coming by train should communicate in advance with Joseph P. Nichols, Centreville, Del. Take the train leaving Broad street station at 7.25 a. m. for Fairville station. Returning, train arrives in Philadelphia at 7.18 p. m.

EDWARD A. PENNOCK, } Clerks.
LYDIA B. WALTON, }

. Concord First-day School Union will be held at Chester, on Seventh-day, Fourth month 20th, commencing at 10 a. m.

All interested are earnestly invited to be present.

EDWIN J. DURNALL, } Clerks.
MARY YARNALL, }

. Circular Meetings in Fourth month occur as follows:
21. Chestnut Ridge, Pa.

. Quarterly meetings in the Fourth month will occur as follows:

23. Western, Londongrove, Pa.
25. Cain, Sadsbury, Pa.
27. Scipio, Scipio, N. Y.
27. Westbury, Brooklyn, N. Y.
30. Concord, Wilmington, Del.



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2,402	J. E. Lancaster,	290	2,300	6,100	700	Ellis "
2,460	Sessions & Slade,	469	4,500	12,750	500	Navarro "
2,480	E. P. Sherwood,	325	1,650	4,650	650	Denton "
2,316	N. B. Edens,	263	1,800	5,885	300	Navarro "
2,334	W. S. Nuckalis,	609	1,250	3,600	600	Clay "
2,366	O. J. Meador,	156	1,000	2,500	500	Navarro "
2,479	J. L. Dillard,	187	1,200	3,425	400	Fannin "
2,428	G. D. Tarilton,	268	1,400	3,500	300	Hill "
2,405	J. S. Dougherty,	2,014	15,500	34,000	16,000	Polk "
2,453	A. J. Brezley,	109	1,000	2,500		Hunt "
2,455	W. M. Ritter,	130	1,500	4,300		Johnson "
2,483	W. J. Enbanks,	179	1,200	4,000	800	Fannin "
2,507	J. A. Penon,	240	1,250	4,300	300	Broon "
2,509	H. C. Johnson,	203	2,100	5,825	750	Tarrant "
2,471	J. J. Adams,	154	1,100	4,820	800	Dallas "
2,514	W. D. Olephint,	400	2,500	8,000	1,000	Fannin "
2,515	H. A. Spencer,	CITY	5,500	17,000	7,000	Dallas "
3,357	C. Williams,	50	300	900	200	Johnson "
			\$8,936	\$52,550	\$159,475	\$32,800

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 17. }

PHILADELPHIA, FOURTH MONTH 27, 1889.

{ JOURNAL.
Vol. XVII. No. 848.

SPRING.

As little children gather round their mother,

And beg her a familiar tale to tell,—

One that is dearer far than any other,

Because so often heard and known so well;

And as they watch her, prompting should she falter,

And any variation quickly see,

And cry, "Don't tell it so, don't change and alter,

We want it just the way it used to be,"—

So do we come to thee, O Nature—Mother,

And never tire of listening to thy tales.

Tell us thy spring-time story now,—no other,

That hath a wondrous charm, which never fails.

Tell it with all the old time strength and glory,

Fill it with many a happy song and shout;

Don't miss one bird or blossom in the story,

Don't leave one daffodil or daisy out.

Tell us each shade in all the tree's soft greening,

Don't skip one blade of grass, one bee, one wren,—

Each little thing has grown so full of meaning,

In the dear story we would hear again.

O Mother Nature! thou art old and hoary,

And wonderful and strange things thou canst tell;

But we, like children, love the spring-time story,

And think it best, because we know it well.

—*Bessie Chandler, in The Century.*

From *The Independent*, New York.

TOLERATION AND LIBERTY.

BY PHILIP SCHAFF.¹

THERE is a wide difference between religious toleration and religious liberty. The one is a concession, the other a right; the one is a matter of expediency, the other a principle; the one is a gift of man, the other a gift of God.

Toleration implies more or less censure or disapproval. We tolerate or endure what we dislike, but cannot prevent. The most despotic governments are tolerant toward subjects who are too numerous or too useful to be killed or exiled. Russia tolerates Romanists, Protestants, Jews, and Mohammedans; Turkey tolerates "Christian dogs," and likes them to prey upon each other; but woe to him in either country who apostatizes from the State religion, or

attempts to induce any member of the same to apostasy. "Toleration is first sought and granted as a favor, then demanded and conceded as a right, and at last spurned as an insult." In a free country nobody wants to be tolerated for his religious opinions or sacred convictions.

Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience, which is the voice of God in man and above the reach and control of human authority. There is a law above all human laws. It is written not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. "We must obey God more than man." He and he alone is the author and lord of conscience, and no power on earth has a right to interpose itself between them. "Every man stands or falls to his own lord." Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.

Toleration is an intermediate state between religious persecution and religious liberty. Persecution results from the union of Church and State; toleration, from a relaxation of that union; full religious liberty and legal equality require a peaceful separation of the spiritual and secular powers.

The theory of medieval Europe was intolerance and persecution; the theory of modern Europe is toleration; the theory of North America is religious liberty and equality. The papal Church is constitutionally exclusive and intolerant, and treats every departure from it as damnable heresy and schism. On the Continent a distinction is made between official Churches and tolerated Sects; in England, between the Established Church and Societies of Dissenters. In the United States all forms of Christianity are equal before the law, and there is no distinction between Churchmen and Sectaries or Dissenters. All enjoy the full right of self-government and the protection of the laws of the land.

European toleration is irresistibly tending to American liberty, or to such adjustment of the relation of Church and State, as will guarantee freedom and independence to each in his own sphere, the one in the spiritual, the other in the temporal; while both have a common interest in promoting the moral purity and integrity of the people.

¹ Philip Schaff's article will be read, no doubt, with interest, as a good statement of a great principle. It is further notable because he is a churchman, an accepted "orthodox" authority on theology and theological literature, and professor of Church History in Union Theological Seminary, (Congregationalist), New York. He was president of the American Committee which co-operated with the English revisers of the Bible.—*Eds. INTELLIGENCER AND JOURNAL.*

Religious liberty, like civil liberty, the liberty of speech, the liberty of the press, and every other liberty, is liable to abuse and consequent punishment. Every man's liberty is limited by the Golden Rule, not to do unto others what we would not have them do unto us. Nobody has a right to trespass on the rights of his neighbor, or to do wrong. The legal maxim is : "*Sic utere tuum, ut alienum non laedas.*" A State cannot control private opinions, but may forbid and punish overt acts of a religion which disturbs the peace of society, and undermines the foundations on which governments rest. The Congress of the United States has forbidden polygamy in the territories, which is a part of the Mormon religion, and would forbid licentious rites, bloody sacrifices, and other criminal acts practiced in the name of religion. But all Christian churches which accept the Bible, teach the Ten Commandments, and enjoin love to God and man, are compatible with, and promotive of, the welfare of society, and make good citizens by making good Christians. A government consults its own interest by protecting all and persecuting none.

Liberty will be abused to the end of time ; but no amount of abuse can abolish the right use. The same sun which spreads light and life promotes decay and death. No book is more abused than the Bible, and yet it will ever be the Book of books. So religious liberty remains the most precious of all liberties, and the strong foundation of all other liberty.

For Friends' Intelligencer and Journal.

VISITS IN WESTERN QUARTER.—II.

LONDON GROVE MONTHLY MEETING was held on Fourth-day, the 10th inst. We had come into the neighborhood the evening before, lodging with Friends who live near the meeting-house. The day was fine, leaving no excuse on account of weather, for any one to be absent, but farmers are very busy, and some were kept away on that account.

The meeting was larger than the preceding. The scholars from the school on the premises were present, which added to the interest of the occasion, and the quiet deportment they observed gave evidence that they also were interested in being with us. The custom of meeting together for religious worship was made the subject of inquiry and exhortation ; the record of the old prophet was cited, in which he bore testimony that in the early time they who feared the Lord thus met together, and the practice has been continued through all the ages since. The gospel labor was close and searching, and the value of these stated times of inquiry as to the condition of the Society, was dwelt upon. The business meeting which followed showed that a good degree of faithfulness to the several particulars queried after prevails within their borders. The social greetings at the close of these opportunities form no small part of the enjoyment and interest connected therewith. It is so pleasant to take the hand, and respond to the greeting of Friends whom we seldom meet but who are brethren and sisters "beloved in the Lord." In the fading hours of the afternoon we were conveyed to the house of Friends who live near New Garden,

where the next monthly meeting was held. The fresh awakening of spring life,—the evening song of the robin and the lark, first messengers of its approach,—and the golden hues of sunset all combined to make the four or five miles which kept us on the road for an hour, very enjoyable.

The weather on Fifth-day was bright and the air not too warm to make our wraps uncomfortable. New Garden Monthly Meeting embraces New Garden, West Grove, and Mill Creek Preparative Meetings. The meeting was settled in good time and the house well filled. Here again the value of religious commingling was presented, the antiquity of the usage and its continuance in the Christian Church to the present time,—how it had been blessed to us as a society,—keeping alive in the hearts of those who were widely separated, the love of its principles and testimonies and the desire to meet together in the fellowship of the Gospel.

In the business meeting the value of these stated times of inquiry into the condition of the body as a reminder of our duty and responsibility claimed attention, much interest in the business as it came before the meeting was manifested ; and near the hour for closing, the shutters were raised for the joint action of both branches upon a paper that was read.

There are many reminiscences of personal and family history connected with this venerable old meeting-house, that are always present when I am permitted to sit with those who worship within its walls. Here I was first brought into social relations with Friends. I go back half a century and recall the faces of those whom I looked upon as types of all the Christian virtues yet so wanting in all of Creed and Confession of Faith that I had been taught to regard as the very essentials of acceptance with God, I could but marvel ; for I dared not doubt the sincerity and devotion of those quiet worshippers who, strange as it seemed to me then, would sometimes sit the whole hour of worship without the silence that I had not then come to appreciate, being broken by a human voice. Truly may it be said our Father leads us by ways of his own choosing ; and while we look to him for guidance he fails not to be our helper, and to his praise and honor be it said what we know not in the now, we "shall know hereafter."

On Sixth-day, at an early hour, we were on the road again for a ride of nine miles, to Penn's Grove Monthly Meeting, comprising Penn's Grove and Hameville Preparative Meetings. The house is small and the membership much reduced by removals and death, yet there is young life in their midst, and an earnest desire to uphold the testimonies of the Society. The members are mostly farmers, and many of the younger portion were kept away by the press of work. The meeting settled into a quiet that was very precious. The voice of supplication was raised, followed by words of encouragement very tender and comforting. As there are no partitions to divide the business meeting, it was held in joint session, though the answers to the queries were made out separately for the quarterly meeting. It is sometimes objected to meeting in joint session, that the women

will leave the brethren to do all the business; we did not find it so in this instance, and the advantage of considering the various subjects brought before the meeting together added greatly to the interest of the occasion. There seems very little to hold these Friends together beyond the love that prompts to the commingling. If they felt themselves strong enough to have a First-day school after meeting it would gather the young life with them, and bind the old and the young into closer unity. The latter must have something in the outward to lead them along until they are prepared for the higher spiritual condition; and in our small country meetings the gathering of all classes into the school where none are too old to learn, and the youngest are sharers in what is transacted, the benefit is felt by all, even the little ones having their part in the work.

We left the kind Friends with whom we had but a brief sojourn, for a ride of three hours to the neighborhood of Fallowfield Monthly Meeting, which we reached in the dusk of the evening, with a threatening sky presaging a storm. But the morning following, (Seventh-day), though very damp was free from rain, and by the time for assembling, the weather was clear.

This meeting is made up of Doe Run and Ercildown Meetings. Friends seemed slow in gathering, but there was a goodly company that finally settled into reverential quiet. The exercises thrown before the assembly bore special reference to the queries to be considered, dwelling upon the first as the keynote to all the rest. The word of exhortation pressed home the obligation of being good stewards and worthy examples in the Church and before men. The business meeting was much the same as all the others, the answers to the queries indicating a good degree of life and interest in the subjects queried after. One First-day school was reported, held at Doe Run Meeting. It should have been mentioned before that First-day schools are held at London Grove, New Garden, Mill Creek; also, that in all the meetings the Temperance Question and the Prohibitory Amendment are claiming hearty approval and earnest support.

The meeting at Fallowfield closed our service at this time. It was entered upon with a sense and feeling of the responsibility of the work, yet with a trust and confidence that a "present helper in every time of need," will be granted, which was abundantly realized to the praise and honor of Him who calls to the labor.

Eliza W. Chandler, a minister of Centre Monthly Meeting, was in attendance at all the meetings, taking part in the exercises, and rendering helpful service very acceptably to ourselves and to the Friends with whom we mingled.

L. J. R.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulcher.—H. B. Stowe.

For Friends' Intelligencer and Journal.

HAVE WE TOO MANY ASSOCIATIONS?

THE present is a time of great activity in our branch of the Society of Friends.

On looking over the numerous fields of labor in which many of our members are engaged, and considering how great must be the demand upon their time and their attention, we may well inquire whether so much organized work is conducive to the strength of the body, or whether its tendency is so depleting as to produce permanent weakness and ultimate decay?

If we are to judge from the size of our mid-week meetings,—including preparative and monthly,—we must infer that the interest in these is not so great as it is in the outside work. If we absent ourselves from the meetings of our Religious Society, and attend those of the different associations, it is reasonable to conclude that we are more devoted to the latter than to the former; where our interest is there will we be also. But, even where we attend both, if our attention has been absorbed, and our energies expended before coming to meeting, we shall be likely to bring to it weary bodies and preoccupied minds, in which condition we are poorly qualified for the performance of our spiritual duties, or the rendering of acceptable worship.

Again, these different associations are formed for working, and hence the business must be dispatched without much waiting, or getting down into a state of stillness. A chairman and a secretary are chosen and other officers as they seem to be needed, some parliamentary formalities are regarded as essential to an organization, and many questions have to be argued before they can be finally decided. Now all of this is calculated to promote activity, and to cultivate a readiness of speech; but it is not favorable to that deliberation which should be practiced in a Friends' meeting for discipline, nor is it likely to increase the interest of the younger members in our monthly meetings as these are—or should be—conducted.

Another objection to the association—when it is formed for the consideration of religious subjects, or for the united performance of certain duties—is, that it is likely to take the place of individual concern. All the members of it are engaged in a common work, and hence tenderly exercised ones may temporarily put aside precious invitations, because some other subject is claiming immediate attention. But such invitations do not come at our bidding, and we should be in a receptive state in order to profit by them when they arrive. We cannot pour our religious experience into a common hopper, and each one expect to receive his portion of the grist after it has been compounded with all the others and ground into one mass. The association has assigned a work for us to do, and we have done it to the best of our ability; but if we had been in a state of stillness, listening attentively to hear the voice of the Inward Monitor, we might have been called in another direction, and abilitated to perform some service valuable to the Church, and conducive to our own spiritual welfare. Impressions of duty, and tender scrup-

ples (for a scruple is a negative duty) are much more likely to be effaced in an assembly where such matters are discussed, than they are in a meeting for worship, or in the privacy of our own apartment to which we are accustomed to repair for meditation.

The last objection I have to offer to so many organized assemblies is their encroachment upon the time—short enough at best—for private family mingling. The relation between parents and children is the tenderest, and yet the most binding of humanities;—it is, indeed, typical of that which is superhuman, and to be named with profound reverence. The reciprocal duties of parent and child cannot be delegated to any one else for their performance. They must be discharged by those who owe them, or else they must go by default. The plea of a pressure of business—even if it include much philanthropic work—cannot be accepted as an excuse from parents who neglect the training of their offspring, or from children who are derelict in their duty to those who watched over them during the years of their helplessness and irresponsibility.

Those who read this article will bear in mind that the heading of it is a *question*, not an assertion. The writer would not be understood as being inimical to any particular one of the numerous associations bearing the name of Friends; but he would request, and even urge upon our members to enter into a rigid self-examination to find whether their attendance of our religious meetings is furthered or hindered; whether their interest in these solemn assemblies is increased or diminished; whether they are or are not better fitted for performing acceptable worship; and whether their usefulness as deep, solid Friends in our meetings for Discipline, is promoted or retarded by so much outside work.

Are we not in danger of getting into the Martha spirit,—“Cumbered with much serving?” Friends profess to be a waiting people, and a feeling people; and unless we are willing to wait we shall be unable to feel, and hence cannot know what our real duties are. H. *

Fourth month 20.

For Friends' Intelligencer and Journal.

AT THE FUNERAL.

ELIZABETH: Darkened the house is: and how still!

So uncle John is gone.

. . . They gather now: I wonder who has come.
. There's Ruth!

RUTH: O, sister!

ELIZ: How seldom do we meet!

RUTH: Alas! 't is true.

I sometimes think that only funerals
Bring us together, now.

ELIZ: O, say it not! . . .

And yet I've thought of that.

RUTH: I never thought our lives would lie so wide
That Death alone would join them.

ELIZ: What would our mother say, if she could see
How wide apart we dwell?

But day by day fleets by, and years draw on,
The purposes I have fade out . . . and so it is.
It seems to me a hundred things

Claim ev'ry hour.

But, Ruth,—I love thee, still, the same.

. . . Is thy life hard?

RUTH: Hard? . . . Yes, as of old. . . .

Thou knew the life at home,—the daily toil,
The tasks unending.

No servants wait on me: my duties call
On me alone. One pair of hands must do
Whatever must be done.

ELIZ: Yes . . . yes . . . I know.

I wish it were not so.

Thy hand is hard, I see . . . and thin.

RUTH: Thy hand is soft . . . and beautiful.

'T was always so

When we were girls 't was so.

ELIZ: When we were girls!

Thou callest back fair days,

Days of our childhood in the dear old home.

RUTH: Were any days to thee

So rich as these?

I always think of thee

As well, and strong, and bright;

Full of glad life;

Proud of thy husband and thy home,

Proud of its beauties, drinking in its joys;

Full of thy pleasant plans from day to day.

ELIZ: Alas!

RUTH: Is it not so?

ELIZ: Give me thy faithful hand. . .

There . . . let me hold it fast

A moment let us sit, ere yet the house fills up.

. Thy question moves me.

Happy I ought to be, yet oftentimes,

I fear that wealth is naught

But cumber to the soul.

Sometimes I envy thee thy quiet way;

Sometimes I long to live again

The days at home.

Sometimes dear mother in her cap

Looks down at me.

Sometimes I think that all I have is dross,

—Mere worldly vanity—

Nothing to live for.

RUTH: Alas!

ELIZ: 'T is true. . . I would it were not. . . .

Happiness, it seems,

Is but a mirage, that we never reach.

RUTH: Content, perhaps, is best.

Dost thou recall how our dear father read

The old Friends' books: how often would he say,

"Content is best"?

Here I have envied thee thy wealth,

And—

ELIZ: I have envied thee! . . .

Strange that the widened contrasts of our lives
Should meet in this!

RUTH: The house fills up.

'T is very near the hour.

ELIZ: Sit yet a moment with me: in this still,

And calm, with death so close beside,

It comforts me to hold thee by the hand.

. A moment, and we'll go.

H. M. J.

Know that the main foundation of piety is this,
to have right opinions and apprehensions of God.—
Epictatus.



FRIENDS' MEETING-HOUSE AT ROCHDALE.

THE FUNERAL OF JOHN BRIGHT.

DETAILS concerning the burial of John Bright are given in the Manchester newspapers of the 1st of the present month, and some of them, indicating the attachment of the deceased statesman to the principles of Friends, and his desire for the simple interment of his mortal remains without needless ceremonial, will doubtless interest our readers. We copy the account below from the Manchester *Guardian* of the date stated. That journal says:

"Mr. John Bright was buried on Saturday in the graveyard of the Friends at Rochdale, with ceremony almost stern in its severe simplicity. Around the tomb his sons, his daughters, and his brothers were gathered, with a larger circle of near friends, and the members of the Puritan sect with which he was connected. A simple prayer, a short address, and the grave-side scene was ended. . . . But the many tears shed over the coffin were the symbol of the universal sorrow that the end had come of a pure and beautiful life. The impressiveness of the burial, though centered in the green patch of earth in George street, was not confined to that small God's acre. Ten thousand people, and twice ten thousand, filled the neighboring streets. Rochdale gave itself to mourning, during the forenoon. The mayor had asked the people to cease work for the day, and the request was faithfully observed. The loom and the shuttle ceased their throbbing for the time. . . . The people were astir in the streets at an early hour. The straight line between One Ash and Yorkshire street, so often traversed by Mr. Bright on his way to the meeting-house, was almost filled an hour before the time of the procession to the grave. It was not merely Mr. Bright's townspeople who were in the street. Rochdale is on the borderland of Lancashire and Yorkshire, and each county sent its representatives to the funeral. . . .

"The morning was not too favorable in the weather it brought. . . . Fortunately heavy rains

did not fall till just after the funeral was over. The scene in front of the gates of One Ash was very striking. The people lined one side of the way in dense masses. On the other side, on Cronkeyshaw Common, were assembled the members of deputations from Liberal, Liberal-Unionist, and Conservative Associations, and other bodies. On boards, some ten or fifteen feet high, were printed instructions, the object of which was to give a harmony to the deputations. As the assembly was growing, the carriages rolled up to One Ash in quick succession [containing many distinguished persons, among them Joseph Chamberlain, John Bright's colleague in Parliament, Sir Wilfrid Lawson, Herbert Gladstone, and others]. . . . Half an hour after ten, a body of men from the mill of Messrs. Bright Brothers, which is built on the Common opposite One Ash, took their place in front of the gates. Then came the hearse, with glass sides. Soon the coffin was placed inside, covered with very beautiful wreaths. One wreath was from the Queen; another was sent by Miss Cobden, 'in loving memory of her father's dearest friend.' The procession left the gates soon after eleven o'clock, the deputations in their appointed places.

"In the meantime many had found their first place of assembly at the grave yard in George street. The ground had been carefully planked, that the grass over the unnamed graves might not be worn away. The gathering in the churchyard was not large, the numbers being wisely restricted to ticket holders. George street was absolutely barred to the general public. But the witnesses of the last scene were nevertheless many. There is another burial ground side by side with that of the Quakers, that of St. Stephen's (Lady Huntingdon's Connexion). Here large platforms were erected, one of which accommodated some two or three hundred of Mr. Bright's late constituents from Birmingham. St. Stephen's is a red brick building with a square tower; and on the top of the tower and in all its windows

every inch of space was filled with faces. There were many, too, on the housetops and on the ridged roofs of distant mills. But chiefly interesting was the gathering in the graveyard itself. Artists were engaged sketching the grave and the little meeting-house and the Library. There was little of pictorial grace from any point of view. The grave was built simply as that of the poorest; the chapel and library are in stone, without the least architectural pretence.

. . . . Waiting by the graveside were many members of the Quaker community, some of whom have known Mr. Bright very intimately. They were distinguished in costume from all others. Their broad-brimmed hats, square-cut clothes, and a certain Puritan simplicity of appearance marked them from the rest. These are the direct descendants of the men imprisoned during the Stuart restoration, an imprisonment which led to the writing of the 'Pilgrim's Progress' in that simple, matchless Saxon of which the Quaker who has just gone from among us was so wonderful a master. The most striking figure at the graveside was Mr. Bevan Braithwaite, the minister of the Westminster congregation. Mr. Braithwaite's strong face is in some of its lines very like that of Mr. Bright. Mr. Bright when in London was most regular in his attendance at the Westminster Meeting-house. Between the two men there has been a friendship which lasted from youth. Other distinguished Quakers in the graveyard included Mr. Arthur O'Neill, an old Chartist, who, like Thomas Cooper and others, suffered imprisonment in the early years of the century; Mr. William Morgan, of Birmingham, an old political ally of Mr. Bright, and a prominent member of the Peace Society; Mr. Joseph Sturge, son of Charles Sturge; Mr. Theodore Neild, Principal of Dalton Hall; and Mr. William S. Lean, Principal of Flounders College, Ackworth.

"It was shortly before twelve o'clock that the coffin was brought to the graveside. The members of Mr. Bright's family took their places round the grave, and the remaining part of the assembly formed an outward circle. The rain for the moment had ceased and there was a tender shining in the sky. For a minute or two there was solemn, silent prayer. Many were weeping. Then Mr. Braithwaite fell on bended knee, and as he prayed a short, earnest prayer all heads were uncovered. Mr. Lean then delivered a short eulogium, and the body was lowered into the grave. This was the simple ending of the graveside ceremony. The family proceeded within the little meeting-house, where Mr. Bright's sons and daughters took the family form in front. Mr. John Albert Bright sat at the far end, and Mr. Philip Bright, the youngest son, on the cushion next the little bare space which was sacred to Mr. Bright himself. Mr. Jacob Bright, with Mrs. and Miss Bright sat just behind. It is not customary in the meeting-house to uncover; but on this occasion all heads were bared but that of Mr. Jacob Bright, who sat bowed down with hands covering his face. When prayer came Mr. Bright uncovered also. On the minister's bench facing the congregation were Mr. Braithwaite and many of the fathers of the Quaker sect. Mr. Leake and Mr. Mather were just in front. Mr. Braithwaite,

after a short interval, opened with an address, in which he told something of Mr. Bright in the purely personal aspect. Dr. Hayle, the physician to Mr. Bright, in the course of a few words said how fond was Mr. Bright of reading the 17th chapter of St. John. Then Canon Maclure, vicar of Rochdale, somewhat unexpectedly rose and requested leave to say the Apostolic grace as a sign of their Christian unity. No voice was raised, the Canon said the grace, and the assembly parted. The mourners returned to One Ash, and the general public were afterwards admitted into the graveyard."

SCRIPTURE LESSON, No. 17.

FIFTH MONTH 5, 1889.

THE COMMAND TO WATCH.

GOLDEN TEXT.—"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

—Matt. 26 : 41.

READ Mark 13 : 24-37.

JESUS continues his instruction and warnings as they sit together upon the slope of Olivet, with the beautiful city of Jerusalem spread out before them. He is conscious of the hatred and opposition of many of the Scribes and Pharisees who were in authority. He knows many of them are his friends, but the feeling has become too strong against him for these to have any influence, and his life must be taken.

As they talk, Jesus further discloses to them the terrible calamities that will soon overwhelm the Jewish nation, and endeavors to prepare them for the dreadful ordeal. The main thought that he would impress upon their minds was the necessity of watching the course of events, that they might escape when the final overthrow approached. So fully did he impress this upon them that it is said not one Christian was found in the city when it fell into the hands of the besieging army.

The sun shall be darkened. This is a figurative expression frequently used in the Scriptures to portray some dreadful calamity that was coming upon the people.

Thou shalt see the Son of man. Then would they realize the full measure of their iniquity in rejecting the Messiah, whom God had sent to lead them into the ways of peace and prosperity. They had become full of strife and contention, and wars and all unrighteousness were consuming them as a people. He came not to remove the yoke of Roman dominion, but to infuse into their lives a love of the quiet ways and pursuits of peace, and lead them into a clearer understanding of their relation to God, the invisible king, whose laws were written upon their hearts.

Then shall He send. This also is a figure intended to give assurance that they who had been faithful to the laws and requirements of this invisible King, and had not taken part in the dreadful wrongs that had been enacted, but still kept the love of God and the love of one another in their hearts, would not be forgotten of the Heavenly Father, though scattered to the farthest quarters of the earth.

This generation shall not. The people who were then living would be witnesses of the destruction and desolation he had portrayed.

No man knoweth another's heart as well as he knows his own. The guarding of our souls from evil requires constant watchfulness. *One* must watch lest his temper overcome his judgment, *another* that the love of money does not destroy love of humanity, still *another* needs to watch that the promptings of passion are not gratified, lest faith in purity be destroyed.

It is needful to both *watch* and *pray*. The earnest prayer for deliverance from temptation never faileth. The aspiration of prayer lifts to a higher level.

We should not only watch against the beginning of evil in our hearts, but for the good all about us. The more we cultivate the good in ourselves, and in our friends, the less chance for evil to take root.

The watch tower must never be deserted. "Watch, therefore; for ye know not on what day your Lord cometh." God's angels are ever passing. In the fevered rush of life, let us not forget to watch for their coming, and bid them tarry with us.

NOTES ON THE LESSON: THE WATCHMAN.

In the East every one must be his own policeman. The state punishes, but leaves the prevention and detection of theft and robbery to the individual interested. Hence the watchman is a necessary and important personage everywhere. Not only in the vineyards of the watchtowers, but in the houses and villages, the watchman is needful. It is only in the walled city, where there is a garrison, that the security of the place rests in the hands of the authorities. And so it was of old. The unchanged arrangements of Oriental houses explain the duties and importance of the watchman. In the castle of the great man there was a tower over the gateway, and on the roof of this he kept a lookout during the day. Such was the watchman of the palace of Jezreel, who recognized the chariotteering of Jehu, as he drove furiously up the plain of Esdraelon. But the private house had no such tower, nor was there any outlook post. All Eastern houses above the class of a cottage are built round a square, and frequently with another inner square behind the front area. The rooms all look into the square, those on the ground floor frequently without front walls, but merely curtains to secure a certain amount of privacy, and the upper story having a balcony projecting all around, by which to pass from chamber to chamber. Not one of these has a window to the outside. The only window looking outwards is a grille over the doorway sometimes projecting in a sort of bay, and closely latticed, by which the ladies may peep unseen up and down the street. Such was the window through which the mother of Sisera is represented as looking; such was that through which Jezebel taunted Jehu, little wotting of the faithless chamberlains behind her, ever ready to follow the rising sun. Below this solitary casement is the only entrance, and within the gateway the porter's lodge. As the door is always kept fastened, the porter must ever be on the watch; for there could be no greater indignity than for the master or any visitor to be kept waiting after they had knocked. The porter, on the alert, at once demands the name before he opens; as in the

parable of the Ten Virgins, he refuses to open at all to unwelcome guests. The thief does not attempt a surprise by the door. He digs through the wall of the house behind,—a comparatively easy task where the walls are, as is usually the case, built of stone and clay instead of cement, and his tool a mattock, a sort of pick and hoe combined. As the family usually sleep upstairs, and in summer on the flat roof, the access to which is generally by a flight of steps outside, and not accessible from the inside, the safety of the ground-floor depends on the vigilance of the porter, who is the only member of the household on the area. The Christian watchman has a twofold duty: first, to guard the door of his heart against intruders, and to be ever ready to recognize and obey his Master's voice; and, secondly, to be alert against surprises, lest the thief break in and temptation assault him on the unguarded or unexpected side.—*H. B. Tristram, in S. S. Times.*

TEMPERANCE LITERATURE.

EDITORS INTELLIGENCER AND JOURNAL:

THE Philadelphia Yearly Meeting's Committee on Temperance has lately put into the bookcase in room No. 1, at Race street, in addition to what was previously there, 6,784 pages of literature bearing upon the proposed Prohibition Amendment. This literature is for distribution by members throughout the yearly meeting. The Book Committee feel the importance of having a quantity of well selected literature for immediate use, that our friends from rural districts when coming to Yearly Meeting may supply themselves with such as they can distribute around their homes. The Committee will feel it a great help if our friends will send the name and publisher of any tract, leaflet, or pamphlet that we have not previously had, to Friends' Book Association, for the Book Committee.

H.

OUR most exalted feelings are not meant to be the common food of daily life. Contentment is more satisfying than exhilaration, and contentment means simply the sum of small and quiet pleasures. We ought not to seek too high joys. Low measures of feeling are better than ecstasies for ordinary life. God sends his rains in gentle drops, else flowers would be beaten to pieces.—*Beecher.*

IRRESOLUTION is a worse vice than rashness. He that shoots best may sometimes miss the mark, but he that shoots not at all can never hit it. Irresolution loosens all the joints of a state; like an ague, it shakes not this nor that limb, but all the body is at once in a fit. The irresolute man is lifted from one place to another, so hatching nothing, but addles all his actions.—*Anon.*

BEWARE of making your moral staple consist of the negative virtues. It is good to abstain, and teach others to abstain, from all that is sinful or hurtful. But making a business of it leads to emaciation of character, unless one feeds largely also on the more nutritious diet of active sympathetic benevolence.—*O. W. Holmes.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBOEN.

LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 27, 1889.

A CORRESPONDENT, in a private letter, after mentioning some of his religious experiences, and his customary attendance, under special circumstances, at another place of worship than that of Friends, adds:

"But I never have myself taken any part in the outward ordinances, and never believed or professed to believe in their doctrine. When approached on the subject, I have always avowed myself a follower of Fox. My mature judgment, (I am now near 72), is that the doctrine of the supremacy of the moral faculty over the intellectual,—and its higher form, the Inward Light,—is the most important truth ever revealed to man. And I mourn over the approaching extinction of the Society of Friends, (in England it is already dead), as a great calamity to the cause of Truth."

Our correspondent, it will be seen, assumes that the Society is on the way to extinction. We may remark that we doubt the conclusiveness of present evidence on this point. There are several grounds for hesitating to accept that conclusion: (1) The conviction, entertained by many, (including those not of our own membership), that the truth which Friends have professed is vital and continuing; (2) the fact that the Society, if it changes, changes very slowly, and shows a tenacity of existence which proves its real strength; (3) the revival of interest in Friends' principles among the younger people, which it seems must bear fruit in conviction and a renewal of life. And in general we may rest in the faith that what is good will not die: that a conviction so earnestly and widely entertained must find its testimony bearers and supporters. It is our present duty to keep the lamp trimmed and burning, believing that its light will be called for.

Those who favor us with matter for publication must keep in mind that the duty of the editors is to exercise a judgment as to what best suits the purpose of the paper. We find occasional—not frequent—evidences of a failure to appreciate the fact that the precise work which the editors have in charge is to use such discrimination and make such selection. And it must be remembered that this work, with relation to such a publication as the INTELLIGENCER

AND JOURNAL, is materially different from that of many newspapers. The object here is not merely to print what may be interesting, but also that which will tend to the maintenance of health and strength in the Society of Friends,—which will unite its membership in good feelings toward each other and in support of its principles and testimonies. If we were simply seeking lively and sensational matter, or were indifferent to the effect of what we published, our task would be of another character.

The editors are able to say that they endeavor to perform this work without partiality or prejudice, bringing to it a catholic freedom from any narrow view, and simply keeping in mind what they conceive to be the general interest of their body of readers, as Friends and Friendly professors. No doubt they may judge differently in many cases from what some other person in their place might do, but their success or failure in the aggregate must be the test of their work.

In printing, last week, the names of the Philadelphia sub-committee on procuring homes for Friends attending Yearly Meeting, the name of Charles E. Thomas, 1746 Park Avenue, was accidentally omitted.

DEATHS.

CARPENTER.—In Salem, N. J., Fourth month 13th, 1889, William Carpenter, in the 87th year of his age.

GURNEY.—Suddenly, of heart failure, at his residence in New Baltimore, N. Y., Fourth month 2d, 1889, Jacob B. Gurney, aged 78 years, 15 days; a member of Duansburgh Quarterly Meeting.

HAINES.—Suddenly, on the morning of Fourth month 16th, 1889, of neuralgia of the heart, at his residence in Jefferson county, West Virginia, Edward B. Haines, in the 70th year of his age; a member of Hopewell Particular and Monthly Meeting.

HAINES.—At Mickleton, N. J., Third month 17th, 1889, Stacy L., eldest son of Job S. and Ellen B. Haines, in the 29th year of his age; a member of Woodbury Monthly Meeting of Friends.

Although the day was stormy, yet large was the company of Friends who gathered on the 20th ult. to bid a final farewell to this dear young Friend.

Through the long weeks of suffering and sickness his mind was turned Heavenward, and after feeling that he could not recover he prayed to be taken home, having had some evidence that "all was well."

L.

JENKINSON.—At her residence, Massillon, Ohio, on Seventh-day evening, Fourth month 13th, 1889, Eliza A., widow of Isaac C. Jenkinson, in her 88th year; a member of the monthly meeting of Friends of Philadelphia, Pa.

KINSEY.—At their home, "Beechwood," near Milton, Wayne county, Ind., on the 26th day of Third month 1889, Mary Perine Kinsey, wife of Isaac Kinsey, aged 62 years, 10 months. A life-long and consistent member of the Society of Friends.

I. K.

WRIGHT.—Fourth month 11th, 1889, at her residence, at Saratoga, N. Y., Alice Wright, widow of the late Joseph G. Wright, and daughter of Joshua and Hannah Macumber.

She has been a life-long and consistent member of Saratoga Monthly Meeting, and a worthy example for others to follow, ever ready to extend the hand of benevolence to the needy, and sympathize with the afflicted. The difficulty of breathing for a few days was very distressing, but she bore it with Christian fortitude, saying she was happy, and a peaceful angelic smile rested upon her countenance. She was within a few days of her 89th year.

M. A. G.

For Friends' Intelligencer and Journal.

CHRISTIAN WORK AMONG THE POOR.

RESUMING the consideration of Edward Grubb's article on the Mission of Friends in its social aspect, I come to his two propositions: the one that the improvement of the condition of the poor is properly a religious work; and the other that the form of religion which is best fitted to do that work is that of the society of Friends, modified so as to give "free scope to the development of every high and noble human faculty, social as well as spiritual, artistic and intellectual as much as moral and devotional." And he objects to the dominant religion—by which an Englishman must mean the Church of England—for its narrowness and formalism.

The charge of narrowness and formalism cannot, I think, be successfully repelled. A church which holds that any one who believes and is baptized, though he never did a good deed, but lived in filth and debauchery all his days, will be saved, and he who devotes all his life to good works but was not baptized will be lost; that a Duke of Marlboro, because he was baptized when he was two weeks old and believed the creed, will inherit the kingdom prepared from the foundation of the world, and a John Bright, who never was baptized, must depart into the everlasting fire prepared for the devil and his angels; is certainly narrow. And a church that fixes the dress of each minister and designates a dozen different places for him to stand when he says or reads so many different things, gives sufficient evidence to convict it of formalism.

But its narrowness does not deform its worship or its teaching of the people; nor does its formalism obtrude itself on the attention. The minister must stand somewhere and be dressed somehow, and no one is compelled to know and very few even think that in these things he does not follow his own will. And what is more certain is that neither one nor the other prevents other church members from being earnest and active in the work of ameliorating the social condition of the poor on just the lines and in just the manner recommended by our writer, cultivating their acquaintance not as patrons but as friends and equals, and sharing with them as much as possible the objects of real beauty and permanent value which adorn their homes, and teaching them to adorn their own homes also. Members of that church, men and women, have left the luxurious homes in which they were born and have gone to live near slums and tenement houses in order to cultivate the acquaintance of their inmates, and appear "as friends and equals." If "he can't be wrong whose life is in the right," we must suspend our

judgment until we inquire whether narrowness and formalism are of themselves criminal. And that church, too, in the form which it takes in this country, is rapidly extending its influence and increasing its membership. And its formalism takes a shape which I think might be adopted with advantage by the new religion contemplated by E. G., should it ever get under way; that is, the stated reading of the Scriptures in portions so arranged that in the course of a year all that is profitable for instruction has been read aloud to the people. Certain parts are read more frequently, such as the Ten Commandments and the two added by Christ. These are read at every meeting for worship, as are certain prayers asking help to live a "Godly, righteous, and sober life;" and others more at length enumerating the dangers and temptations to which we are exposed and the various sins which assail the soul, and prayers to be delivered from them.

This, perhaps, is not worship; I speak of it only as *instruction*, which it is, as much as if, instead of a prayer asking the Divine help in doing so and so, and escaping this and that, an exhortation were addressed to the audience warning them of their duty to do this and avoid that. Its value lies in its bringing the various matters to the mind of the hearer, coupled with a suggestion of his duty in connection with them. I cannot but regard this exercise as of great importance in the training of youth. As I have said, it may not be worship; nor is preaching part of worship; yet it is permitted in religious meetings of every denomination, and was so in the time of Christ in the Jewish synagogues, as was the reading of the Scriptures also. He Himself in the town where he was brought up was accustomed to read the Scriptures aloud in the synagogue. (Luke 4: 16). If, fortified by such an example, Friends had seen their way to provide some such instruction for their young members and not left it to the parents without any oversight by the meeting, we probably would not see, as we do now see, meetings on every side deserted and laid down, because members are not satisfied in their religious instincts by spending one hour once a week in silent sitting with their friends. If the church is narrow the meeting is not very broad.

In his enumeration of the qualities desired in the new religion, Edward Grubb includes two elements which have produced the very vices which he condemns in the dominant religion. Its narrowness is the result of the scope given to the intellectual faculty, and its formalism is very much due to the artistic. The greatest intellects among Christians are just those which have built up the vast theological structure which alone is recognized by all but one in a thousand as true Christianity. It is they who have established that in Adam all his posterity sinned and justly incurred and received the sentence of eternal punishment; and that this sentence will be remitted in no case but to those who believe in Christ as the theologians teach them to believe, and are baptized. This is an essential part of the belief of at least every Protestant church. But the establishment of this doctrine is by no means the most extraordinary achievement of the intellectual fac-

ulty. Transubstantiation is its master-piece; the doctrine that a piece of bread blessed by a priest who is in the apostolic succession, is in fact and reality God who created the universe and is to be adored as such. Yet learned men, good, honest, sincere men, hard-headed Englishmen, who earnestly sought the truth and spent years in seeking it, have in our day, under the guidance of the intellectual faculty, come to the solemn conclusion that the bit of bread when ready prepared and blessed to be eaten and digested, is really and truly God, and have, before eating, adored it. And so they believe at this day.

Then, too, the artistic faculty has had its victories though not at the expense of truth, yet at the expense of reason and justice. It has impoverished the people to build stately cathedrals and adorn them with stained glass, pictures, and statuary. It has trained musicians and singers to fill their temples with delicious melody. It has devised gorgeous vestments and studded them with costly gems; and it has arranged splendid ceremonials which architecture, sculpture, music, and dress combine to render imposing, and which occupy the thoughts instead of lifting them on high. How wonderfully has the experience of eighteen centuries verified the mysterious sayings of Jesus that the religious truths are "hid from the wise and prudent," and that of St. Paul that not many "wise after the flesh" are called. If we are to have a new religion, let us not build with materials which were condemned by the architect in advance, and which have been proved by long experience to be worthless. The mission of Friends should be to dethrone the intellectual faculty and elevate the moral faculty in its place.

Edward Grubb, in the article under consideration, assumes that the improvement of the condition of the poor is properly a religious work, but gives no reason for his conclusion. Dr. Lyman Abbott in an article in the *North American Review* of the current month on "Socialism," takes the same view and gives his reasons at some length. Christ, he says, the founder of our religion, made no war on the institutions of society. He assailed individual sin. There was drunkenness in his day but he did not condemn liquor-sellers; slavery, and he did not condemn slave-holders; wars, but he did not condemn soldiers. Laws were oppressive and cruel, but he did not seek to change them. He exhorted men to seek the kingdom of God, secure that all good things would follow. So now, says Dr. Abbott, raise the moral tone of society, purify the hearts of the people, and they will then change all that needs changing.

But it is by no means certain that the evils that afflict society are wholly the result of wickedness and irreligion. There is such a thing as zeal without knowledge; and it is well known that ill-judged charity increases the evils it strives to cure. We know that in our own country and abroad where people are surrounded by Christian influence, their condition social and moral is as bad as anywhere on earth. And as there are Christian communities that live under bad institutions, so there is at least one pagan community whose social and moral condition might excite the envy of the most orthodox believers. The

Parsees are the descendants of the Persian fire-worshippers who fled before their Mohammedan conquerors more than a thousand years ago, and taking refuge in India, have debased their comparatively simple idolatry by an admixture of the filthy and grovelling superstitions of the Hindus, including the worship of the cow. Their highest religious rite is anointing themselves with a certain filthy liquid. Yet among these people drunkenness, unchastity, gambling, and beggary, vices rife in Christian lands, are all unknown. They are so honest and conscientious that they are preferred for situations where trust is necessarily reposed; as railway-guards, and as contractors on public works. The credit of a Parsee merchant is "almost unlimited." If they have counterbalancing vices, the authority I follow does not disclose them.

Of the Persians who remained at home and submitted to the conquerors, most part adopted the religion of their masters; but a small remnant refused so to do, and have consequently been throughout all the intervening ages plundered, oppressed, and degraded by the Mussulmans who have an intense hatred of idolatry. Their kindred in India number near two hundred-thousand and are, on the whole, rich and prosperous. Those in Persia are comparatively few—perhaps ten thousand—poor and sunk in ignorance. Yet "they have a high reputation for honor, probity, obedience to law, chastity, and endurance." (*Chambers's Encyclopedia*, Art. Guebres. *Encyc. Britannica*, Art. Parsees.) Here we have two portions of the same people differing in religious faith and living under very dissimilar conditions, but both displaying the same eminent virtues. Does this not go to show that religious faith is not the controlling agency in determining the social condition of a people?

But while religion, perhaps, just because it should be free from the control of the intellect, is not fitted to deal with physical problems; yet it by no means follows that religious persons should not engage in such matters. There they can find scope for the intellectual faculty under the guidance of just the spirit which ought to and often does animate such persons. If, as I think, the great object of social science is in some way to make every one contribute his share to the common stock and, in some way to make a just distribution of the product of the labor of all, this is a wholly distinct thing from the advancement of morals; and to a certain extent the economical reform must precede the moral reform, instead of, as Dr. Abbott and perhaps Edward Grubb think, following upon it. Men and women who huddle together at night twenty in a room 12 by 15, without the possible chance of observing the simplest rules of decency, men and women who have no possible chance of ever getting so much comfort as this without thieving or doing worse, cannot be made Christians. If the prayer "lead us not into temptation, but deliver us from evil" has any meaning at all, it means delivering from precisely the condition under which millions of the poor now spend their lives.

But while the needed social reform is a work

which in my judgment no religious society, as such, can advantageously undertake, it is above all one which religious and well disposed people are eminently fitted to accomplish; and the best part of E. G.'s paper is that which recommends a "social union for discussing and attempting to apply in practice some of the best means of improving the condition of the people, and for pressing the subject on the attention of our own society and the public."

It was a question in the time of Christ whether it was wisest for men to direct their efforts to cure the ills of life, or to prepare the mind to endure them with serenity. The greatest philosophers of antiquity, the Stoics, advocated the latter course as the most practical and the most noble, and, indeed, held somewhat in contempt the men who sought to make themselves useful. Early Christianity may appear to have partaken of this spirit, and it has been treated as having much in common with the Stoic philosophy. But this is apparent only. Christ preached only to the Jews; and their law, which he expressly said he came not to destroy, admitted and declared the obligation of caring for the poor and indeed made ample provision for them. Because he did not institute a social reform where the law had only to be put in force to render it needless, it does not follow that we should not do so in a country and time when the laws unless changed threaten to place the whole laboring class at the mercy of a few who know how to manage the machinery of business, and manipulate the process of legislation.

J. D. McPHERSON.

Washington, D. C.

For Friends' Intelligencer and Journal.

IN AND AROUND SANTA BARBARA.

ONE hundred and fourteen miles by rail from Los Angeles brings us to the sea-girt city of Santa Barbara, situated midway in a plain which here,—owing to a divergence of the coast,—tends almost due east and west, and gives the city a southern exposure. This plain is partially shut in by the long range of Santa Ynez mountains, some three thousand feet high.

Our first impulse after shaking the dust from our feet was to go down where the ships come in, and we walked, breathing the delicious sea air, for one mile along the broad concrete-paved avenue which forms the principal thoroughfare, until it terminates in the pier extending into the deep water of the harbor. We arrived here in the wake of one of the most terrible storms which had visited the coast in twenty years, and one of the disastrous results was evident in a couple of yachts landed high upon the sand, one with a great hole stove in her side, and otherwise battered by the merciless waves. After luncheon, our carriage was at the door, and out the wide smooth streets we drove, under the graceful, overhanging pepper trees, and between gorgeous parterres of flowers, past great fields of pampas grass planted in long rows, resembling barracks of green hay, and up, up, the winding road traced over the foot-hills to an elevation, from which we have an outlook of valleys, mountains, islands, and ocean, unsurpassed by any seen along the Pacific coast.

The character of the scenery here, the salubrious climate, and the bluest of skies suggest Nice to the tourist who has traveled abroad, and returns but to fall in love with the artistic skill of nature in his own favored land.

Southward some twenty miles, a chain of islands, San Miguel, Santa Rosa, Santa Ynez, and Ana Carpa, lift their purple domes and spires from out "the sun-bright deep." Between them and the coast lies the Santa Barbara channel. These islands were discovered by an expedition in command of Rodriguez Cabrillo, in 1542, and were then inhabited by Indians. It is said the bones of this first California pioneer lie in the island of San Miguel. There is a true but tragic story connected with the smallest of this group which dates back to the year 1836, when a number of Indians were being removed from the island. When about to embark, it was discovered by one of the women that her child had been forgotten, and, returning for it, was left behind by her companions, who in consequence of an approaching storm, were obliged to set sail for the mainland. Unfortunately, she was to left to her fate, and after a lapse of twenty years, George Nidever, of Santa Barbara, visited the islands for otters, and while there searched for the lost woman, and was rewarded by the discovery of three huts made of whale-ribs and brush, and near which was the object of his search. The woman, though only about fifty years of age, was grey, and emaciated, and apparently had lost the use of language, and all human instincts. She was clad in garments made of skins and feathers, and her hair was wild and unkempt. Nidever brought her to Santa Barbara, where, in three months after her rescue, she died, and was buried by the Mission Fathers.

We follow down the rocky promontories bordering the ocean, until we catch a glimpse of Carpenteria, twelve miles from Santa Barbara to the south-east. The inblowing breeze is laden with the odor of petroleum, and the oily substance has calmed the "troubled waters" in many perceptible places along the shore. The late Dr. Brinkirhoff says: "For miles from Santa Barbara, in a westerly direction, in the bed of the ocean, about one and a half miles from the shore, is an immense spring of petroleum, the product of which continually rises to the surface, and floats over an area of many miles."

Returning, our road leads along the eastern slope of the foothills, from whence we look deep down into the vales of Monticeto, wondrously beautiful in their lights and shadows. For a background rises the steep, rugged wall of the Santa Ynez mountains, partially concealed by a thick growth of chaparral, and at its base, the scattering, rambling village and settlement, the red roofs of the creamy painted houses peeping out from dense clumps of live oaks. As we descend into this enchanting valley, a wave of delicious perfume steals up from an ocean of pink and white blossoms. We plunge down through the sweet scented air, and follow the serpentine road we know not whither, while it leads through groves of oranges and limes, past orchards of English walnuts and loquats (a Chinese plum) to where are the dark shining leaves of the olive, so tenderly associated in

memory with the land where trod the feet of Jesus of Nazareth. These trees are so unlike all others, so rare in color, and delicate in their tracery of leaves, which ever quivering, discover underneath the greyish tints. The cultivation of the olive was first undertaken by the friars, and many of these trees are yet growing about the Old Mission ruins. The fruit now bids fair to be one of the staple products of Lower California.

In this little secluded world, reign quiet and contentment supreme. There is no sound, save the sweet voice of the meadow lark, the piping of marsh frogs, or rushing of rivulets. It is indeed a rare retreat for the lovers of the beautiful and seekers after peace. Apart from all other attractions, this is said to be the natural home of every known shrub and plant. Here grew the celebrated grape vine, which was transported to the Centennial Exhibition, and its offspring,—equally as extensive,—is yet to be seen. It has a trunk twelve inches in diameter at the ground, and covers an arbor sixty feet square.

On the Sawyer property, at the upper end of the valley, are over twenty varieties of palms, amongst them a screw palm, a sago from Ceylon, a group of *Dracenas* palms, and one which bears dates. Besides these are the oak, eucalyptus, pepper, nectarine, cypress, etc., and a valuable alligator pear tree from Mexico, a rare specimen of silver tree from the Cape of Good Hope, and camphor, India rubber, madrona, and magnolia trees. A supply of water sufficient for irrigation comes from a mountain torrent, bordered and overhung by immense old oaks and sycamores. It leaps over boulders and rocks and makes wild music in its swift flight to the sea.

Agriculture is not a feature of this valley. It is composed of cozy homes, and handsome residences of the affluent, with the grounds about them laid out with great skill and taste. At the open gate leading to one of these mansions we halted. Who could hastily pass a home so beautiful, where rare roses clambered to the very housetops, where a wealth of vines almost enclosed the wide gallery, hanging in festoons and glowing with the crimson discs of the Passion flower. The artist leaps from the carriage, the spring of the camera snaps, and we bring away the colorless picture, robbed of half its beauty.

Here and there we passed humble homes, half hid beneath the trees. At the door of one of these, sits a comely woman, with her dusky children playing about her, typical Mexicans, with the blood of Spanish ancestors flowing through their veins, descendants, perhaps, of some of the discoverers whose names are written upon the blood-stained pages of California's early history.

Now we climb the shadowy hills, and look down again upon Santa Barbara. It is high unto sunset, and the long shadows lie athwart the beautiful land. The breast of the blue ocean is waveless, and a soft mist enwraps the island chain. Away beyond the peerless plain, the Aloha Hills trace their outlines against the mellow sky. To complete the picture, in the foreground a flock of sheep, ripe for the shearing, nibble the green grass, tended by their shepherd with his crooked staff. My thoughts flew to

"H. H.," for these were her familiar haunts. No valley, cañon, or mountain fastness was left unexplored, in her tireless search for the material to form the warp and woof for the weaving of her touching story of "Ramona," which has thrown such a glamour of romance over Southern California, and made her name a household word throughout this and other lands. I remembered her, too, when passing through fields of mustard, likened unto a "golden snow storm," and saw the very birds rest in its branches. Is it any wonder that later on we were unmindful of a glorious sunset,—crimson-barred,—while bowling along, eagerly watching for the first sign that betokened our approach to the Camulos Ranch. There, sure enough was the olive orchard, the Santa Clara river flowing past "low reed-grown banks," the "gently sloping pastures," but alas! the home of Senora Morena was scarcely visible beneath the thick growth of trees, the whitewashed walls of the long low adobe, helped out only here and there, and but a corner of the veranda—with its "vines and linnets' nests," repaid our anxious expectations.

"How do you like our climate?" is the question added to the first greeting of every new arrival by the enthusiastic Californian. How could we reply, other than that it was perfection. We thought so, at least, as we drove to the Old Mission, for no softer to the cheek could be the fuzzy little head and face of the tender infant than the zephyr which gently stirred the listless leaves; but it was a breeze that chased the sun-heated air away to its home on the Mojave desert.

We could see the Mission from our hotel, situated as it is on the northern outskirts of the city, against the green foothills. This is one of the many old Missions to be found up and down the Pacific Coast, and it is said to be the best preserved of all, and has had the most notable history. It was founded in 1786, but has of late been in the hands of the inevitable restorer. However, the bell towers, of which there are four, and other features of the venerable old pile are untouched,—save by the finger of time, which has marked them with signs of great antiquity.

Nearly all the Missions are built after the same plan, in the form of a square, with its enclosed courtyard, into which we looked from the belfry, but which is sacred to man alone, and the foot of woman is not allowed to penetrate therein. The monks here are of the Franciscan order, and with Fathers and Brothers, all told, are about fourteen in number. The long brick-paved corridor is closed in with pillars, with arches between which support the rooms above, over whose uncarpeted floors we heard the tread of monkish feet. While reading some of the thousand names written upon the whitewashed walls, a door opened and a tall friar with kindly face stepped out and greeted us. He was habited in the usual coarse woolen gown of his order, with hood and girdle, and close skull cap. While conversing with him, I ventured to ask the extent or limit of their seclusion. He smilingly replied, "In the twenty-six years of my life spent here I have only been twice to Santa Barbara"—so near and yet so far!

But he cheerfully added, "I do not care much to go, and I take my daily exercise up and down this corridor," which, indeed, was well worn.

The history of these missionaries is an interesting one, and they played an important part in the settlement of California. As early as 1609 they visited the coast, and endeavored to convert the Indians and establish a Mission, but their overtures were received with bursts of indignant yells and a volley of arrows, and many perished at their hands; but their religious zeal was undaunted, and finally, after years of hardship and suffering their efforts were crowned with success. The Missions thrived and flourished, and the friars became rich landholders, with the subdued Indians as their laborers. But changes have been wrought, and to-day the old landmarks are but interesting reminders of the earlier eventful years.

And now by way of conclusion let me say to the art-loving tourist, that he will be amply repaid, if he gain admittance to the studio of Henry Chapman Ford, in State street. The capacious room is filled with works of art and curios. The water colors from his own hand are rare bits of scenery, caught here and there along the crescent beaches and picturesque coast. At certain seasons, for the last fifteen years, he and his companionable wife have lived their lives out under the broad canopy, pitching their tents on mountains, in valleys, or by the sea, catching the ever varying effects of storm, of sunshine, of shadow, and taking note of every glowing tint or radiant coloring to be most truthfully portrayed in the minutest detail. They have gathered, too, treasures from many nations, and other climes,—priceless old baskets and woven ware, and stone implements from the extinct race of Aztecs, earthen jars and mats and curious articles of more modern Indian manufacture, rare old coins, picked up here and there, with lovely shells, and specimens. Waterfowl, and nests, and skeletons of strange birds, and one thousand of other articles that go to make up the unique collection.

EMILIE P. JACKSON.

Third month 23.

For Friends' Intelligencer and Journal.

TRACES OF EARLY HISTORY IN DECORATIVE ART.

To the student of History, everything which throws a light on the dark and intricate page of the earliest epochs is precious. Too often the evidence of certain great events is fragmentary and apocryphal at the best, and the faint gleams of truth seem like the wavering light of the *ignis fatuus*, "leading only to bewilder." In these cases, what the testimony of the rocks is to the naturalist, the research of the archaeologist should be to the historian.

It supplies the lost connection of the story, which perhaps has been handed down from generations, verbally, before it reached a period, and a race, with sufficient scholarly instinct to resolve it into archives.

While the Art and Literature of a nation are sure indications of its advance or decay, its Decorative Art may, and usually does, belong to a much earlier period; and always embodies more fully the spirit and character of the people.

Where it has been found pure, simple, and beautiful, there is beneath it, moral health, purity, and strength. Where it is corrupt, false to truth and harmony, there, too, it is the handwriting on the wall; and the downward path of such a nation is swift and sure.

What a complete survey of the whole life of the ancient Egyptians is depicted in the interior decorations of their temples and tombs; their religion, their customs, their political importance! How pathetic seems to us, now in our Christian era, their hope and desire for the immortality of the soul,—their belief that if the body perished the soul also was lost. And while their homes have long since mouldered into decay, their tombs are almost indestructible. In the carvings on a sarcophagus which belonged to Rameses III. is indicated a symbolic parallel between the course of the setting sun in the mysterious paths of the west, and the wanderings of the soul after death. The ornament of the lotus, which signifies the life-giving power of the spirit, is singularly effective, and falls harmoniously in with the lines of their grave and impressive architecture.

In turning to Persian and Assyrian Decorative Art a strong contrast is presented. It could not have been a spiritual, an intellectual, or even a thoughtful people who have made the vigorous display of muscular activity which we see in their terra cotta and brick ornaments, with their sometimes incongruous lines, and the vivid colors seen in their tiles of a later period. We do not see them employed as the earlier Egyptians or those who dwelt in what is now known as the Holy Land, in sowing seed, in winnowing grain,—but all is battle and conquest.

Later came the arts of the Phœnician, the commercial and manufacturing people, with their train of servants, with their ships on the sea, their stained glass, their brass work, their priceless stuffs and gorgeous apparel, fit robes for kings, and the "soft raiment" of those "who dwelt in kings' houses,"—beautiful fabrics, but perishable,—and among the lost arts, which those things that minister to the human only, must needs be. We can see the semblance of all this in reliefs on the monuments, but little of their work remains. The Cyprian sculptures seem to be a connecting link with the very early work of the Greek and Etruscan, the simplicity of which, with its truthful beauty, holds us in an enchantment. We seem surrounded by an exalted atmosphere, and the spirit of the old Greek poets breathes through it all. With cunning hand they have well represented their simple, thoughtful life, these early Greeks—severe in its morality, lofty in its aspirations. If we regard their household decorations, and one scarcely appreciates the importance of Decorative Art until all of it that pertains to our homes is considered, how true to nature it is, and how perfectly well adapted to the use to which it is applied. See this vine turned around a mirror; it is all bronze; yet while each leaf, branch, and tendril is fitted to a certain space, there is in the fine manipulation all the growth of the plant. They must have lived near to nature to have so beautifully translated her in all her loving moods. If their religion seems to us fantastic, and

legendary, we must remember that to them it had a deeper meaning, and most of them lived closely to its precepts as they understood it. In looking at their tomb slabs alone, we, in the light of Christianity, might learn a deep lesson. In one a family group is seated who have been gathering fruit. On the table before them are clusters of grapes. One rises to depart. Perhaps he has heard the mystic voice, "Come up hither," which in later ages came to John of Patmos. He reaches out his hand, and the marble expresses the silent farewell. A soft melancholy falls on the faces but there is no violent grief.

In another a mother leaves her children. They seem fully to comprehend her last parting, and look lovingly toward her; but there is no anxiety in her face, only a look of calm trust. In several, the parting one points upward, and the written inscriptions are tender and trustful.

More than any written history, these tomb slabs, absolutely sincere as they are, discover the whole life of the Greeks.

Examples might be multiplied from the antique Irish shrines and reliquaries, with their barbaric display of gold and jewels, to the simple strap-work ornamentation of the Saxon-Runic cross.

How much light the recent excavations in almost every old shire and town in England has thrown upon the almost unintelligible chronicles of the early times of our forefathers! An old fireplace with its rude cooking utensils, and an ornamented child's toy in bronze, found deep down in the peat bogs of Ireland, gives the intelligent historical student just the information needed of that ancient people, and every example of archaic Decorative Art throws its own true light upon and illumines the page of history.

E. H. ATKINSON.

Paris, France, Fourth month 7.

For Friends' Intelligencer and Journal.

CONCERNING SOAP.

"SOAP is a great civilizer." In order to gain some idea of its importance as a factor in the American life of to-day, one has only to turn to the advertising pages of any of our popular magazines and note the eloquent language and the artistic skill displayed in commending to the public, "Pears'" or the "Ivory." Indeed it is hard to imagine how people could have made much progress in the art of living without the aid of the cleansing properties of soap.

In various parts of the world are found plants whose leaves, roots, or stems contain a substance called saponine, which forms a substitute for soap. Prominent in the list of these plants is the familiar soapwort, or Bouncing Bet, the mucilaginous juice of which forms a lather with water; the Yucca roots are used by the Mexicans for washing; Spain has a plant containing the same principle; while the *Quillaja saponaria* furnishes soap to the natives of Chili and Peru. The composition of saponine has not been accurately determined, though it has been extracted and studied by several chemists at different times. It is not confined to the plants of a single family but is distributed at random through the *Rosaceae*, the *Caryophyllaceae*, and other orders.

The process of making soap from alkali and fat is of very ancient origin. The word is found in the Bible but it is supposed that the two words thus rendered really mean potash and soda. It is certain, however, that the Romans were acquainted with its use, having, according to Pliny, learned it from the inhabitants of Gaul when they conquered that country.

But though the process was known and some skill had been acquired in the art of soap-making, the knowledge was merely empirical and it is only within recent times that science has confirmed and improved the well-known method and explained the principles upon which it was based. It took many centuries for chemistry to emerge from alchemy. So long as the science was only a search for the "elixir of life" and the "philosopher's stone" there was little hope that any practical good to the human race would result from it. How persistently man has sought for the things beyond his reach, instead of turning his attention to improving the health and happiness of the world by using those means which lie close at hand! But when the scientific spirit began to prevail, chemistry took its place with the other sciences and the early part of the present century found Chevreul, a noted French chemist, busy with his experiments upon the fats and oils. To his investigations we owe our fundamental knowledge of the fatty bodies, which, in combination with alkali, produce soap.

The fats and oils consist of a common base, glycerine united with stearic, oleic, or palmitic acid. Stearine and palmitic are solid at ordinary temperatures and form fats; the former is abundant in tallow and the latter in butter. Oleine is more oily and is found in lard. Many fatty substances are mixtures of two or more of these materials. The fats and oils are found in vegetable as well as in animal matter; olive oil, for instance, which is largely used in the manufacture of Castile soap in southern Europe, contains both oleine and palmitine.

On mixing the fats and oils with an alkaline substance such as potash or soda, the acid of the fat combines with the alkali to form a soap, and the glycerine is set free. On this combination soap-making depends, and the qualities of the soap vary with the different acids and alkalies which enter into its composition.

Potash and soda are the only alkalies used in the manufacture of soap; the former on account of its propensity for absorbing moisture, forming a soft soap, and the latter a hard soap. Formerly, the cutting down of forests in Russia and North America led to the manufacture of large quantities of potash which was utilized in the manufacture of soap. Had it not been for the stormy days of the French Revolution, potash soap might still be in vogue among the soap makers instead of being relegated to a constantly narrowing place in domestic economy. But a "committee of public safety" demanded of the French chemists a new process for soda making, the war having cut off the supply of kelp from which this article had been obtained. The chemists set to work at their task. The result was Leblanc's process

of manufacturing soda from common salt (sodium chloride). Soda became cheap. A revolution in soap making followed and the use of potash has since steadily declined.

The substitution of soda for potash is not the only improvement which the chemist has effected in soap manufacture. In place of crude tallow, purified fats and oils have come into use. Here, as elsewhere in the industrial world, science has extended and perfected the art of earlier days.

State Centre, Iowa.

ANNA L. NICHOLS.

Not in the brow demure,
Not in the downcast eye,
But in the purpose pure
Lies sainthood's prophecy.

The victory over sin
Hath never yet been given
To those who strove to win
For only self a heaven.

Self-seeking must depart
Ere others' homage come;
The sovereigns of the heart
Are crowned by martyrdom.

Think not thy sainthood now
Mankind will recognize;
They who are crowned below
Were first crowned in the skies.

—E. N. Pomeroy, in *Congregationalist*.

I AM a humble pensioner myself for daily bread,
Shall I forget my brothers who seem in greater need?
I know not how it happened that I have more than
they,
Unless God meant that I should give a larger part
away.
The humblest wayside beggar and I have needs the
same,
Close side by side we walked when God called out
one name,
So, brother, it but happened the name he called was
mine,
The food was given for us both,—here half of it is
thine!

PRACTICAL FORESTRY: TREE PLANTING.¹

In planting trees discretion must be observed in selections, as native trees are more hardy and longer lived than the foreign species. More open-air spaces in cities as an adjunct to public health was advocated, and likewise no half-mile area of built-up district should be permitted without its breathing place where those who were unable to reach more distant points might resort. In crowded cities thousands of men, women, and children are annually falling victims to the poisons of alleys and sewers, and the inability to breathe the pure atmosphere afforded by trees. Steps must be taken by the State sooner or later to preserve the forests, or serious results will occur in the matter of the supply of pure water. Individual effort can do but little compared to the concerted action of the government. Like other departments of public welfare, the preservation of

forests must be conducted at any cost whether directly profitable or not.

This will compel the replanting with trees of many districts now entirely denuded of such growth; rocky hills, sandy ridges, and spaces otherwise unfitted for cultivation can be utilized in this way. At least two thousand square miles within this State, which but a few years ago were heavily wooded, can now be found to meet these conditions; stripped in a year of what it required at least two-thirds of a century to produce.

In recent conversation with a gentleman formerly engaged in lumbering, the lecturer found him an earnest advocate of forestry, a recent experience of the expense of obtaining the roughest class of timber for mine purposes having opened his eyes to the increasing destitution of timber, in which he had taken an active part. Also in riding through a district formerly well wooded the change was so marked as to be distressing; in place of the luxuriant forest was now a cleared district whose impoverished soil yielded a scanty return to the plow and foretold a dismal future. The forestry law does not seek to restrain the cutting of matured timber, but desires to replace the grown tree with young sapling that will increase with age in value. The face of the earth upon steep hill-sides when bereft of trees is quickly seamed by the spring torrents and its beauty gone with its trees. Tree planters are working for the lives and health of their posterity—all ground too steep for cultivation should be planted with trees, and also all islands in rivers should be thus utilized. Low lying fields now annually washed by floods could be improved by the same practice, and bog could be made available for certain varieties. Upon rocky land the rock chestnut oak flourishes, and in Massachusetts thousands of acres of replanted land were covered with dense growth as far back as 1846. In Pennsylvania plenty of rough land is to be found equally available for this valuable wood.

On sandy ridges the pitch pine flourishes, and in gorges fit for nothing else, the butternut, which is easy to work and has a satin-like finish, grows almost in any place and along water ways will hold the banks secure against flood. And so also the American linden, useful for carriage material, paper pulp, shoe soles, and even for cordage and matting. In the swamp the basket willow is at home, and there appears to be no spot so sterile that some variety of tree cannot take root.

Among the trees whose value is yet hardly realized is the sugar maple which now produces twenty-three per cent. of the sugar made in the United States, an example being quoted of a grove of a thousand trees which returned its owner two hundred and forty dollars annually for sugar without counting the wood that it produced.

Two causes of excessive waste of timber are in fencing and by fire, and the remedy for the latter being in the enactment and enforcement of stringent laws providing for severe punishment for burning up timber land.

Professor Beal, of the University of Michigan, who has given great attention to the forestry ques-

¹ From a Lecture at West Chester, Pa., by Dr. J. T. Rothrock, University of Pennsylvania.

tion, claims that the damage among the young shoots of the timber in that State by annual fires is incalculable and will eventually result in a serious deficiency of timber. The enactment of laws against forest fires would be practical forestry. The opponents of forestry cannot get over certain facts which are obviously apparent, among which are as follows:

1. There is not a single State in the Union which has timber enough to last fifty years.
2. Pennsylvania, formerly one of the greatest lumber producing States, is now non-supporting in timber.
3. A crop of trees cannot be raised in a year.
4. It will take at least fifty years to raise a supply of available timber.
5. Nothing is being done.

Through the schools of the Commonwealth great good can be accomplished by interesting the young folks in this important subject, and to such educators as Higbee, McAllister, and Philips, great credit is due.

Experimental stations for tree culture can produce good results and Burnett Landreth, of the Forestry Commission, is urging the acquisition by the State of Penn's Manor farm in Bucks county for this purpose. William Penn in his early grant obligated his purchaser to retain one acre in six in forest and thus showed wisdom and prudential forethought.

Townships should make common cause in this matter and plant trees in waste places, as is done in Germany and other foreign countries. Pennsylvania is in the van in this movement and where less than a dozen years ago the advocates of organized forestry could be counted on one hand, an association with five hundred members now exists. The Governor of the State is the Chairman of the Forestry Congress which will meet in Philadelphia in October, and the general interest over the country has been mainly the work of a few pioneers, the majority of them being women, who have always stood foremost in every good work of reform.

SWARTHMORE NOTES.

—The Faculty have changed the date of the contest for the Magill prizes in oratory to Sixth-day evening, the tenth of next month.

—The Freshman Class have postponed their sports until Fourth-day afternoon, Fifth month 1st. They will have an interesting programme of games.

—Lukens Webster spoke in the meeting on First-day last. In the afternoon he attended Professor Smith's study of the principles of the Society of Friends, where there was an interesting discussion upon the influence of atheistic oratory and literature.

—The annual gymnastic exhibition was held on Seventh-day afternoon last before a good-sized audience. The event was made more interesting by the fact that six silver cups, offered by Dr. Shell, for the Department of Physical Culture, were offered for competition. One of these was won by Walter Roberts, '90, who cleared nine feet in the pole-vault, a remarkably good indoor record; another by Ralph Stone, '89, who jumped five feet, four inches, and

the remaining four were awarded to the '89 tug-of-war team, which defeated all competitors.

—The regular sports of the college Athletic Association will be held in Whittierfield, on Seventh-day, Fifth month 11th. This year's contests promise excellent results as the gymnasium exhibition disclosed unlooked for strength in Athletics.

—The joint meeting of the Somerville and Delphic Literary Societies on Seventh-day evening last was a very pleasant social event. There was good debating, and several able essays and well delivered recitations.

THE EXTERMINATION OF THE BUFFALO.

At the present time, outside of the National Park, where about two hundred and sixty buffaloes are now harbored, there are not over three hundred, probably not as many, left in the whole United States. The survivors of this magnificent race of animals are scattered in little bunches in several localities. There are about one hundred in Montana, or at least there were a year ago, some at the head of Dry Creek and the remainder at the head of Porcupine Creek. In Wyoming there are a few stragglers from the National Park, which, when chased, run back there for protection. In the mountains of Colorado last summer there were two bunches of mountain bison, one of twenty-five head and the other of eleven. These have probably been killed. There are none in Dakota, though eighteen months ago thirty were known to be there. It was estimated in 1887 that there were twenty-seven in Nebraska, and about fifty more scattered in the western part of the Indian Territory and Kansas. Those in Nebraska have since been killed by the Sioux. Of the thousands that once inhabited Texas, only two small bunches remain. Thirty-two head are near the Ratons, in the northwestern part of the Panhandle, and eight in the sand-hills on the Staked Plains north of the Pecos River. These were seen and counted on the 1st of April of last year. This estimate of the remnant of a great race is believed to be essentially correct. It was obtained from reliable and well-informed persons throughout the West, and in part from personal observation during the past years.—*Franklin Satterthwaite, in Harper's Magazine.*

"Thou knowest not what argument

Thy life to thy neighbor's creed has lent."

In these lines Tennyson spoke only the truth, but the man who stops on it makes a fatal mistake. Tennyson's doubter "fought his doubts and gathered strength;" he did not stay with them, and cultivate them, and preach them; "he faced the spectres of the mind and laid them," and so "came at length to find a stronger faith in his own." This "stronger faith" should immensely outweigh the doubt, unless religion is to perish.—*Boston Transcript.*

"It takes a soul

To move a body—it takes a high-souled man

To move the masses—even to a cleaner sty;

It takes the ideal to blow an inch inside

The dust of the actual."—*Browning.*

THE LATE MICHAEL CHEVREUL.

THE fact that M. Chevreul, the distinguished French chemist, whose death was announced on April 9, lived beyond his one hundred and second year is of itself almost enough to secure his fame. But, like Moses Montefiore, he was distinguished for more than his length of days. Almost to the very end M. Chevreul still earned his modest fee for attending the meetings of the French Academy, and his intellectual vivacity does not seem to have deserted him at any time. His studies and experiments were carried on in his chamber, when he was not able to leave his bed for more than a few hours each day. It is not many days since the death of his son at the early age of sixty-nine recalled the story of the father's down-right vexation, as it is described, when the younger man was compelled to go under a physician's care. The lively old gentleman of one hundred and odd seemed to have no patience with the fragility of his degenerate offspring.

The labors of M. Chevreul, as a chemist, were eminently practical, and of great utility, though perhaps not carried along lines where they attracted a marked degree of popular attention. He devoted himself to the study of the properties of animal fats with an enthusiasm which is said to have been almost romantic, and with results which will be felt for all time in the increased comfort and healthfulness and happiness of everyday life. His final, and perhaps his greatest achievement was, by dint of arduous experiment and study, to make practical the manufacture of glycerine for common use. This introduced an important element in the making of soaps and unguents, into medicine, into a vast variety of mechanical and artistic processes, among them printing and the manufacture of paper, and into explosives. Its utility seems capable of almost indefinite expansion, and while M. Chevreul was not the first to discover the properties of glycerine, he was the first to open the road for their employment in many ways for the advantage of mankind. Great as the results are that have already been achieved under this head, they probably give a faint suggestion of the development that may be expected hereafter. Another achievement of great utility, though not one of a sort, perhaps, that the poet or the orator would find a heroic theme, was the introduction of the stearine candle—a benefit to the masses of the race which few statesmen or great warriors have ever equalled.

Another subject to which M. Chevreul was conspicuously devoted was that of colors. This he studied with indefatigable zeal, and considered from every point of view. . . . It is sixty-five years since he was appointed director of the dyeing works and professor of special chemistry in the tapestry manufactory of the Gobelins. During much of this long period he carried on experiments in dyes and studies in color with astonishing industry, and with that combination of profundity and versatility which is one of the characteristics of the French mind. There was no detail of art as applied to life with which he did not concern himself, from the decoration of churches to the

coloring of children's picture-books, and the influence of his researches has been felt in every such field of adornment.

His discoveries were not sensational, but they aided in the advancement to a remarkable degree of the useful and the beautiful. His great learning, his wonderful activity, both of body and mind, and the unprecedented prolongation of his career as a scientist, made him one of the picturesque figures of our time.—*N. Y. Tribune.*

RESULTS OF SCIENTIFIC FARMING.

A RECENT prize offered by an Eastern horticultural society for the largest money product from a given area of small fruits was awarded to a strawberry grower whose sales from two acres amounted to more than seventeen hundred dollars; and Mr. E. P. Roe, in *Play and Profit in my Garden*, has told us how he secured a gross return of slightly more than two thousand dollars from the same amount of land. In the report of the last annual meeting of the New Jersey Horticultural Society the following are given as some of the yields obtained by its members, "although the season had been uniformly bad." Early cabbage produced \$435 per acre; early tomatoes, \$585 per acre; asparagus, four acres returned \$900; seven acres, \$1,000; four acres, \$200 per acre, and some instances as high as \$300 per acre.

Mr. Peter Henderson tells of an asparagus grower near Atlanta whose crop gave for three successive years a net profit of \$1,500 per acre; and as instancing departures from old methods, cites the case of a farmer residing near Rochester, "who half a dozen years ago timidly made the attempt of growing a half-acre of his fifty-acre farm in vegetables for a village market. His venture was so satisfactory that he gradually increased his area, so that he now uses thirty of his fifty acres mostly in growing cabbages for the Rochester market. He further informed me that the net profit from the cabbage garden last year was six thousand five hundred dollars, or a little over two hundred dollars per acre, and that it was not a very good year for cabbages at that." And for the encouragement of those not "to the manor born," the same authority gives the following case as being within his personal observation: "A college-bred man of twenty-eight, failing in health from office work, purchased a farm of sixty acres at Northport, Long Island. The second year he tried a few acres in vegetables and small fruits, which he found sale for in the village of Northport at most satisfactory prices. I was on his farm in the summer of 1883, and I must say that for a man who had got his knowledge almost wholly from books, his venture looked as if it would be a complete success." In the dairy region of southern central New York, where the writer's boyhood was passed, and where the chief agricultural attractions consist of a gently undulating landscape and some most enticing trout streams, the general farming community have found themselves compelled to live "rather close to the bone." A rise or fall of a half-cent per quart in the wholesale milk market of New York city may be sufficient to turn the balance from one side to the other of their profit and loss ac-

count. Yet among their number is a Princeton alumnus, the record of whose work I have recently seen, who by the application of agricultural science to the growing of crops, the manufacture of ensilage, and the feeding of stock, is enabled to pursue the "even tenor of his way," which is to harvest an annual profit many times in excess of the average three and one-half per cent. of his State.—*James K. Reeve, in Harper's Magazine.*

WHEN the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous
globe,—
One faith against a whole earth's unbelief,
One soul against the flesh of all mankind.

—Emerson.

YIELD all the days their dues,
But when the evening light is lost, or dim,
Commune with your own spirit, and with Him!
Restore your soul with stillness as is meet,
And when the sun bids forth, haste not to show
Your strength, but kneel for blessing ere you go,
And meekly bind the sandals on your feet.
—Thomas Ashe.

NEWS AND OTHER GLEANINGS.

—An account of a recent "symposium" on inspiration held by Glasgow and Edinburgh theological students belonging to the Free (Presbyterian) Church of Scotland says: "It was all but universally admitted that the inspiration of the Bible does not differ in kind from the inspiration of the poet or the painter. It was also generally agreed that, whatever view of inspiration be held, it can only be applied to the ethical and religious portions of the Bible, and not to the historical."—*Hartford Courant.*

—One of the most notable men of science in France,—a chemist,—Michael Eugene Chevreul, died at Paris a few days ago, at the extraordinary age of nearly 103 years, (he was born 8th month 31, 1786). "It is impossible for me to comprehend," said M. Chevreul in a talk with an American visitor after he had entered his second century, "how an intelligent being and above all a scientist can deny the existence of a great governing power. I can understand agnosticism, which neither denies nor asserts, but simply says, 'I don't know'; but materialism is a mystery to me. There is too perfect an order in nature to accept the doctrine that all this symmetry and usefulness came about by pure chance."

—A terrible famine prevails in certain districts of China. "Almost the whole missionary staff in the two famine districts are engaged in the work of relief," says the *North China News*, "and yet they report that they are only able to touch the fringe of the distress."

—The writings of A. T. Drummond on the Geology of the Great Lakes, have attracted considerable attention in Canada and this country. In his view, Lake Superior is the most ancient of the lakes, and at one time found an outlet to the ocean through the Mississippi valley. Later, however, it was the source of a great river system which terminated at the shore of the Atlantic. This great river arose in the Michigan basin and Lake Superior, crossed what now is Lake Huron, and was joined later on by an-

other large stream from the north. After crossing the Ontario valley, the waters of these streams found an outlet to the ocean through the Mohawk-Hudson valley. At a comparatively recent period, the elevation of the land between the Georgian Bay and Lake Ontario blocked the course of the river and caused a new channel to be opened into the Erie basin. Before this time the St. Lawrence was a river of small size, taking its rise in the Adirondack mountains.

—Among the objects of large size which are expected to be features of interest at the French Exposition, will be an immense terrestrial globe. It will be one millionth of the size of the earth, and consequently will have a diameter of something less than 100 feet. On this scale it will be possible in most cases to give geographical details their true proportionate dimensions. All the great lines of communication by land and sea can be shown in detail. The globe is to be poised, and arranged so that the diurnal revolution of the earth can be exactly imitated by means of clock-work. The work, it is announced, is well forwarded to completion.

—There has been discovered four miles south of Rattlesnake Spring, Washington Territory, an extensive ledge of marble, in which beautiful trees or plants of moss are as frequent, and as clearly defined as in the moss agate, though the marble is not translucent. The body of the stone is mostly white, with splashes of pink and blue between the bunches of moss.—*Scientific American.*

—The Ober House, which was burned recently at Wrentham, was one of the oldest colonial structures in Massachusetts, and "one of the truest specimens of that type of architecture." It possessed the over-hanging second story with loop-holes, to enable marksmen to defend themselves in time of war. The old house is first mentioned in the town records as early as 1703, when William Fish, Sr., and his wife gave the dwelling and 25 acres of land to their son Benjamin for 25 pounds sterling.—*Exchange.*

—According to statistics recently given out at Salt Lake City (as published in a Western paper), the Mormon Church has 12 apostles, 70 patriarchs, 3,919 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 119,915 officers and members, and 49,303 children under eight years of age. The number of marriages for the six months ended April 16, 1889, was 539; number of births, 2,754; new members baptized, 488; excommunications, 113.

CURRENT EVENTS.

THE vote was taken in Massachusetts on the 22d inst. upon the question of inserting a Prohibitory clause in the constitution. The negative side had a majority reported at 44,500. Cambridge, (where Harvard University is located), in which, by a "local option" vote, liquor license is refused, gave 1,983 for the Amendment, and 4,621 against it. The vote in Boston was 11,060 in the affirmative, and 31,075 in the negative. One Congressional district, that which includes Cape Cod, gave an affirmative majority. All the cities, except Somerville, voted in the negative. Members of the Women's Christian Temperance Union were active at the polls.

THE passengers and crew of the Danish steamer *Danmark*, which was found at sea abandoned, had been all taken off by another steamer, the *Missouri*, which left part at the Azores Islands, (the nearest land), and brought the others, (all she could accommodate), to Philadelphia, where they arrived on the 22d inst. Only one life was lost at the wreck, and over 700 were saved.

THE Oklahoma lands were "opened to settlement" at noon on the 22d inst., and large numbers of people, who

had been held at the border by the U. S. military, entered at once. The number is estimated at not less than 25,000. In many cases, men were mounted on fleet horses, to ride at once to places heretofore selected as desirable, and enter their claims. The accounts sent on the evening of the first day's occupancy report no disorder or violence, though it seems probable that some persons entered in advance of the time and secured locations.

NOTICES.

* * John M. Child will lecture in Friends' meeting-house, East Fifteenth street and Rutherford Place, New York, on Sixth-day, the 26th inst., at 8 p. m., under the auspices of the Sub-Committee on Temperance of New York Yearly Meeting's Philanthropic Labor Committee. The subject of the lecture is "The Squandering of Reserve; an Argument in favor of Total Abstinence from Alcoholic Drinks," and it will be accompanied with stereotyped illustrations.

All that are interested are cordially invited.

* * A Conference on the subject of Temperance, under the care of Haddonfield Quarterly Meeting's Committee, will be held in Friends' meeting-house, Camden, N. J., on First-day, Fourth month 27th, 1889, at 2.30 p. m.

All are cordially invited.

WM. C. COLES, Clerk.

* * A meeting of the Yearly Meeting's Committee on Isolated Membership will be held at Room No. 1, 15th and Race streets, Philadelphia, on Seventh-day, Fifth month 4th, at 10 o'clock a. m.

HOWARD M. JENKINS, Clerk.

* * Aaron M. Powell, of New York, will address the Conference held at Friend's Meeting-house, 15th and Race streets, on First-day next, Fourth month 28, after meeting, on "The Constitutional Amendment."

* * A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend the meeting held in School street, Germantown, on First-day morning, Fourth month 28, 1889, at 10.30 o'clock.

An invitation is cordially extended to Friends and others to be present.

* * Bucks county First-day School Union will be held at Langhorne, on Seventh-day, Fourth month 27th, commencing at 10.30 a. m.

All interested are earnestly invited to attend.

AMOS K. ELLIS,
M. ELLEN LONGSHORE, } Clerks.

* * Friends' Social Lyceum—meeting at Friends' meeting-house, 17th and Girard Avenue, Fifth month 1st, at 8 p. m. Exercises include a discussion of the Temperance question. Speakers: Samuel B. Carr, Richard B. Westbrook, and others.

* * The Western First-day School Union will be held at Centre meeting-house, Del., on Seventh-day, Fourth month 27th, 1889, to meet at 10 o'clock a. m. All interested are cordially invited to attend.

Friends coming by train should communicate in advance with Joseph P. Nichols, Centreville, Del. Take the train leaving Broad street station at 7.25 a. m. for Fairville station. Returning, train arrives in Philadelphia at 7.18 p. m.

EDWARD A. PENNOCK,
LYDIA B. WALTON, } Clerks.

* * Quarterly meetings in the Fourth month will occur as follows:

- 27. Scipio, Scipio, N. Y.
- 27. Westbury, Brooklyn, N. Y.
- 30. Concord, Wilmington, Del.

PUBLISHERS' NOTICES.

* * Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day and must be sent to press at noon of the day preceding.

* * WE particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

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Number	MORTGAGOR.	No. OF ACRES.	AMOUNT OF LOAN	Appraised Value.	Value of Im- provements.	Location (Texas)
2,447	W. H. Stock,	2,977	\$ 7,500	\$ 11,770	\$ 2,000	Young Co
2,402	J. E. Lancaster,	230	2 3/4	6,100	700	Ellis "
2,469	Sessions & Slade,	469	4 50/100	12,750	500	Navarro "
2,480	E. P. Sherwood,	325	1,650	4,650	650	Denton "
2,316	N. B. Edens,	263	1,800	5,585	300	Navarro "
2,334	W. S. Nuckal's,	600	1,250	3,690	600	Clay "
2,356	O. J. Mendo,	156	1,000	2,500	500	Navarro "
2,479	J. L. Dillard,	157	1,200	3,425	400	Fannin "
2,428	G. D. Tarlton,	268	1,400	3,500	300	Hill "
2,405	J. S. Dougherty,	2,014	13,500	34,000	16,000	Polk "
2,453	A. J. Brizley,	100	1,000	2,500		Hunt,
2,455	W. M. Eitter,	100	1,500	4,200		Johnson
2,483	W. J. Enbanks,	179	1,200	4,000	800	Fannin "
2,507	J. A. Penson,	240	1,250	4,300	300	Brook "
2,509	H. C. Johnson,	203	2,100	5,825	750	Tarrant "
2,471	J. J. Adams,	131	1,100	4,820	800	Dallas.
2,511	W. D. Olephint,	400	2,500	8,000	1,000	Fannin, "
2,515	H. A. Spencer,	CITY	5,500	17,000	7,000	Dallas "
2,357	C. Williams,	50	300	9 0	200	Johnson "
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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 18. }

PHILADELPHIA, FIFTH MONTH 4, 1889.

JOURNAL.
Vol. XVII. No. 849.

"DO THE DUTY NEAREST."

FINDING myself unfit for famous deeds,
I tried to help in people's lesser needs,
Just did the little tasks that lay at hand:
Picked up the fallen child, brushed off the sand;
Lightened my neighbor's load, dispelled the fears
From timid souls in galling bonds for years,
Sang just a little song that cheered some one
To whom the great songs were an unknown tongue,
And for my own made such a restful home
That they were tempted not from it to roam.
"Ah me," I sighed, "this is not dreamed of name."
But, lo! my world was ringing with my fame.

—Louise Phillips, in *Christian Register*.

OLD ADVICES OF PHILADELPHIA YEARLY MEETING.¹

SOME Advices given forth from time to time by the Yearly Meetings of Friends for New Jersey and Pennsylvania, held alternately at Burlington and Philadelphia:

Burials, 1735.—It being moved that notwithstanding the provisions made by our Book of Discipline, and the advices of Friends on that occasion, greater provision for eating and drinking are made at Marriages and Burials than is consistent with good order; it is therefore recommended to the several Quarterly and Monthly Meetings to be careful in those particulars, and to deal with such who may transgress therein. And withal that Friends be careful to observe the time appointed for Burials, as near as may be conveniently, according to our Discipline and former advice.

1746.—It was moved to this meeting that notwithstanding the repeated cautions given from former meetings, Friends in some places do not observe so punctually as they ought the time appointed for Burials, from whence divers inconveniences ensue. This meeting therefore again recommends it to the care of the several Quarterly and Monthly Meetings to enforce our Discipline in this respect, so as to prevent the disorders complained of. 1750.—Advised, That Friends be concerned frequently to call upon the overseers, or other Friends appointed within their respective meetings to prevent the unnecessary use of Strong Drink at Burials, and to see that the time fixed be observed, and to enquire whether they discharge their duty therein.

1757.—It is now recommended to the several Quarterly and Monthly Meetings, to consider the ex-

pediency and service of keeping a regular record in each meeting of Births and Burials, and to revive the same by enquiring, when the Queries now in use are read and answered, "Whether due care is taken in respect to the recording Births and Burials.

Charity and Unity, 1787.—We beseech all that they hold fast their blessed unity of the Spirit in the bond of peace, and be tender and very careful of breaking it, lest it be an occasion of mourning in Zion, and of rejoicing to her enemies; And avoid all tokens of open division amongst us, particularly that of keeping on the Hat in time of Public Prayer in our meetings. If the person so praying hath ever been owned and received by us, until they have been duly and orderly proceeded against, and disowned by the Monthly and Quarterly Meetings they belong to: And we do earnestly desire that not only this but all other things that tend to division and breach of this precious unity may be watched against and avoided —Namely, evil speaking and backbiting one of another upon any offense conceived one of another, but if any be offended according to the wholesome order of the Gospel, declare it first to the person or persons concerned, that so the ground of the offense may be removed, or they orderly proceeded against in the way of Truth established among us, to the honor of the Great God, and the joy and mutual comfort one of another.

1727.—Some of our Elders well remember a day of great trouble in these Countries, when one ambitious to become a Sect-Master, covered his pride and destructive designs under the pretense of Religion. If our Adversary now, or at any time hereafter shall assume a different form, and by specious pretences of another kind seek to divide us in our affection and true interest, let us watch against him here also, so as to avoid the snares laid for us.

1775.—And as many Friends have expressed that a religious objection is raised in their minds against receiving or paying certain Paper Bills of credit lately issued expressly for the purpose of carrying on War, apprehending that it is a duty required of them to guard carefully against contributing thereto in any manner, we therefore fervently desire that such as are convinced that it is their duty to refuse those Bills, may be watchful over their own spirits, and abide in true love and charity; so that no expression or conduct tending to the oppression of tender consciences may appear amongst us. And we likewise affectionately exhort those who have this religious scruple, that they do not admit, or indulge any censure in their minds against

¹ See EXTRACTS of the SAME NATURE as these, in INTELLIGENCER AND JOURNAL, Fourth month 6, 1889.

their brethren who have not the same, carefully manifesting by the whole tenor of their conduct, that nothing is done through strife or contention, but that they act from the clear convictions of Truth in their own minds, showing forth by humility that they are followers of the Prince of Peace.

Certificates, 1682.—Agreed, that all young persons that are single and profess the Truth, both male and female do take care to procure certificates from the Monthly Meetings they belong to both of their conversation and clearness from any person relating to Marriage, and the minds of their parents therein.

1769.—As some members of our Religious Society by suffering wrong motives to govern their conclusions to remove from one place to another have suffered loss, and divers of them deprived their families of the benefit of attending our religious meetings, it is recommended to the careful attention of Monthly Meetings to enjoin the due observation and practice of the ancient wholesome rule, entered in 1719. And that elders, overseers and other concerned Friends, when they hear of any Friends inclining to remove, be enjoined in Brotherly love to advise them to consult their Monthly Meetings agreeably to this necessary Rule. And where any remove without thus applying for a certificate, the Monthly Meeting within whose limits they may reside, ought, if they are known, or esteemed to be members of our Society, to admonish them to make a suitable acknowledgement of their misconduct to the satisfaction of the Monthly Meeting from whence they removed, in order to obtain a certificate, and lest this care should not be timely taken the Monthly Meeting from which such do remove, should write to the Monthly Meeting where they reside to inform the said Meeting of the manner in which they left them.

For Friends' Intelligencer and Journal.

"WHAT LACK I YET?"

It is the secure foundation that adds value to the building, no matter what the material may be with which the body of the house is constructed. If it is of wood, all houses of wood are of the same texture; though they may differ as to size and arrangement, yet all are for the same purpose, having apartments for the same end. A cook room, one to eat in, another to sleep in, and still another where we sit and enjoy the home circle; then the finest one of all is for us to receive our guests in. This not unfrequently is left shut up only on special occasions, though it is furnished with the richest upholstery and shaded, allowing only the most delicate tints of light to come in. Now, if we are careful builders and are preparing a home for the comfort of ourselves and family, instead of mere speculation we will lay the foundation of the best material we are able to procure, and watch the construction with a rigid eye to see that everything is perfect and complete so far as we are capable of in our judgment; and yet after the fabric is done we see something lacking that would have made for our comfort. Just so in the spiritual life and light, the best part of our being is left for occasional thought, that room (so-called) where the Bridegroom should be received, is darkened and only

a ray of light falls upon it. Let us solve the problem experimentally, and remember there is building material given us to use in the arrangement of our habitation for our best Guest, all that is essential at our disposal, with an Architect willing and ready to direct us aright. But of the foundation, which should be the first consideration, we are prone to be lax; a spirit of indifference pervading the life so that in our serious meditation, when we meet the Christ, we ask, as did the young man formerly: "What lack I yet?" We find the great foundation-stone, the Christ principle, left out, and to supply that makes a great work. If it is not left out, it is so little heeded, that we are conscious of a lack. But oh! do not let us still follow this example; that because we have such great possessions in this life, the possession of our will, we cannot give it up for the priceless treasure, the constant presence of the Spirit of the Father. 'Tis the foundation that is at fault. Mark the life of this man. When he came and hailed Jesus as good Master the reply was, "Why callest thou me good?"—"but if thou wilt enter into life keep the commandments." He queried "Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and mother, and Thou shalt love thy neighbor as thyself." The answer was, "All these things have I kept from my youth up; what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasures in heaven, and come follow me."

Here comes the test; to sell all, give up all for the promotion of the great principle of life, Christ in the soul. It is quite generally conceded that if we live in accordance with the law of the outward commandments as this represents, we are good people, good citizens; and are sometimes lauded for our philanthropy, yet lacking the first principle. It was and is the very foundation that is not according to the pattern, Christ, the Spirit, the chief corner-stone, and all the building fitted together by this light; and the full surrender of all to the Lord. Selling all and giving to the poor, has a deep meaning. Remember Paul said so earnestly, yes emphatically, "Though I speak with the tongue of men and angels and have not charity, I am become as sounding brass or a tinkling cymbal; and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing."

Now this seems strong, yet it is true; and we must watch,—continually watch,—else we miss the foundation stone and build in the air, and so our labor is in vain. 'Tis the welling up of the pure spring; of love direct from the authority of the Father, that we must move by, then we may rest assured that our building will stand. We may be so imbued with the mere law that we can suffer persecution and still lack the vital flow of eternal love, which constitutes the disciple. From various causes the soil becomes sterile and needs breaking up, and this process often brings to view some hindering element, so that we need the repeated injunction of "Watch!"

"Let him that thinketh he standeth, beware lest

he fall." He may feel and think he is secure, by standing in his own light. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." It is not the unyielding nature that marks rectitude, but the building on the foundation where we may stand in patience, meekness, and love, evincing that we have indeed been with the Lord through the regeneration, and are known of him by obedience to the operation of the Spirit, which is the Christ.

Let us examine ourselves according to the fruit of the Spirit, which is faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Peter testified that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. And this knowledge comes by an experimental life, the Christ of love being in us the foundation.

The quickening Spirit was to take the place of the old law, and thus was to be heralded as the notable day of the Lord. "Blessed is he that cometh in the name of the Lord. Hosanna in the highest." It is a work for us to labor to put on the whole armor of God, as Paul exhorted the Ephesians, "Having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace, and take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayers and supplications in the Spirit."

There are so many incentives and proofs to our lives, that there is no need of our "standing idle all the day long" in the spiritual work. So much to do in us, that we may attain "the higher life," enabling us to enjoy a heavenly condition as we pass along through this state of existence, yet always feeling that God is so much higher in light and love, yet ever willing and ready to dispense to us greater truth and more beautiful revelations, that we can indeed go on from strength to strength, looking steadfastly to higher development of light. Holy thoughts of constant growth in spiritual things! "What lack I yet?" A present Saviour to keep from the spirit of anger, impatience, hatred, envy, malice, and deceit. The foundation by a Power that will be a present helper in every needful time.

Let us be willing to have our deeds brought to the test, and we shall know an overcoming that will enable us to rejoice evermore and in everything give thanks.

MARY G. SMITH.

Hoppeston, Ill.

I know not whether we are yet wearied enough in the times of early manhood to realize our childhood and his Fatherhood; but, when some years have passed, and brought with them the daily burden of life, it is a simple yet wonderful comfort to have a second self which is a child, to possess a childhood of feeling in the midst of manhood, and, when the work of the day is passed, to lay our folded hands upon the knees of God as once we did upon our mother's knee, and looking up to say, "Our Father, which art in heaven."—*Stopford A. Brooke.*

SCRIPTURE LESSON, No. 18.

FIFTH MONTH 12, 1889.

THE ANOINTING AT BETHANY.

GOLDEN TEXT.—"She hath done what she could."—Mark 14: 8.

READ Mark 14: 1-9.

FROM the Mount of Olives, as the day drew to an end, Jesus and the disciples that were with him returned to Bethany, where he is believed to have spent the two following days in the quiet of the hospitable home whose doors were ever open to receive him. They were two busy days for his enemies who were planning and plotting how they might get him into their power without arousing the people who had at his entrance into the city, when he came with the multitude from Galilee, accepted and proclaimed him the Messiah, their king and deliverer.

Feast of the Passover. Called also the feast of unleavened bread, because while the feast lasted all the bread that was eaten was made without any leaven or yeast. Ex. 12: 15-27.

Being in Bethany. In John's Gospel, the circumstances here recorded are related as having taken place while Jesus and his disciples tarried at Bethany, on their journey to Jerusalem (John 12: 1, 2.) The discrepancy is one that might easily occur, and does not detract from the interest or value of the narrative.

As he sat at meat, etc. While they were eating—reclining around the table—there came a woman. This was Mary the sister of Martha and Lazarus, of whom Jesus had before said, "She hath chosen the better part."

Alabaster boxes were very costly and beautiful, and were used all through the East for holding fine and precious ointments that were sometimes prepared in a liquid state so as to flow readily when poured upon the person. Ancient peoples were in the habit of using fragrant oils and perfumes to a great extent, and in the East the practice still continues. They are, however, used more or less by all nations. Anointing with sacred oils was a religious rite, administered when any person was set apart for some especial work or mission, or when a king was chosen.

She hath done what she could. It was the last loving service to the teacher and friend who had been so closely and tenderly associated with these disciples of Bethany. To have "done what she could" is a record that only fidelity to what we know to be right will bring to any of us. She had before "chosen the better part," and this gave ability to continue in well doing.

The woman referred to in the reading of to-day, perceiving that Jesus taught as a Rabbi, and wishing to show her appreciation of his goodness, with womanly sympathy and love, poured over him the precious ointment.

The rebuke expressed in the words, "Let her alone," is an earnest protest against fault-finding, and a comforting admission that we can have performed for ourselves needed services, and can enjoy rare occasions when it is right to put aside the claims even of the "poor always with you," for brief seasons of loving intercourse, especially those of a religious

nature, when sweet lessons of truth and love can be absorbed and made part of our being.

Another lesson for us to learn from this is to do good as we have the opportunity. That is, when we clearly perceive a duty, that we, to the best of our ability, perform it at once, not hesitating until the proper time for doing it has passed away, nor considering that our effort may be too small to be appreciated; but by acting at once, under the consciousness of our best endeavor, we will realize that nothing is lost in giving of what we have.

NOTES ON THE LESSON.

The time of the Supper at Bethany, where the Anointing of Jesus took place, is given in John 12: 1, as being *six days* before the Passover, or Feast of Unleavened Bread, which is the same. This would seem to conflict with the date in our lesson, but if we regard Mark's account as incidentally introduced there need be no discrepancy, as the whole narrative appears to be simply thrown in without any reference to the "two days" of the verses above.

Luke, in the 7th chapter of his Gospel, introduces a similar incident in the earlier part of the Ministry of Jesus, at the house of one Simon, a Pharisee, where he was an invited guest. Whether both refer to the same circumstance we have no way of finding out, and may be willing to leave the inquiry to those more critical. What most concerns us is the evidence here given of the loving devotion with which Jesus was welcomed and the care taken to extend to him the hospitalities bestowed upon guests who were worthy of honor. It shows, too, that he was eminently social,—a willing guest at the feasts and entertainments given by his friends, and that such occasions were improved by him in leading the conversation into channels of spiritual thought and a better understanding of the relations between the Divine Being and his human children.

There is no greater mistake made as regards the daily life of Jesus than that which classes him with the ascetic,—one who kept himself aloof from participation in the gladness of social and home life. Having in the very outset of his career as a Messenger from God—the "Son sent of the Father,"—*wrestled with, and conquered* the temptations of "the world, the flesh," and the undue self-confidence in his own power, comparable to the flattery of the evil one, having gained the mastery over himself, and "learned obedience" through what this victory had cost him, he was fortified against all the allurements and weaknesses of his humanity and thus enabled to be a perfect pattern and example to succeeding generations, doing always the things that pleased his Father. This is the lesson for us,—using the world but not abusing it, partaking of the good things that have been bountifully provided to meet the various wants of our three-fold nature, with glad and thankful hearts, but with that temperance and moderation which becomes those who name the name of Jesus as their leader and guide.

The ointment "very costly," that Mary poured upon the head of Jesus, called spikenard, is said to have been brought into Judea by the Arabian mer-

chants, from far-off India, the plant from which it was made being only found in the region watered by the Ganges river. It is customary in the East to present an honored guest with a shallow dish, containing some favorite perfume, and to sprinkle the head also; but anointing with costly oils or ointments is only practiced on great occasions. The value of the box used by Mary is estimated at more than forty dollars in our money.

For Friends' Intelligencer and Journal.

ARTICLES IN THE ENCYCLOPÆDIA BRITANNICA.

THE latest edition of the "Encyclopædia Britannica,"—confessedly the chief work of its kind in our language,—presents the results of modern Biblical information, in many articles, but especially in those on "Canon of the Bible" and "Gospels." The former is by Samuel Davidson, the latter by Edwin A. Abbott, both of them distinguished scholars and writers of the highest standing. In regard to the study of the New Testament, both of them agree with Matthew Arnold that this is a subject of intellectual seriousness, and that when "the Bible is read aright, it will be found to deal, in a way incomparable for effectiveness, with facts of experience most pressing, momentous, and real."

Now some persons are possessed with the idea that because the authorship of the different books of the Bible is not such as they have supposed it to be that therefore the negation of this favorite view operates against the truth therein set forth. But no Friend can surely be troubled herein, as all such must know that truth is the product of no particular age or clime. Take here, for instance, the declaration of the distinguished legate Monsignor Capel who was sent to this country on a mission a few years since by the Church of Rome. "He argued," says the dispatch published in all our public prints, "that Christianity does not depend alone on reading the Bible. During the first three centuries there was no New Testament. The Catholic Church says read the Scriptures, but do not put your own interpretation on them. In conclusion he begged his hearers to look at the matter in the light of history and reason, and not blindly follow the shibboleths of prejudice repeated during four centuries."

The authors above alluded to in the "Encyclopædia," agree with the following summing up of Matthew Arnold: "The upshot of all this for the reader of Literature and Dogma is that our original short sentence about the record of the words and life of Jesus holds good. The record, we said, when we first got it, had passed through at least half a century, or more, of oral tradition, and through more than one written account." ("God and the Bible," p. 225.)

Edwin A. Abbott claims that "the original tradition" as he calls it, of the record, is to be found in the synoptic gospels, and that that of Mark is the earliest of the three. For instance, he compares Mark 1: 32-34, with Matthew 8: 16, and Luke 4: 40, 41, and finds the "Original Gospel," and "Triple Gospel," herein: "They brought unto him all that

were sick. . . . And he healed many," etc., etc. But Matthew says *all* were treated, and Luke has it, "*every one of them.*"

As it may not be in the power of some of the readers of the *INTELLIGENCER AND JOURNAL* to examine the *Encyclopedia*, I will state that Samuel Davidson's "Canon of the Bible," which contains the substance of the *Encyclopedia* article, can be had at the book stores, having passed through several editions; as also can E. A. Abbott's "Common Tradition of the Synoptic Gospels" be obtained in like manner.

In regard to the Fourth Gospel, Dr. Abbott does not believe that Justin Martyr quoted it verbally, though he agrees with Dr. Sanday (Gospels, p. 276) "in an association of ideas." Further, on this subject, Dr. Abbott says: "Evidence has been drawn from the epistle of Barnabas, the 'Shepherd of Hermas,' the Ignatian letters, the epistle of Polycarp, the works of Justin, and the Clementine Homilies, to show that the authors of these writings used the Fourth Gospel; and no candid mind can resist the proof that some of them know and were influenced by the thoughts of the Fourth Gospel, while some even used its language. But it is by no means certain, indeed it is improbable, that they knew of it as a Gospel written by 'the disciple whom Jesus loved.' Else, how comes it that Justin quotes Matthew¹ about fifty times and the Fourth Gospel once, or not at all.

Upon this subject Matthew Arnold writes thus: "For at least fifty years the Johannine Gospel remained, like our other three gospels, liable to changes, interpretations, additions; until, at last, like them, towards the close of the second century, by ever increasing use and veneration, it passed into the settled state of Holy Scripture."

The earliest tradition, that of the Canon of Musartori, has this fragment: "The fourth of the Gospels is by the disciple John. He was pressed by his fellow disciples and fellow bishops, and he said: 'Fast with me this day, and for three days; and whatsoever shall be revealed to each one of us, let us relate it to the rest.' In the same night it was revealed to the apostle Andrew that John should write the whole in his name, and all the rest should revise it. In like manner is the tradition related by Clement of Alexandria, who died A. D. 220. "John wrote last," says Clement, "aware that in the other Gospels were declared the things of flesh and blood, being moved by his acquaintance, and being inspired by the spirit, composed a spiritual Gospel." To the like effect, Epiphanius, in the latter part of the fourth century, says that "John wrote last, wrote reluctantly, wrote because he was constrained to write, wrote in Asia at the age of ninety." DAVID NEWPORT.

Each one of us is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that small circle the widest good may flow. Each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—*Dean Stanley.*

¹ Justin does not quote from any of the Evangelists by name; the work which he cites he calls—*the Records of the Apostles.*

EXTRACTS FROM ELIAS HICKS.

God said, "let us make man in our own image, in our own likeness." And how was he made? As to his animal form and frame, he was made of the dust of the earth, "for dust thou art, and unto dust thou shalt return." Now, this was in relation to his animal body, which is composed of the dust, and to the dust returns, as is self-evident to all of us.

But wherein was he constituted the image of the Holy One? He placed in this animal body a portion of his own spirit, for there is but one self-existing Spirit, eternal and self-existing, comprehending all power, all wisdom, all goodness; and everything must be attributed to him by man. And, therefore, to be in the image of God, we must partake of his own nature; and have a portion of his own blessed spirit, to animate the soul and make it immortal, as God is immortal.

We cannot with all our reasoning powers penetrate into the things of God, or that which concerns the soul of man. When we turn inward we find something which the outward senses cannot comprehend. It is this revealing spirit that gives us a view of the things of God, and our minds can then act upon them. There is no recipient for that revelation but the soul of man; for the things of God are not to be seen by our natural senses, but in our own souls. And here our reason draws conclusions which are comforting and cheering. Therefore we are not to try these things by external matter; for if we should try the operations of our souls by books, we set the letter above the spirit; we turn back to darkness, for the letter killeth, but the spirit only giveth life. O, that we might be more spiritually minded, more gathered inward, to the light of grace in our souls. What can we do without it? Nothing at all. We must stand as blanks on the earth, unless we are turned inward to the teachings of God in our souls.

THE FIRST-DAY SCHOOLS: A MONTHLY RECORD.¹

A LESSON on Faith occupied the "Sowers," Third month 24th, 1889, and their own teacher being absent, I was requested to fill her place for the time. Much silent thinking followed the question, "What is faith?" but at last one girl explained faith as meaning belief, or belief in God. Also the Bible definition was read: "Faith is the substance of things hoped for, the evidence of things not seen;" but this was beyond the scope of the childish mind. "The first in importance is faith in God. What is the effect on human beings of faith in the good in other people?" It was conceded to be always helpful. "What about faith in one's self?" "Apt to make one self-conceited," and "You can do a great deal more with that faith than without it." "How many of you find it possible to believe that there is good in persons in whom you have never seen it?" Two or three out of six. "There is good in everyone, if we will take the pains to find it. If you see some one whom you do not know do a thing you do not like, the natural tendency is to keep away from him or

¹From the Secretary's Minutes of a First-day school.

her; then to dislike the person, and finally to be rude in some way. How far does the Christian religion justify you in this course of conduct?" "Not at all; but it is very natural." "Suppose a new teacher should take a room in the public school, and begin by supposing the children were all bad, should scold them for every little thing, and treat them as though she could not trust them ever to tell the truth; what would be the effect on the scholars?" "But scholars always are worse with a new teacher!" said one, and two or three others chimed in with the statement. "Faith in a future life does not belong to all religions. The Egyptians believed that as long as their earthly bodies could be preserved, so long would their souls exist; but that if these mummies we hear about are destroyed the souls that once lived in them die too." This made them all laugh. "Some of the Jews believed in a future life and some did not. Do you remember the story of the Sadducees who tried to puzzle Jesus with questions about it?" Yes, they remembered, and one gave the account. "The Christian religion above all others gives the hope of a future life. But where is it taught?" "In the Bible." "Where in the Bible?" "New Testament." "Where in the New Testament?" "In *Genesis*, isn't it?" asked one; the class, however, thought not. "Jesus taught the future life when he said that the God of Abraham, Isaac, and Jacob was a God not of the dead but of the living.

Faith is needed in action, and in prayer. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." The story was then told of the woman who prayed that a hill might be removed from before her windows, and who exclaimed upon seeing it in its accustomed place next morning, "There! I just knew it would be there still!" "What was the matter in her case?" The girls laughingly agreed that she prayed without faith. "Could any of you pray in the midst of a storm that it would be clear weather instantly? Would you have any faith that such a prayer would be answered?" "Now, if you prayed that you might be enabled to spend the time planned for outdoor pleasure as pleasantly in the house, could you have faith that that would be answered?" "Yes." "What was the effect of faith, according to the Gospel account, upon the working of miracles? Did it not make them possible?" "Yes." "He did not make many works there because of their unbelief." "Believest thou that I am able to do this thing?" etc. What is the main point in this lesson?" "Why, faith in God." "Yes, we may put our faith in education or money or society, but we should place it in Him above all, for He alone will never fail us nor deceive us."

The next week the "Buds" (very little children) joined by the "Primrose" class, making five in all, had a lesson on "Hands." "Could we make our own hands?" "No." "Is it hard to do?" "Yes." "Who made them?" "Our Father." "What were they made for?" "Work, play, 'croquet,' and ball, and 'welbar' (wheelbarrow), and to hug papa and mamma, and do kind little things for everybody?"

"Yes." "And to throw stones," laughed one, but he was answered by another "Frow stones! that ain't right." "We should be honest with our hands, shouldn't we? What is it to be honest?" "Not to take things." "Yes, not to take things that are not our own. I am going to read you a story about a little boy, and we shall see if he did right with his hands." The story was of a child who appropriated a playmate's hoop and stick, telling his mother he had found it. She suspected that all was not right, but said nothing until about bedtime, when she told him a story of a boy who had taken something that was not his, and the listener grew uneasy, asking at last, "Mamma, I ain't a thief, am I?" He went in to tell her a part of the truth, but finally confessed with tears that he had taken it not intending to return it. His mother told him if he would take the hoop back to his little friend's mother and tell her the truth about it she felt sure that his Heavenly Father would forgive him. During the reading the teacher occasionally asked questions to keep the scholars' attention and interest, and to the question "Who can tell me what was the last thing I read?" a five-year old replied by quoting "Mamma, I ain't a thief, am I," with a slight twist, thus: "Mamma, am I a *feth*?" And to another question, "What did this little boy do with his hand that he ought not?" the same child answered: "Stole a *hook* 'at wasn't his!" The story being ended, one little boy who had not been fully attentive, was discovered to have a cork in his hand, and was distracting the attention of a girl in another class, pretending to throw it at her. The teacher drew from him the facts that the girl had chased him down the street and had caught him, and that he was going to throw the cork at her after school. To all the teacher's persuasions and protestations he smiled and "screwed" as she held one arm about him, but kept to his purpose of retaliation with a persistence worthy of a better cause. "I'll catch her, anyway; she oughtn't to have chased me." "Won't thee promise me to let her alone?" "After I've caught her." "Does thee think thee will feel any happier for doing anything unkind to her?" "Yes, I know I will!" His conscience, his fear of grieving the Good Father of all, his fears of accidentally injuring the girl without intending it, as throwing the cork into her eye, or causing her to slip and fall, possibly breaking a limb, all were appealed to without effect; he evidently felt that justice demanded that he should at least "catch her." When the teacher finally resorted to personal influence, reminded him of how willing he always was to do kind little things for her, and asked him if he would not for her sake try not to annoy the little girl, the smiles and twistings gradually subsided, and the words seemed to go deeper. At length the bell tapped and the class was dismissed.

Fourth month 7th, the "Builders" were six in number, four of them girls. After the selection of library books the teacher asked, "Does any one know where we find the ten commandments?" No one knew, so they were referred to the 20th chapter of Exodus. Each commandment in turn was given by

some one of the scholars, and the teacher divided them for easier recalling as follows: The first three have reference to God directly; the fourth, to the Sabbath day; the fifth to the honoring of parents, and the others to our behavior to those about us. The especial thought for the day was upon the ninth. "How do people bear false witness?" "Tell what isn't true." "Yes, and is there not another way? Suppose you should hear some one blamed when you knew he was not guilty, and yet you would not defend him; would not that be bearing false witness by silence?" The scholars admitted that it would. "Gossip," continued the teacher, "is very harmful. Sometimes a little story is started about an innocent person, and is kept fresh and growing by being retold until it seriously injures the one of whom it relates." A story was read from "The Children's Friend," telling how a boy who lost a handsome pocket-knife threw, by a few words, suspicion upon a schoolmate. He would not say his schoolmate actually took it, but it had disappeared the afternoon that boy came to see him. The idea grew until the suspected boy, having had other suspicions added to the first, at length lost the regard of the entire school. When the term closed and there were two equal competitors for a prize, the accused boy being one, the school was asked to vote which should have it. They all spoke for the other boy, and on being requested gave their reasons. The master, much surprised, took pains to thoroughly sift the several accusations, and not one could be proved, while most of them were distinctly disproved. The master took advantage of the occasion to impress upon the boys that an innuendo or indirect accusation—that a half-truth works more harm in the world than absolute falsehood, for it is so much harder to contest. It was explained to the F. D. S. class that detraction is an injury in more ways than one. It actually tends against a child's right behavior to know that others doubt him; and seeds of slander once sown can never be regathered, but must continue to grow and bear their evil fruits. They may prejudice people against an innocent person throughout his life; make it so difficult for him to enter business with a story against him, that he might become utterly discouraged, and sink to a lower and lower level in the community.

Yesterday I had charge of the "Willing Hearts" by request, their teacher being away from home. They numbered seven, including a visitor. The girls were first asked to keep a short silence for the purpose of waiting for a thought, that thought to be the foundation of the day's lesson. One girl, looking ready to speak, was asked for her thought, but replied that she only wanted to ask a question. It was: "Does thee think Christ is our Savior?" "Yes, Christ within, for Christ is not a man, but a spirit, the spirit which dwelt in Jesus; the power and wisdom of God in us. So far as we obey and follow that inward teaching we are saved from sin." The questioner looked well satisfied, but added: "Church people think we don't believe in Christ as a savior; one of them was asking me about it the other day." "No, but it is only because they do not understand; we believe it, but see it in a more spiritual sense;

that is all. Let us take then 'The Character of the Christ' for a lesson subject. Among what people was Jesus born?" "The Jews." "I thought he was a Hebrew!" ventured another girl. "What language did he use?" "Hebrew." "Why?" This puzzled them. "Because that was all he knew" thought one. "In order that his teachings should be perfectly understood by those who heard him, was it not?" "Yes," they agreed. "How did he dress?" "Simply." "Was it according to the custom of his day?" One thought not and one thought he did. "What sort of civilization was that of the people who heard and believed him? simple or complicated?" "Simple." "Yes, the disciples were poor men, fishermen, and others. Jesus was a carpenter, according to the Jewish custom of teaching the eldest son the father's trade. The people lived much out of doors, their wants were few, and simplicity characterized their lives. What is the difference between simplicity and duplicity?" This puzzled them all; only one hazarded a reply and it fell ludicrously wide of the mark, but has slipped my memory. Single mindedness and double mindedness were explained and the derivation of simplicity and duplicity referred to for the sake of helping the hearers to remember. "In a simple, unaffected, truthful mode of life what things are of first necessity?" "Food and clothing." "Yes, food for the body—and for what else?" and the rhyme from Mother Goose was given, "There was an old woman and what do you think?" etc., as also A. D. T. Whitney's version in "Mother Goose for Grown Folks."

"And were you so foolish as really to think She could live upon nothing but victuals and drink?" etc.

"What needs feeding then besides the body?" "The mind" came at length from one scholar. "The body is fed by material substance: animal, vegetable, or mineral; but what feeds the mind?" There was a good deal of hard thinking before the idea was found, and a girl suggested "Thought?" "Yes; and where do we find thought?" "In books" and "in nature." "Yes; if we have not books our minds can still feed upon nature. What feeds the soul?" "Why, thought; I think the mind includes the soul," and "That's what the Christian Scientists say." "I think the soul includes the mind; but if you have been taught differently I do not wish to confuse you." "We haven't been taught it specially, but I think it *does*." "Perhaps they are equal and yet both the same thing, as Truth and Love are both God. I cannot think either truth or love greater than the other, and it is possible that God may be back of them both, still unknown. But they are really one, and so may mind and soul be. Some persons think so, I know. But if we seek too anxiously for light which we do not yet need for daily life, it only blinds us, and rather interferes than otherwise with the proper performance of duty. So suppose we 'lay on the table' all puzzling questions in full trust that whatever knowledge we need will be given us?" They all smilingly consented. "If the Christ were on earth to-day in America how would he dress?" "Just like other men, only plainly."

"How would he differ from other men?" "Not at all." "Not at all? By what should we know him when we saw him?" "By his face, I think," said one scholar, and others "By his actions," and "By his influence." "The face would not be necessarily beautiful?" "No, but I think we could see the Spirit in it." "Does thee ever see the Christ Spirit in a face?" "Yes," replied the girl with a sweet decision that made me feel I could see it in hers at the instant. "In persons of what age do we oftenest find it? very young, middle aged, or elderly?" "Very young," and two thought "more in elderly people." "Does it dwell in all of us?" "Yes, to some extent; not as it did in Jesus." All agreed to this. "Have we any power over it?" "Yes, I think we have." "Yes, just as much as over a plant. We can protect, cherish, cultivate it, and it will grow. It is really like a seed then, is it not? the seed of the Kingdom of Heaven." The hour was done and the lesson was not half finished. We took time however for the question: "What is the chief thing in this lesson?" and its answer, "An analysis of Christ."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, FIFTH MONTH 4, 1889.

OUR APPROACHING YEARLY MEETING.

WITH the opening of the buds, and the unfolding of the leaves in spring-time, comes the thought of the annual assembling of Philadelphia Yearly Meeting. Friends turn to it with varied emotions: some welcoming it as a social feast where friend meets friend, with a keen enjoyment of the hand-shake and the words of greeting; others again, and these are many, feel deeply the responsibility of the various affairs that occupy so fully our business sessions, while there are others whose chief concern is for the religious feeling that should prevail; but underneath all these there is a deep desire that there shall be a renewing of the soul life, a realization of the indwelling of the spirit of God. For has He not created us "in His image" and breathed into each one of us the "breath of life?" As his children we rejoice in his love, and long for a deeper and fuller knowledge of it.

But in order to reap a harvest of love and good feeling there must be a preparation for the work before us. A prayerful desire to be governed by the spirit of love and forbearance towards all the varying minds that come together from different localities, viewing the subjects to be presented from widely separate standpoints, yet all earnest and honest in

their convictions. To bring this wide divergence of thought into harmony, so that united action will be the result, should be the aim of all rightly concerned persons and with the aid of our loving Father, whose Divine presence we must come to know and feel, this can be accomplished.

Coming together as one "household of faith" it is most fitting that our first care shall be to inquire as to our moral and religious health, familiarly known as "the state of Society." This should claim our earnest attention, noting with thankful hearts any advance that may be apparent; and, for the shortcomings of our human natures, bestowing the words of loving counsel in such a manner as to create the desire for improvement along all the lines of departure from the "strait and narrow way."

The Educational Question, always an important one, will at this time assume a marked position, as the disposal of the John M. George bequest is being anxiously watched by many deeply concerned parents and educators. Let us hope for it a most wise consideration, and a judicious action, that our youth may receive the full benefit of that which was so generously designed for their advantage.

The subject of Temperance, too, will be of especial interest, in view of a present impending crisis in the State from which comes our largest membership. In this it might reasonably be supposed Friends would all be of one mind, but there are strong thinkers amongst us and there will be those that think another road is preferable for reaching the desired end than the one proposed; so that here there will be, doubtless, a need for the exercise of Christian liberty of opinion and forbearance in judgment, remembering that it is only "by their fruits shall ye know them." Then there are our feeble efforts in the Mission line that must not be neglected. Our colored schools will need our aid for a long time to come. Watch and ward must still be kept over the unfortunate Indian race. In these things let us not be placed in the position of the ancient "Scribes and Pharisees," lest we too shall hear it sounded, "but these ye ought to have done, and not to have left the other undone." The Visiting Committee must come in for its proper share of attention, for its work is important to both visitors and visited. We cannot too highly regard this form of visiting, as it is calculated to strengthen the religious life and bind still closer together the remote meetings to the one common centre, strengthening the whole body by that intangible influence that springs from personal contact with devoted servants in the cause of truth. Finally, we must wisely improve our time when assembled, by condensing the spoken word, so as not to trespass on each other, or hinder the work of our

overburdened clerks; each one being considerate, the occasion may be one of especial favor individually, and the various concerns for which we are assembled be carried forward so as to produce a growth in righteousness.

MARRIAGES.

BEITLER—PYLE.—On Fifth-day, 20th of Tenth mo., 1887, at the home of the bride's parents, West Grove, Chester county, Pa., under the care of New Garden Monthly Meeting of Friends, Luman Beitler, son of John Beitler, and Anna E., daughter of Joseph and Mira M. Pyle.

MAUN—GAUNT.—Fourth month 23d, at the residence of the bride's mother, Philadelphia, under the care of the Monthly Meeting of Friends of Philadelphia, Wm. H. Maun, of Springville, N. Y., son of Phebe L. (now Phebe L. Woodruff) and the late William H. H. Maun, of Buffalo, N. Y., and Maude Halcyn, daughter of Josephine C. and the late Dr. Benjamin U. Gaunt.

MARIS—HOOPES.—In West Chester, at the residence of the bride's parents, by Friends' ceremony, Third month 28th, 1889, Richard Maris, son of John and Mary D. Maris, of Wilmington, Del., and Anna M., daughter of Robert F. and Eliza R. Hoopes.

DEATHS.

BENEZET.—Fourth month 24th, 1889, John Benezet, aged 75 years; a member of the Monthly Meeting of Friends held at Green street, Philadelphia. Interment from Mullica Hill Meeting-house, N. J.

BISHOP.—At Cheswold, Del., Fourth month 22d, 1889, Job Bishop, formerly of Camden county, N. J., in his 86th year.

COMLY.—At Byberry, Fourth month 21st, 1889, of typhoid fever, Edward Comly, Jr., only son of Edward and Lavinia W. Comly, members of Byberry Monthly Meeting, in his 11th year.

DUTTON.—On Fourth month 20th, 1889, Nathan C. Dutton, of Media, Pa., in the 70th year of his age.

GRIFFITH.—At Quaker Street, N. Y., Fourth month 11th, 1889, Sarah A. Griffith, wife of David G. Griffith, aged 74 years, three months; a life-long and consistent member of Duanesburgh Monthly Meeting.

HARLAN.—On the 23d of First month, 1889, Abigail A. Harlan, widow of the late Joseph Harlan, in the 64th year of her age. She was a devoted wife, a kind friend, and the ministrations of her sympathy and helping hand extended to the poor is gratefully remembered by them.

MORRIS.—At Manasquan, N. J., Fourth month 4th, 1889, Robert L. Morris, in his 85th year; an attender of Manasquan Friends' Meeting.

REEVES.—At the residence of her son-in-law, Joseph E. Colson, Fourth month 18th, 1889, Martha F., widow of Joshua Reeves.

ROBINSON.—At Wilmington, Del., Third month 19th, 1889, Francis Robinson, in the 79th year of his age; a member of Wilmington Monthly Meeting.

WILSON.—In West Philadelphia, Fourth month 15th, 1889, J. Iredell, son of Alice S. and the late Oliver Wilson, in his 16th year. Interment at Fair Hill.

WAY.—At Stormstown, Centre county, Pa., Fourth month 19th, 1889, Robert D. P. Way, son of Caleb C. and Sarah R. Way, the former deceased, aged 24 years, 2 months, 27 days; a member of Centre Monthly Meeting.

The death of this beloved young Friend and devoted son, was a severe and sudden blow to the bereaved family and endeared friends, who one week previous beheld him in his usual health.

He was loved by all who were favored to know him. Being of a retired nature, he was fond of home, and there-in found happiness in faithfully performing its duties, his fine taste and quiet manner produced an ennobling influence.

In his sickness he manifested the spirit of meekness, knowing his strength could not be restored, he willingly submitted to the Lord's will, his close being peaceful and serene, giving a full assurance of a blissful immortality.

Editorial Correspondence.

FRIENDS AT WASHINGTON, ETC.

I ATTENDED the small Friends' meeting on I street, on First-day morning, and whilst sitting with them I thought how grateful would be the crumbs that are scattered among our more favored gatherings. Including myself, the number was but twelve. Of these two were young men—the others would be classed among those in middle life. A woman Friend, named Hall, broke the silence in a few fitting words. I was glad to meet and have a talk with Eliza Heacock, who has charge of the Home for poor colored women and children. She told me that the select day-school connected with this meeting is so large that the meeting-house has to be used for several of the classes; and it had been proposed at their monthly meeting that eighteen feet be taken off the meeting-house and added to the school building in order to accommodate the increasingly popular school, which is patronized largely by non-members, only a few of our Friends sending their children to it. Some members send to the public schools, (which are very good) as they do not feel able to pay both their taxes and for the schooling of their children. There is ample ground around the meeting-house to erect an addition to the school, but the meeting cannot afford to do it, and should they conclude to make the meeting-house smaller the expense would be met by the teacher. The meeting-house is so attractive that I think it would be a great pity to alter it in any way.

Myself and friend have made good use of the fine weather to see the attractions of this beautiful city. Having just finished the first volume of Bryce's "American Commonwealth" I was well prepared to visit the Capitol. His account of the growth of the Supreme Court inspired me with a desire to sit an hour with them one afternoon, and although I could not hear all that the several lawyers addressed to the judges, I could see and hear enough to impress me with admiration for the men who out of the comparative chaos a hundred years ago, laid the foundation for such a tribunal. H. G. L.

Washington, D. C., 4th mo 24.

"FAITH believes the revelations of God; hope expects his promises; charity loves his excellencies and mercies."—*Jeremy Taylor.*

"THE innocence of intention abates nothing of the mischief of example."—*Robert Hall.*

PUBLIC BEQUESTS BY ROBERT WILLETS.

The late Robert Willets, of Bayside, L. I., left in his will several charitable bequests, as follows:

The Public School at Whitestone, Long Island, \$2,000; the Flushing Hospital, \$5,000; the Normal School at Hampton, Va., \$5,000; the school conducted by Martha Schofield, at Aiken, South Carolina, for school purposes, \$5,000; to Anna L. Hicks, of Flushing, Long Island, for the benefit of the Flushing Employment Society, \$2,000.

The bequest to the Aiken School will be much appreciated by the friends of that excellent institution. It has now had, including the present sum, bequests and gifts for an endowment, amounting to about \$12,500. It would be very desirable to increase this. An endowment of \$100,000 would provide for its support, without the necessity of calling for private subscriptions from year to year. As it is, the income from \$12,500 will afford aid in meeting the annual expense, but it is, of course, but a small part of the sum required. Perhaps all interested in the excellent work of educating and training the colored people of the South are not aware that the Aiken School is now held by a Board of Trustees, organized under the laws of South Carolina, and that bequests or conveyances to them for the school have all the legal certainty possible in such cases of being permanently cared for, and properly applied. The value of the property which had been gathered and built up by Martha Schofield, and which she has conveyed to the Board of Trustees, amounts to perhaps \$20,000, and the school ought to be utilized perpetually as a centre of Friends' labor and influence,—a result which only an adequate endowment can assure.

For Friends' Intelligencer and Journal.

LETTERS FROM GERMANY: JENA.

To most persons the name Jena is associated with Napoleon's victory here. Comparatively few persons in America are acquainted with the Jena University; fewer still, perhaps, know anything of its historical associations with Goethe and Schiller; and scarcely any have learned that the surroundings of Jena are as beautiful as a Swiss landscape.

The city lies in the famous Saalthal, off the main lines of railways, fourteen miles east of Weimar in Thuringia. It has only 13,000 inhabitants and until the beginning of the present century was a fortified town with city walls and forts surrounded by a ditch. The Saale flows past the city on the east, in a northeasterly direction. In the spring the river overflows its banks and spreads over the meadows for miles around. The railroad runs along an embankment a few feet high, and passengers in the train seeing water on all sides seem to be riding up the middle of the river in the steam-cars. At this season of the year, the river is full of rafts from the forests of Thuringia. On the east rises the Haasberg, 1,000 feet high; to the southwest lies the Forest of Jena with a tower on the summit of the hill at an elevation of 967 feet. The Sun mountains extend on the north and northwest along the valley of the Lendra and form the plateau, 1,100 feet high, where, on the 14th of October, 1806, the French, under Napo-

leon, destroyed in one battle the Prussian army and thereby broke up the coalition formed against France by Russia and Prussia.

The natural beauties of the locality are very much increased by being rendered so pleasantly accessible to foot passengers. The Association for beautifying the neighborhood of Jena, has laid out walks over the hills and promenades along the river bank, leading to the best points of view and through the prettiest scenery.

The Old Town, surrounded by a wide circular street, made by pulling down the walls and filling up the ditch, is built very compactly with narrow streets and with still narrower lanes for pedestrians only. The University was founded in 1558 and for many years, as was the custom then, the Professors read their lectures at their own dwellings and these lanes or alleys were laid out to enable the student to pass from one professor's house to another without loss of time. The present lecture building is, on the outside, in no way distinguished from the dwelling-houses in the same block on both sides of it. It overlooks the Botanical Garden on the north and the University Library, the Laboratories, and Museums are located in other parts of the city to the south.

In 1815, just after Germany had been made to feel so terribly the want of union in the wars with Napoleon, was founded the first Burschenschaft here in Jena, an association of the students having for its object the promotion of union and friendship among the German students, without regard to what part of the Fatherland they were from. The Society spread through all the German Universities and soon, taking on a political form, acquired political influence and, after being officially forbidden by government authority, arose again in 1827, and has since been permitted alongside of the other Societies. In 1833, amid impressive ceremonies by the students from all parts of the country, the members unveiled a fine marble monument in the Oak Square here in Jena, to commemorate the birthplace of the Association.

Jena has always been known for its rough and domineering student life, but no less has it been noted for the long list of illustrious professors and the number of students who have become famous. The houses throughout the city where such men have lodged are denoted by inscriptions on the front walls giving names and dates. We find the names of the philosophers Fichte, Fries, Hegel, Schelling, and Wolf; Otto von Guericke, the inventor of the air-pump; Klopstock, the poet; and, in half a dozen different places, the names of Goethe and Schiller. The latter was professor of history here in 1789, and was married in 1790 to Charlotte von Lengefeld in the neighboring village of Wenigenjena.

Goethe also, although living mostly in Weimar, was frequently in Jena, and composed some of the best known of his shorter pieces here. In 1781, he was stopping at the hotel in Camsdorf on the opposite bank of the Saale. It was a bitter cold night in winter. A peasant on horseback rode hastily into the village from the north, his sick child in his arms. He stopped at the hotel for assistance and they

found the child had died on the way. Goethe was present and heard the peasant's story, and going to his room, he wrote out the ballad of the "Erl-könig." A statue in white marble erected on the north road along which the peasant rode that night, represents Erlkönig, with hoary head and outstretched arms, calling to the poor child:

"My darling boy, come, go with me!
The prettiest games I'll play with thee;
The brightest flowers lie on the shore,
We'll dress thee in gold forevermore."

HERMAN T. LUKENS.

Jena, 14th of Fourth month, 1889.

THE LIBRARY.

PRIMER OF SCIENTIFIC KNOWLEDGE. By Paul Bert. Philadelphia: J. B. Lippincott Co.

This primer was prepared by the author for the primary schools of France, as an introduction to his larger work, "First Steps in Scientific Knowledge" which has met with remarkable success in the French schools and those of our own country. The primer is well adapted to awaken an interest in science in the minds of children, being written in simple language and attractive style, while the author has adhered to a strictly scientific classification. About one-half of it is devoted to the animal kingdom beginning with man, and going with a good degree of completeness through the more familiar forms of vertebrates and invertebrates. The rest of the book is taken up with plants, and many of the simple facts of Physics and Chemistry. The characteristics of the leading families of plants are given in such a way as could scarcely fail to attract an intelligent interest and develop the observation of the young.

The illustrations and experiments are good, and there is much in the little work that would be suggestive to a teacher in preparing object lessons for children.

ORTHODOX FRIENDS.

PHILADELPHIA Yearly Meeting of this body closed on the 19th of last month. Reports in the two journals (*The Friend* and *Friends' Review*) indicate a quiet and uneventful meeting. Answers to the queries showed the death within the year of ten members of the meeting of Ministers and Elders, whose ages ranged from 72 to 100 years. The results of inquiries as to the use of intoxicating drinks as a beverage showed 191 who had so used them, "mostly in the form of cider or other fermented liquors, and many of these but a few times." Reports from the quarterly meetings showed that of the 791 children of school age, 611 had been receiving their school education under the care of the Society. The report of the Indian Committee spoke encouragingly of the progress of civilized habits and manner of life among the Indians under their care, and mentioned that efforts were being made by the Legislature of New York to induce the Congress of the United States to remove the claim of the Ogden Land Company to the right of preemption of the Seneca Reservations, claimed by it—a claim which has long been an ob-

stacle to the progress of the Indians. The school at Tunesassa had been successfully conducted during the year, with an attendance of 25 girls and 12 boys.

—The report of the Committee in charge of West-town School announced the completion of the new buildings. They form a continuous line on the ground floor of more than 500 feet. With the steam heating and electrical lighting apparatus and separate boiler house and laundry, etc., they had cost a little more than \$330,000, which had been provided for by the contributions or guarantees of interested Friends. The Committee had concluded to make 11 years the lowest limit of age at which pupils should be admitted to the institution; and they had decided to shorten the school year to 40 weeks, and to divide it into two sessions of unequal length—the longer one to commence on the first Third-day of the Ninth month.

—The question of continuing the committee to visit meetings, etc., was decided affirmatively, "and authority was given for it to be incorporated with subordinate meetings in cases where it might deem it advisable." In connection with this subject, *Friends' Review*, (which represents the element in the meeting friendly disposed to the Western "activities"), says: "One Friend objected to the continuance of the Committee. His reason was, that its action seemed 'too much like missionary work, and in this there is danger.' We see but little danger (our word, instead, would be *hope*) of Philadelphia Yearly Meeting entering, as yet, largely into even home missionary work. When it shall throw off all the hindering traditional bonds which prevent this, we rejoice to anticipate for its laborers a large harvest field."

—*The Friend*, in noticing the approval of the proposed religious visits of Samuel Morris to Great Britain, by the meeting of Ministers and Elders, says his minute is to attend the approaching yearly meetings of London and Dublin; to perform such services within their limits as way may open for; and to visit the few meetings of Friends in France, Germany, Denmark, and Norway; and adds: "Some hesitation was felt at first, lest the liberating of this dear Friend for that service might in any measure conflict with the position assumed by Philadelphia Yearly Meeting, which years ago had suspended correspondence with the meetings in question; or might lead any to suppose that Friends here were at all disposed to withdraw from the faithful upholding of the principles of Quakerism for which they had so long contended. But this hesitation seemed to be very much removed by the statement that the minutes granted by the inferior meetings were not directed to any organized body, but simply to Friends and others, where he might go in the course of his travels. . . . We believe the last man Friend who paid a religious visit to Great Britain from Philadelphia Yearly Meeting was Christopher Healy, who went over to England in 1831. Since that time Sarah Enlen in 1844, and Hannah Rhoads in 1850, paid similar visits."

—On Fourth-day afternoon of the Yearly Meet-

ing, a meeting was held at the request of the Yearly Meeting's Visiting Committee, consisting of its members, all the ministers, elders, and overseers of the body, and the members of the quarterly meetings who were appointed to coöperate in the Y. M. Committee's work. Of this gathering, *Friends' Review* says: "Such a meeting, we believe, was never held before in Philadelphia. Its very appointment seems to voice a cry coming from the heart of the body at large, sensible of its obvious tendency to decline:— 'who shall deliver us from the body of this death?'"

—*Friends' Review* has the following in an editorial article: "Not only or chiefly is it the relation of service to payment that is rightly objected to in the recently proposed 'pastoral system' among Friends. More important still is the one-man supremacy, control, and practical responsibility. An astonishing example of this has been now so often described without contradiction, that we may suppose it to be authenticated. As the connection between the pastor of Pasadena Monthly Meeting, California, was recently severed by the pastor taking a 'charge' in another denomination, we may speak of the circumstance as belonging to the past. It has been stated that seven or eight acknowledged ministers belong to that monthly meeting; yet, under the 'pastorate,' not one of these was left at liberty to speak in a First-day meeting, unless by pre-arranged permission of the pastor. This, too, in a Friends' meeting! How different from the apostolic order under which (I. Cor. xiv : 26) 'When ye come together, every one hath a psalm, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. . . . Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all be comforted. And the spirits of the prophets are subject to the prophets.' Mark, the subjection is to the *prophets*; not to one man, though he were even a prophet or an apostle. It seems strange to have to argue or protest against such a state of things within the denomination which was originated by George Fox and his associates; and we willingly hope, not only that the above is the extreme yet known instance of it, but that Friends everywhere, who are trying the pastoral system at the present time, may soon tire of it, and abandon it as a mistake. A free Gospel ministry must be one which is untrammelled, as well as one whose preaching is not done for hire."

FRIENDS' SCHOOL AT ABINGTON.

It has been decided by Abington Monthly Meeting, (Montgomery Co., Pa.), to make an addition to the present school building, in charge of that meeting, to accommodate fifty more pupils, so that altogether 150 can be received.

THERE is nothing that so refines the face and mind as the presence of great thoughts.

SIN may be clasped so close we cannot see its face.

WHEN WORK IS DONE.

It is as if the world were glad!
Whether in light or darkness clad,
The hour is never dull or sad
When work is done.

The very voices in the street
Are tuned to notes more soft and sweet;
We love all things we chance to meet
When work is done.

The gentle music of the breeze,
The tender whispers of the trees,
And every sound has power to please
When work is done.

Upon each dear, familiar face
Rests some new trait of winsome grace,
And joy lights up the old home-place
When work is done.

Life's tumult suddenly grows still,
And love and gladness and good-will
Come with their peace the heart to fill
When work is done.

But when the hours of labor close,
And earth is wrapped in sweet repose,
And all things sleep—alas for those
With work undone!

Oh, kind Taskmaster, let thy rest
Be to tired workers manifest,
And unto all who do their best,
Say thou, "Well done!"

—Marianne Farningham.

PREFERENCES AND TREASURES.

I'd rather drink cold water from the brook,
Than quaff excitement from a golden chalice;
I'd rather sleep on straw in shepherd's hut,
Than lie awake and restless in a palace.

I'd rather earn dry bread in lusty health,
And eat it with a sense of wholesome pleasure,
Than feed without the zest of appetite
Off gorgeous plate and unavailing treasure.

I'd rather have one true unfailing friend,
Than fifty parasites to crave my bounty;
And one poor lass who loved me for myself,
Than one without a heart who owned a county.

Nature is kind if our desires are pure,
And strews rich blessings everywhere around us;
While Fortune, if we pant in her pursuit,
Too often grants her favors to confound us.

Fresh air and sunshine, flowers, and health, and love—

These are endowments if we learn to prize them;
The wise man's treasures better worth than gold,
And none but fools and wicked men despise them.

—Chas. Mackay, in *Chambers's Journal*.

THE happiness of love is in action; its test is what one is willing to do for others.—Ben-Hur.

"No man can do much for others who is not much himself."—Phillips Brooks.

THE GREATER WORLD.

WHEN you forget the beauty of the scene
Where you draw breath and sleep,
Leave city walls for gleams of sky that lean
To hills where forests creep.

The heights, the fields, the wide-winged air
Make the embracing day;
Not city streets. That little life of care
Steals our great joys away.

Live with the spaces, wake with bird and cloud,
Spread sentient with the elm;
Our home is nature, even to the proud
Arches of the sunset's realm.

Then say the scene God made is glorious!
Breathe deep and smile again.
The glow and noble dusks, victorious,
Disperse regrets and pain.

—Rose Hawthorne Lathrop, in *Scribner's Magazine*.

NOT GODLESS PEACE.

[In the *Herald of Peace*, London, William Tullack writes as follows.]

WHILST, from time to time, it is expedient for the friends of Peace to exert their influence actively against panic-cries for increased armaments and against administrative waste and extravagance in connection with the Admiralty, or the War Office, yet it is also desirable ever to maintain the pacific testimony on its primary and strongest basis of Christian principle. It is because war is eminently sinful and hateful to God, and productive of all manner of evils to mankind, that it is to be especially opposed, and also because the spirit of conciliation and harmony is essentially pleasing to the Divine Head of the Church.

Doubtless, economical considerations, in regard to the pecuniary interests of the tax-payer, are of importance. But they should always be regarded as subordinate to the claims of Scriptural principle and religious duty. And if the work of disarmament is urged mainly from motives of financial advantage, this is a plea which may also be used, and constantly is so used, in support of increased or presumptively adequate defenses for the material and commercial interests of nations. If a taxpayer opposes panic-cries exclusively on grounds of economy, he is apt to be met with the reply—"It is precisely as a premium of national insurance that we ask for more ships and soldiers for your own protection. It may be far cheaper in the end for you than if, in consequence of being unprepared for invasion, you lose the bulk, or even the whole of your possessions, both personal and national." Nor is it easy to rebut this plea, whilst regard is chiefly directed to the mere saving of taxation.

But those who oppose the war spirit, and the increase of armament, principally on the ground of their hatefulness to God and of their essential antagonism to the extension of the Spirit and Kingdom of Christ, these occupy a very different and incomparably stronger position.

Nor is peace too habitually to be advocated on account of its pleasantness, its facilities for ease and

profit, for undisturbed trading and money-making on the part of the non-military citizen. Such an advocacy is weak and one-sided. For whenever a condition of national or international peace is taken advantage of, for the most part, to foster habits of luxury and sensuality, the deepest and truest interests of the people are positively injured by such an abuse of pacific blessings. For example, in reference to the conditions of the Slave States of America just before the Civil War, who can reasonably believe that the cruelty, the oppression, and the shocking licentiousness which were then, and for a long period previously, universally rampant in those States, were less displeasing, in the Divine sight, than the evils of the four years of the conflict which resulted in putting an absolute end to the Slave system? It would have been a very weak plea to have opposed that particular war chiefly because it would necessarily break in upon the deadly moral torpor and fetid foulness of the plantation city life of the Southern States, as they then existed. The horrible vices and crimes of such a social condition were probably in the mind of Dr. W. E. Channing, that pre-eminent American friend of peace, when he declared that "there are some evils even worse than war."

Nor, further, must it be forgotten that, even in war, there are at times to be witnessed genuine heroism and noble purposes, at least superior to the careers of such persons as pervert the blessings of peace to the service of a godless avarice or sensuality. If this is ignored by any, in the propagation of peace, such persons fairly lay themselves open to the indignant sarcasms of speakers like Lord Wolseley, who, at Birmingham, recently denounced such a weak mode of advocacy as "the incarnation of pure and calculated selfishness, as unpatriotic as unwise." In the best interests of the holy cause of peace, it is necessary to rest its highest claims and its strongest defense upon a very different basis, even that of allegiance to the spirit and precepts of Jesus Christ, whose emphatic declaration everlastingly abides: "By this shall all men know that ye are my disciples, if ye have love one to another." Such love and such discipleship meet with deadly antagonism, both in the subtle moral pestilence of a merely godless peace and in the more obvious evils, the awful carnage and terrors of actual warfare. The truest promotion of peace will oppose both forms of evil impartially—because both are fraught with influences hostile to the allegiance due only to God and to Christ.

"WHEN death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free, a hundred virtues rise, in shapes of mercy, charity and love; to walk the world and bless it. Of every tear that sorrowing mortals shed on such green graves some good is born, some gentler nature comes. In the Destroyer's steps there spring up bright creations that defy his power, and his dark path becomes a way of light to heaven."—*Dickens*.

BIOGRAPHY and anecdote are full of proofs that Emerson was right in telling us,—

THE PHILOSOPHY OF TEARS.

I was in company the other day with my friend, the professor of chemistry, and, being in a reflective mood, I chanced to say, "Professor, tears are a curious thing."

"By no means," replied he promptly. "Their composition is quite simple: about ninety-eight parts water, and two parts salt, albumen, and mucus."

I did not pursue the conversation, but thought, without saying so, that if tears are not a curious thing, a professor of chemistry certainly is.

I happened, a few days after, to repeat the conversation to our professor of physiology, who, bringing his superciliary muscles into play, said, "Simple as it may appear to Dr. Atom, the genesis of tears is quite a complex process, and they have multiple mechanical functions. They are secreted by the lachrymal gland, and partly by the orbicularis muscle are conveyed into the lachrymal canal, and thence into the eye, which they flood, and thus effectuate detersion, facilitate the movement of the eyeball, and preserve the transparency of the so-called cornea."

I could only respond, "I dare say. All you tell me is very wonderful and very complex, but how on earth do the little babies learn to cry so early and so well?" I did not tell him that I did not comprehend a word he had uttered, and hence the wonder, — *omne ignotum pro magnifico*. Much less did I reveal what was passing in my mind. It seemed to me that science is like a pin, — very useful for sticking things together, and very nicely contrived for this purpose; but one man spends his whole life in coiling the head, another in shaping the shaft, and another in sharpening the point, while each understands nothing but his own part of the pin.

It next occurred to me to find out what the poets say about tears. They travel from earth to heaven very rapidly, in a daring, desultory way, and always through mists and clouds, seeing things and parts of things very indistinctly, and rarely telling the truth about what they do see; yet notwithstanding, they now and then seem to find out some things, of more or less value, which other people do not know.

As we do not at present keep a professor of poetry at our university, I began to rummage among my books. The first lines that met my eye were these:

"Tears, feelings bright, embodied form, are not
More pure than dewdrops, Nature's tears."

Here is a definition of tears that we can accept without aversion, — tears are the bright, bodily form of feeling. The poet does not tell us that when we weep we are doing nothing more than secreting a mucous fluid by means of the lachrymal gland. He feels bound, however, to state the fact that tears are not more pure than dewdrops. The whole truth would have been that they are not as pure by a good deal. Perhaps Mr. Bailey did not know that they contain mucus, albumen, and salt. We wish we did not possess the uncomfortable information. We shall never again be able to kiss the tears from her cheek with the relish that once we did. — J. T. L. Preston, in *Atlantic Monthly*.

THE AGRICULTURE OF THE FUTURE.

THE average yield of wheat in the United States is about twelve bushels per acre. It is commonly sown with a drill, which deposits the seed in rows eight inches apart; eight rows are commonly planted at each turn; and an average of one and a half bushels of seeds is used per acre; one man with team will plant eight acres per day, and this being done in September, the field has no further attention until the reaper is put in the following July to gather whatever harvest Providence has seen fit to send as a reward for the negligence of the husbandman.

Professor Blount, of the Colorado Agricultural College, having first made an elaborate study of the habits and needs of the wheat plant, conducted a series of experiments in its cultivation with the following results:

First he planted upon an exact square acre seven and one-half pounds of hand-picked wheat in rows of eighteen inches apart, and at harvest threshed out sixty-seven bushels; again, upon one-fourth of an acre he planted thirty-two ounces of selected seed, and the product was eighteen bushels; and again, upon seventy-six square feet he planted seventy-six kernels of extra-fine seed, weighing forty-five grains, and the product was ten and one-half pounds, or nearly at the rate of one hundred bushels per acre.

These results are not more remarkable in the excessive yield from a given area than in regard to the yield from a given portion of seed. Agricultural discussion too often directs attention to a result without sufficiently analyzing the means by which it is obtained. A pertinent feature of these experiments is the saving of an amount of seed which, averaged upon the entire grain acreage, would add annually a vast sum to the wealth of the nation.

If we should throw into the sea annually fifty million bushels of wheat and a proportionate amount of the other cereals, the world would cry out at our improvidence. Yet if Professor Blount's conclusions are correct — and they are supported by much collateral evidence — we bury this amount in the ground where it is not only thrown away, but where it actually decreases the resultant crop.

The economic results that would follow if we should be able to increase our production even approximately to the above ratio are too far-reaching for the scope of this article. Our ability to feed an almost limitless increase of population would be assured. It may be that over-production would recoil upon ourselves, but we have already successfully encountered the lowest wheat markets of the globe, and as increased production would mean decreased cost, we might eventually be able to make good our boast of "feeding the world."

With a population increasing at the rate of twenty-five per cent. with every decade, it is hardly probable that our production (after the final occupation of all the public lands) will at the best more than keep pace with its needs. As before suggested, a most progressive development will be required if we even accomplish that.

Farmers generally will say that the results secured by the above experiments are not attainable upon

any extended scale: probably not, to the average farmer, because, having so much land to till, he must still sow his eight acres per day. It may occasionally occur to one of particular intelligence that it might be economy to produce his hundred bushels by the thorough cultivation of two acres rather than by superficially working upon eight. Such a one will find that exact and scientific methods are practical as well.

It would consequently seem that the pursuit of agriculture can offer inducements to the student who would in turn become the teacher, to the business man who would exert his talents in it as a financial enterprise, to the scientist who would combine a profitable avocation with the investigation of the laws of nature, and to the economist who from his own observations would add to the general knowledge of how best to conserve the forces of production.—*James K. Reeve, in Harper's Magazine.*

FRIENDS' BOARDING HOUSE.

ELEVENTH ANNUAL REPORT OF THE MANAGERS.

THE Managers in presenting the eleventh annual report feel that it might almost be a stereotype of former ones, the work being so similar from year, so few changes being made in the general management of the household that it seems but an "oft-told tale."

The house is in fairly good repair, very little having been expended thereon; some new carpets and a few other necessary articles have been purchased to replace those worn out; all the rooms have been occupied most of the time, and the receipts from board have been about sufficient to defray the ordinary expenses; but to meet the taxes, interest, repairs, and general wear and tear, we have been obliged to rely, as heretofore, upon contributions from friends to whom our thanks are due, trusting they will not be unmindful of future needs.

The household has been working harmoniously during the past year; the Matron, Sidney Walton, continues to give general satisfaction to the boarders, and is in accord with the Managers in promoting the object for which the house was established.

When we last met together our friend, Deborah F. Wharton was with us, manifesting the same interest she had always done, but on the 16th of 8th month last she departed this life, aged nearly ninety-three years. She was chosen a manager at the first meeting and continued in the board until her death; her faith never waned, and was evinced by punctual attendance and attention to her duties when in health, by her wise counsel, and many gifts.

We are called upon to announce the death of Hannah Antrim, who had boarded in the house for a number of years. She had been for a long time an invalid, was patient and loving, and the influence of her meek, Christian spirit was felt throughout the household. Her death occurred 12th month 14th, 1888. The funeral service was held in the parlor, and was attended by many of her friends.

It is our pleasant duty to acknowledge the interest manifested for the welfare of the Institution by Harriet W. Paist, George Taber, and others for the pecuniary aid rendered by them.

The debt remains the same as last year—mortgage \$5,000 and loan \$1,000.

The Treasurer's report will show the income and expenses for the past year, also a record of the contributions, as follows: One rocking chair from Lydia H. Hall, one

drop light from Mary F. Saunders, a number of articles for use from a Friend, D. F. W., a book from S. Fisher Cortes, estate, \$5.00 for sheeting from A. T. Keyser.

Henry M. Laing, Treasurer, in account with Friends' Boarding House.

Dr.

1888.	To cash received for board, . . .	\$2,610 96	
	" " " transient, . . .	323 25	
	" " " temp'ry loan, . . .		\$2,934 21
	To cash received of D. F. Wharton, . . .	\$100.	600.
	" " " Edmund Allen, . . .	5.	
	" " " Sarah James, . . .	2.	
	" " " Anna R. Baucroft, . . .	5.	
	" " " R. T. Webb, . . .	5.	
	" " " Mary Bacon, . . .	20.	
	" " " Joseph Bacon, . . .	5.	
	" " " Hannah Antrim, . . .	25.	
	" " " Geo. W. Robins, . . .	5.	
	" " " Chas. W. Wharton, . . .	10.	
	" " " E. S. Dixon, . . .	5.	
	" " " S. G. Dixon, . . .	5.	
	" " " J. E. Gillingham, . . .	10.	
	" " " W. Longstreth, . . .	10.	
	" " " J. J. Bailey, . . .	10.	
	" " " Cash, . . .	50.	
	" " " A. T. I., . . .	40.	
	" " " B. G., . . .	6 49	
	" " " Geo. Taber, . . .	250.	
	" " " Martha D. Hough, . . .	2.	
	" " " E. M. Cooper, . . .	2.	572 49
			\$4,106 70

CR.

1888.	Fourth mo. 25.	
	By balance due,	\$402 59
	" cash paid orders for	
	" " " Sundry expenses, . . .	17 38
	" " " Repairs,	75 72
	" " " Furniture,	119 72
	" " " House expenses, . . .	2,372 85
	" " " Matron,	240.
	" " " Taxes and Water, . . .	191 12
	" " " Int. on Mortgage, . . .	310.
	1889.	\$3,729 88
	Fourth mo. 24.	To Balance, \$376 82

HENRY M. LAING, Treasurer.

Philadelphia, Fourth month 24, 1889.
Having examined H. M. Laing's (Treasurer) account and his vouchers, find it correct with a bill of Three Hundred and Seventy-six 82-100 (\$376.82) Dollars in his hands
GEORGE TABER, } Auditors.
THOMPSON SPOURDS, }

At the eleventh annual meeting of Friends' Boarding House Association, held at 1623 Filbert street, Fourth month 24th, 1889, seventeen Friends were present.

The minutes of last meeting read and approved.

The annual report of the Managers was read, also the Treasurer's report, and both were referred to the new Board of Managers.

The following named Friends were elected to serve for the ensuing year:

OFFICERS.

President, Abraham W. Haines.
Treasurer, Henry M. Laing, 30 N. Third street.
Clerk, Edmund Webster.

DIRECTORS.

Joseph Bacon, 823 Marshall, Mahlon K. Paist, 1522 Marshall, Sarah C. Webster, 236 S. Twentieth, Letitia G. Haines, 1513 Marshall, Mary A. Tupman, 1109 Columbia ave., Mary F. Saunders, 453 N. Seventh, Henry M. Laing, 30 N. Third, George Taber, 1617 Summer, Abraham W. Haines, 1513 Marshall, Joseph M. Truman, Jr., 839 Callowhill, Edmund

Webster, 1156 S. Broad, C. A. Woodnutt, 1215 N. Fifteenth, Martha D. Hough, 1340 Spruce, Thompson Shourds, 2212 Wallace, Anna J. Lippincott, 1713 Green, Sarah James, 2044 Mt. Vernon, Beulah L. Mitchell, 1705 N. Seventeenth.

SWARTHMORE NOTES.

HENRY G. WESTON, D. D., president of the Crozer Theological Seminary, at Chester, accompanied by the professor of Hebrew at Yale University, visited the College on Third-day last.

—President Taylor, of Vassar College, which has just done away with its preparatory department, as Swarthmore hopes to do shortly, in a letter to Dr. Magill says: "We enjoy the absence of the preparatories. The change is a great gain, and we are full without them."

—Elizabeth Powell Bond tendered a reception to the members of the Senior Class, the Faculty, and Officers of the College, with a number of guests from the neighborhood, on Third-day evening last.

—Third-day was a holiday at the College, the authorities having decided to follow the general observance of the day. In the morning appropriate exercises were held in the meeting-house, President Magill making suitable remarks and Professor Appleton reading Washington's Inaugural Address.

—The annual reunion of the Somerville Literary Society attracted a large number of alumnae and former students to the College on Seventh-day last. Among the business transacted was the election of Mary A. Livermore, the distinguished woman lecturer, and Olivia Rodham, late librarian of the College, as honorary members. In the afternoon papers on different topics by Emily Wilson, '82, and Florence Hall, '80, were read and discussed. In the evening the active members recited the "Antigone" of Sophocles in Greek for the entertainment of their guests, and the customary banquet followed.

THE VOW OF WASHINGTON.

BY JOHN GREENLEAF WHITTIER.

[Read in New York, Fourth month 30, 1889, at the Centennial Celebration of the Inauguration of George Washington as the First President of the United States.]

THE sword was sheathed: in April's sun
Lay green the fields by Freedom won;
And severed sections, weary of debates,
Joined hands at last and were United States.

O City sitting by the Sea!
How proud the day that dawned on thee,
When the new era, long desired, began,
And, in its need, the hour had found the man!

One thought the cannon salvos spoke;
The resonant bell-tower's vibraut stroke,
The voiceful streets, the plaudits-echoing halls,
And prayer and hymn borne heavenward from
St. Paul's!

How felt the land in every part
The strong throb of a nation's heart,
As its great leader gave, with reverent awe,
His pledge to Union, Liberty, and Law!

That pledge the heavens above him heard,
That vow the sleep of centuries stirred;

In world-wide wonder listening peoples bent
Their gaze on Freedom's great experiment.

Could it succeed? Of honor sold
And hopes deceived all history told.
Above the wrecks that strewed the mournful past,
Was the long dream of ages true at last?

Thank God! the people's choice was just,
The one man equal to his trust,
Wise beyond lore, and without weakness good,
Calm in the strength of flawless rectitude!

His rule of justice, order, peace,
Made possible the world's release;
Taught prince and serf that power is but a trust,
And rule, alone, which serves the ruled, is just;

That Freedom generous is, but strong
In hate of fraud and selfish wrong,
Prudence that turns her holy truths to lies,
And lawless license masking in her guise.

Land of his love! with one glad voice
Let thy great sisterhood rejoice:
A century's suns o'er thee have risen and set,
And, God be praised, we are one nation yet!

And still, we trust, the years to be
Shall prove his hope was destiny,
Leaving our flag with all its added stars
Unrent by faction and unstained by wars!

Lo! where with patient toil he nursed
And trained the new-set plant at first,
The widening branches of a stately tree
Stretch from the sunrise to the sunset sea.

And in its broad and sheltering shade,
Sitting with none to make afraid,
Were we now silent, through each mighty limb,
The winds of heaven would sing the praise of him.

Our first and best!—his ashes lie
Beneath his own Virginian sky.
Forgive, forget, O true and just and brave,
The storm that swept above thy sacred grave!

For, ever in the awful strife
And dark hours of the nation's life,
Through the fierce tumult pierced his warning word;
Their father's voice his erring children heard!

The change for which he prayed and sought
In that sharp agony was wrought;
No partial interest draws its alien line
'Twixt North and South, the cypress and the pine.

One people now, all doubt beyond,
His name shall be our Union-bond;
We lift our hands to heaven, and here and now,
Take on our lips the old Centennial vow.

For rule and trust must needs be ours;
Chooser and chosen both are powers
Equal in service as in rights; the claim
Of duty rests on each and all the same.

Then let the sovereign millions, where
Our banner floats in sun and air,
From the warm palm-lands to Alaska's cold,
Repeat with us the pledge a century old!

Oak Knoll, Danvers, Mass.

"WORDS are spiritual forces, angels of blessing or of cursing; unuttered, we control them; uttered, they control us."

BIRDS OF LONDON—THE HEDGE-SPARROW.

THE hedge-sparrow, or dunnock, is not only one of the most familiar, but also one of the most harmless, of British birds. As Bewick remarks, "it has no other relation to the sparrow than in the dinginess of its colors; in every other respect it differs entirely." Indeed, it belongs to the genus *Accentor*, of which it is the only resident British representative, its cousin, the Alpine accentor, being only an occasional visitor to this country. Its slight resemblance in plumage to the sparrow was, doubtless, the cause of the name "hedge sparrow," by which it is most commonly known; an unfortunate name, which has, without doubt, caused the destruction of thousands of its species, as many persons think that as it is called a sparrow, it must be mischievous. Attempts have from time to time been made by different writers to change this name—hedge-accentor, hedge-chanter, and hedge-warbler being among the new names suggested—but always without success; for hedge-sparrow it was, as we know, in Shakespeare's time, and hedge-sparrow it will remain—at all events in those parts where it is not known by its other familiar name of dunnock. Oddly enough, this bird has two human names, "Dick" and "Molly," being known as Dick Dunnock and Molly Hedge-sparrow; in many places the latter name is dropped, and it is known simply as the Molly.

The hedge-sparrow is not uncommon in London, and, like the redbreast, is found in the Parks, and, practically, wherever there are shrubs and gardens of any size; the dinginess of its plumage, which in the smoke and dirt of town becomes almost black, and its habit of never going far from shrubs and bushes, render it, however, less observable than that bird. The fact that it is found in London will not surprise those acquainted with its habits, for it has been well described as "our most domestic bird," and certainly appearances favor the idea that it delights in human society, as it is to be found at all times near houses, in gardens, orchards, and shrubberies. In the spring, no doubt, many retire to the hedges and woods to breed; but, like the redbreast, they, as winter approaches, again draw near to the neighborhood of houses, and at this time may find their way into London.

As we have said, the hedge-sparrow is one of the most harmless of British birds, feeding as it does on insects, worms, and seeds. In hard weather, as Gilbert White tells us, it "frequents sinks and gutters, where it picks up crumbs and other sweepings," and it will always be found among the birds coming to be fed where food is spread for them in the winter-time. Gilbert White also tells us that "in mild weather they procure worms, which are stirring every month of the year, as any one may see that will only be at the trouble of taking a candle to a grassplot on any mild winter's night." Many persons accuse the hedge-sparrow of taking fruit, and even peas, in the summer-time; but not only is it innocent of the offense so laid to its charge, but in reality it is a friend to the gardener.

These birds are generally seen in pairs, and have been well described as unobtrusive, quiet, and retir-

ing, without being shy. They may generally be seen on lawns, though never far from cover, moving about in search of food with a cheerful, jerky gait, and continually flirting their wings in a way peculiarly their own. This curious motion of the wings is doubtless the origin of "Shufflewing," one of the bird's many names. They are very early breeders, pairing as they do in the beginning of February, at which time the cock may be heard constantly singing his quaint little song, which, though deficient in variety, is very pretty and sweet in tone. Like the redbreast, he continues his song practically the year through, singing as he does at all times, except during his moult and in very hard weather. Bewick said of the hedge-sparrow: "Its song is little varied, but pleasant, especially in a season when all other warblers are silent; its usual strain is a sort of quivering, frequently repeating something like the following tit-tit-titit, from which in some places it is called the Titling." The nest is rather a loose structure of twigs, roots, green moss, and wool, well rounded internally and lined with hair. So neat is this lining that Rennie suggested that the birds must moisten the hair to make them wind, since otherwise it would not be easy to account for the neatness of the work. It is placed in a bush or hedge, usually low down, or—favorite places with these birds—in the heaps of faggots, pea-sticks, brush, and rubbish so often found in gardens and shrubberies. The eggs, from four to six in number, of a uniform light blue color, are laid often early in March, and, therefore, before the bushes and hedges are in leaf, the consequence being that they not infrequently become the prey of bird's-nesting boys. Cuckoos are particularly fond of depositing their eggs in the nests of hedge-sparrows, a circumstance evidently well-known to Shakespeare, as he made the Fool in *King Lear* say

For you throw, nuncle,

The hedge-sparrow fed the cuckoo so long

That it had its head bit off by its young.

The apparent preference is probably accounted for by the fact that the nest is easily found, as little art is used in concealing it. Frank Buckland expressed the opinion that one pair of hedge-sparrows could not feed such a glutton as a young cuckoo, and that other birds, attracted by its peculiar cry, must help the foster-parents. Be this as it may, it is an undoubted fact that many cuckoos are yearly hatched and brought up by these birds. Hedge-sparrows are occasionally kept in captivity; they thrive in averies, and, being of a peaceful disposition, are not given to interfering with the other birds, though some people complain that they are unsociable. When so kept they will eat canary seed, breadcrumbs, paste, etc., but they look upon an occasional meal-worm as their greatest luxury.

In London, hedge-sparrows breed regularly in Kensington Gardens, being particularly fond of the Flower Walk and the private gardens surrounding the Palace, where some of them may always be seen the year through. And, generally, we do not think their numbers are diminishing in the Parks, or, indeed, in any part of London, or the suburbs, where they are not driven out by the builder.—*The Saturday Review*.

NEWS AND OTHER GLEANINGS.

—Miss Knatchbull-Hugessen has published in England some interesting facts, gathered from statistics, of the after-life of Girtton and Newnham students. It appears that intellectual training is beneficial to girls, even from a medical standpoint. The average health of the students who have married is better than that of married women who have not been to college, and the health of their children also averages higher. Statistics collected by the Association of Collegiate Alumnae in this country point to a similar result.—*Woman's Journal*.

—Helen Chalmers, the daughter of the noted Scotch divine, lives in one of the lowest parts of Edinburgh. Her home consists of a few rooms in an alley, surrounded by drunkenness, poverty, and suffering. Every night she goes out into the lanes of the city with her lantern, and she never returns to her quarters without one or more girls or women she has taken from the street. The people love her, and she is never molested or insulted.

—In noting the death of Henry Swayne, of Delaware, the *Wilmington Evening* recalls the fact that Henry Swayne and David Eastburn were the two members who voted for woman suffrage in the Legislature in 1881, and then says: "Since then the woman with the ballot has quietly made some headway in Delaware. Women who pay town taxes have been given the right to vote in the new charters of Newark, Clayton, Wyoming, and Milford, and amendments are pending to the charters of Seaford and Frederica, the former of which restores to them a like privilege which they had formerly enjoyed but which had been taken away several years ago, and the latter impliedly grants the ballot in municipal elections to unmarried women who pay town taxes."

—A new Commission has been appointed by President Harrison to negotiate with the Sioux Indians for the division of their great reservation in Dakota into "severally" tracts, and the sale of the unused part to the United States. General George Crook, of the regular army, one of the firm friends of the Indians, is at the head of the Commission. It will be remembered that the effort at negotiations, last year, resulted in failure, the Sioux refusing to sell at the price and under the conditions which the law allowed the Commissioners to propose. Congress has now made some changes in the law, and it is thought there may be a better prospect of success. The President has also appointed John H. Baker, of Indiana, one of the Commissioners, to negotiate with the Cherokees the purchase of their extra lands, (called the "Cherokee Strip," and adjoining "Oklahoma,") in Indian Territory. He takes the place of ex-Governor George D. Robinson, of Massachusetts, who declined.

—Lord Lonsdale, who has just returned from his Arctic expedition, says that on Hay River, which rises about 300 miles north of the American boundary, he saw the most beautiful waterfall in the world. It is horseshoe shape, and has a sheer fall of 200 feet with another fall above it. It is about $\frac{1}{2}$ miles wide at the top and $\frac{1}{2}$ miles wide at the bottom. It is more beautiful than Niagara, although there is not the same weight of water.

—Trees in the Galician forest are now cut by application of electricity.

—The people of Vaca Valley, Cal., have found that peach pits make good fuel, that pound for pound they will burn as long as coal and give more heat, and they are now saving them all. They sell at \$6 per ton, and find an active market. Apricot pits also serve as fuel, though they do not burn so readily.

—French engineers are utilizing the poppy to strengthen railroad embankments. The roots of the plants form a network which cannot be exterminated without great difficulty, and are therefore admirable for the purpose named.—*Our Paper*.

—A manuscript copy of the Gospels for which \$25,000 has been refused is about to be sold at auction in London. It is the copy known as the "evangelarium," written in letters of gold on purple vellum, and was written by a Saxon scribe for Archbishop Wilfrid in 670.

—For several years past fears have been freely expressed that the box-forests of Europe are giving out, and that the engravers would suffer from the decreased supply. A new species has been discovered in South Africa, the wood of which is believed to be equal to its long-known relative, *Buxus sempervirens*. The new species has been named *Buxus Macovani* by Hooker. One forest, covering fifteen square miles, exists in the Buffalo River Valley, and small forests have been found near the coast. It sometimes has a trunk two feet thick.

—At the Columbia Rolling Mill, in Jersey City, taggers' iron is made from old tin cans and other waste sheet metal. The tin cans are first heated in an oven raised to a temperature of about 1,000°, which melts off the tin and lead. The sheet-iron which remains is passed first under rubber-coated rollers, and then chilled iron rollers, which leaves the sheet smooth and flat. After annealing and trimming they are ready for shipment. The tin and lead which is melted from the cans is run into bars and sold. The sheet-iron obtained from the refuse cans, etc., is said to be of good quality, and is used for buttons, tags, and objects of a like nature.—*Scientific American*.

—The *N. Y. Tribune* of the 22d ult. states: "The tide of immigration reached high-water mark so far this season at Castle Garden yesterday, when five great ocean steamships landed 3,293 steerage passengers. The limits of the place and the patience of the officials were taxed to the utmost to manage and dispose of this tremendous rush. The *Rhaetia*, from Hamburg, brought over 739; the *Noordland*, from Antwerp, landed 1,016; the *Persian Monarch*, from London, had 29; *La Bretagne*, from Havre, 669; and the *Etruria*, from Liverpool, swelled the list with 740 souls. Included in this number were 35 Arabs and Greeks who were detained by the Emigration Commissioners as likely to become paupers.

CURRENT EVENTS.

THE Centenary celebration of the inauguration of President Washington took place in New York City, according to programme, on the first three days of the present week. President Harrison and his family, with the members of his Cabinet, Judges of the Supreme Court, and other dignitaries, left Washington early on the evening of the 27th, and were received in New York Bay with a great parade of shipping. There were also public receptions, a ball, processions in the streets of New York, an oration by C. M. Depew, poem by J. G. Whittier, a public banquet, etc. The city was crowded with many thousands of visitors.

EX-GOVERNOR BROWN, of Tennessee, has accepted an invitation to represent the South in the reunion of Union and Confederate soldiers of Scotch-Irish blood at the congress to be held at Columbia, in that State, from the 8th to the 11th of the present month. Corporal Tanner will represent the North.

THE Chief Signal Officer has directed that on and after the 1st of the present month "the indications official shall make, whenever practicable, a general prediction showing

the condition of the weather two or three days in advance." This class of long-time predictions "will be confined to such occasions and such sections of the country, as from peculiar and persistent meteorological conditions, seem to assume successful forecasts."

CASES of yellow fever are reported to have occurred in Sanford, Florida, but the nature of the disease is disputed.

THE limited express on the Grand Trunk Railway was wrecked near Hamilton, Ontario, on the morning of the 28th ult. The cars jumped the track and ran into a water tank. Two cars were telescoped and took fire. Eighteen persons were killed and about twenty injured. Most of the killed were burned beyond recognition.

FREDERICK BARNARD, late President of Columbia College, died, on the 27th ult., at his residence in New York. The cause of his death was paralysis, from which he had suffered for a long time. He was born in Sheffield, Conn., in 1809.

BERLIN, April 29.—The Conference of Representatives of the United States, Germany, and England, to consider Samoan affairs, opened to-day in the Congress Hall of Prince Bismarck's residence. The session lasted an hour and fifteen minutes. On the proposal of Count Herbert Bismarck it was decided that the strictest secrecy should govern the deliberations of the Conference. The sentiments expressed by the Commissioners were of the friendliest character.

It has been decided in France that the elections of members of the Chamber of Deputies, (popular branch of the Parliament), shall take place on the 22d of Ninth month next. This will probably bring to a decision the effort to overthrow the republican form of government.

NOTICES.

. Quarterly Meetings in Fifth month occur as follows:

6. Nine Partners H. Y. M., Poughkeepsie, N. Y.
7. Philadelphia, Race street, 10 a. m.
9. Abington, Horsham, Pa.
9. Shrewsbury and Rahway, Shrewsbury, N. J.
10. Stanford Creek, N. Y.
11. Miami, Waynesville, O.
11. Salem, West, O.
13. Philadelphia Yearly Meeting.
15. Easton and Saratoga Q. M., Saratoga, N. Y.
18. Short Creek, near Mt. Pleasant, O.
20. Fairfax, Hopewell, Va.
22. Stillwater, Somerset, O.
23. Duaneburg, New Baltimore, N. Y.
25. Blue River, Blue River, Ind.
27. Warrington, Pipe Creek, Md.
27. New York Yearly Meeting.
28. Burlington Q. M., Crosswicks, N. J.
29. Southern, Easton, Md.
30. Bucks, Buckingham, Pa.
31. Nottingham, Deer Creek, Md.

. Circular Meetings in Fifth month occur as follows:

5. Chichester, Pa., 3 p. m.
19. Roaring Creek, Pa., 2 p. m.
19. Gunpowder, Md., (old house) 10 a. m.

. First-Day School Unions in Fifth month occur as follows:

25. Blue River, Ind., 8 p. m.

. A meeting of the Yearly Meeting's Committee on Isolated Membership will be held at Room No. 1, 15th and Race streets, Philadelphia, on Seventh-day, Fifth month 4th, at 10 o'clock a. m.

HOWARD M. JENKINS, Clerk.

. A general (and public) meeting of the "Association of Friends for the Promotion of Education among the Col-

ored People of the South" will be held on Fifth-day evening (Yearly Meeting week), Fifth month 16, 1889, at 8 o'clock. Officers for the ensuing year will be chosen.

The attendance of all interested in the work is cordially invited.

HOWARD M. JENKINS, Chairman,
SARAH J. ASH, Secretary.

. A meeting under the care of a Committee of the Pennsylvania Peace Society will be held at Friends' Meeting-house at Gwynedd, Fifth month 5th, at 2.30 p. m. All interested are invited.

. The annual meeting of the stockholders of Friends' Book Association of Philadelphia, will be held at the meeting-house, 15th and Race streets, Philadelphia, on Second-day evening, Fifth month 13th, at 8 o'clock.

S. B. CHAPMAN, Secretary.

. Prof. Sydney B. Frost will lecture before Friends' Society Lyceum, at meeting-house, 17th and Girard Avenue, on Fourth-day evening, Fifth month 8, 1889. Subject: "From Alexandria to Cairo," with illustrations.

PUBLISHERS' NOTICES.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day and must be sent to press at noon of the day preceding.

. WE particularly ask that when money is forwarded to *renove* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent*. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.



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2,447	W. H. Slock,	2,977	\$ 7,500	\$1,770	2,000	Young Co.
2,402	J. E. Lancaster,	290	2,370	6,100	700	Ellis "
2,460	Sessions & Slade,	460	4,500	12,750	500	Navarro "
2,480	E. P. Sherwood,	325	1,650	4,650	650	Denton "
2,316	N. B. Edens,	263	1,800	5,585	300	Navarro "
2,334	W. S. Nuckalls,	600	1,250	3,600	600	Clay "
2,395	O. J. Meador,	156	1,000	2,550	500	Navarro "
2,479	J. L. Dillard,	137	1,200	3,425	400	Fannin "
2,428	G. D. Tarlton,	268	1,400	3,500	300	Hill "
2,405	J. S. Dougherty,	2,014	13,500	34,000	16,000	Polk "
2,453	A. J. Brezley,	100	1,000	2,500		Hunt, "
2,455	W. M. Ritter,	140	1,500	4,200		Johnson "
2,483	W. J. Embanks,	179	1,200	4,000	800	Fannin "
2,507	J. A. Penson,	240	1,250	4,300	300	Fannin "
2,560	H. C. Johnson,	263	2,100	5,825	750	Tarrant "
2,471	J. J. Adams,	124	1,100	4,820	800	Dallas, "
2,514	W. D. Olephint,	400	2,500	8,000	1,000	Fannin, "
2,515	H. A. Spencer,	CITY	5,500	17,000	7,000	Dallas "
3,357	C. Williams,	50	500	950	200	Johnson "

8,926 \$52,550 \$159,475 \$32,800

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 19. }

PHILADELPHIA, FIFTH MONTH 11, 1889.

{ JOURNAL
Vol. XVII. No. 890.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth,
The childhood's faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet,
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin,
These are not lost.

Not lost, O Lord! for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
These are not lost.

—Selected.

FRIENDS IN MASSACHUSETTS.¹

"Why drag again into the light of day
The errors of an age long passed away?"
I answer: 'For the lesson that they teach;
The tolerance of opinion and of speech.
Hope, Faith, and Charity remain,—these three;
And greatest of them all is Charity.'

Thus wrote H. W. Longfellow in his "New England Tragedies." Perhaps we may be asked why revive the sad story of the persecutions of Friends in Massachusetts, about which abundance has already been written. Is not this a part of our history and as such should we forget it?

The historians of New England usually have represented the Friends as coarse, illiterate, "impudent" men and women, given to wild excesses and contempt of all law and good order, and sometimes even of decency. Even Bancroft, in writing of Friends in New England, says: "Far from introducing charity, their conduct irritated the government to pass the laws of which they were the victims. But for them the country would have been guiltless of blood." George E. Ellis claims that the Friends who went to Massachusetts "courted persecution, suffering, and death, and as the magistrates affirmed, 'they rushed upon the sword.' Those magistrates never intended them harm, except as they believed that

all their successive measures and sharp penalties were positively necessary to secure their jurisdiction from the wildest lawlessness and absolute anarchy." His conclusion is: "It is to be as frankly and positively affirmed that their Quaker tormentors were the aggressive party; that they wantonly initiated the strife, and with a dogged pertinacity persisted in outrages which drove the authorities almost to frenzy."²

Brooks Adams takes a broader and more comprehensive view of the difficulty between the Friends and Puritans, considering it but a part of the long struggle by which freedom of thought and emancipation from priestcraft have been gained. He says: "The issue between the Quakers and Congregationalists must be left to be decided upon the legal question of their right as English subjects to inhabit Massachusetts; and secondarily upon the opinion which shall be formed of their conduct as citizens, upon the testimony of those witnesses whom the church herself has called." He also says: "Viewed from the standpoint of comparative history, the policy of theocratic Massachusetts toward the Quakers was the necessary consequence of antecedent causes.

. . . . The power of a dominant priesthood depended on conformity, and the Quakers absolutely refused to conform, nor was this the blackest of their crimes; they believed that the Deity communicated directly with men, and that these revelations were the highest rule of conduct. Manifestly such a doctrine was revolutionary. The influence of all ecclesiastics must ultimately rest upon the popular belief that they are endowed with attributes which are denied to common men. The syllogism of the New England elders was this: that all revelation is contained in the Bible, we alone, from our peculiar education, are capable of interpreting the meaning of the Scriptures; therefore we only can declare the will of God. But it was evident that, were the dogma of the "Inner Light" once accepted, this reasoning must fall to the ground, and the authority of the ministry be overthrown. "Necessarily those who held so subversive a doctrine would be pursued with greater hate than less harmful heretics, and thus contemplating the situation there is no difficulty in understanding why the Rev. John Wilson, pastor of Boston, should have vociferated in his pulpit that "he would carry fire in one hand and faggots in the other, to burn all the Quakers in the world."²

The persecution began with the imprisonment of

¹ Massachusetts and its Early History.

²The Emancipation of Massachusetts.

¹ Read at the Conference, after meeting, at 15th and Race Sts., Philadelphia, Fifth-month 5th, 1889, by Annie Cooper.

Mary Fisher and Anne Austin and continued for a period of twenty-one years. "During that time Marmaduke Stevenson, William Robinson, Mary Dyer, and William Leddra were hanged, several mutilated, and two, at least, are known to have died of starvation and whipping." The sufferings and death of Mary Dyer have always had a peculiarly painful interest. She was from Rhode Island and in early life had been a follower of Anne Hutchinson. Drawn by sympathy to visit four Friends in prison, she made the second visit to Boston, where she was soon arrested and arraigned with Marmaduke Stevenson and William Robinson before the court. In reply to the question, "Why they came into the jurisdiction after being banished on pain of death;" they answered, "They came in obedience to a divine call." They were then sent back to prison until sentence of death was pronounced upon them. Mary Dyer saw the execution of her two friends, and she herself ascended the scaffold, but a reprieve was brought to her, which had been obtained from the Governor by the intercession of her son. The next year she again returned to Boston and was arrested and condemned to death. She was guarded to the place of execution by a band of soldiers and before and behind her drums beat to prevent the people from hearing her, should she attempt to speak.

Samuel M. Janney says: "Among the manifold sufferings of the Early Friends none produced a more deep and lasting impression than the execution of Mary Dyer. The gravity of her deportment, the purity of her life, the ability and refinement of her mind, as well as the spiritual gifts with which she was endowed, gave her a strong hold on the affections of her friends, and, doubtless, induced many to embrace those Christian principles which shone forth in her example."

The Vagabond Act was passed in 1661, providing that "any person convicted before a country magistrate of being an undomiciled or vagabond Quaker to be stripped naked to the middle, tied to the cart's tail, and flogged from town to town to the border." The whip was a two-handed implement armed with lashes made of twisted and knotted cord and cat-gut, and no limit was put to the number of stripes. There is no doubt but that if the people had permitted the execution of some of the sentences in accordance with this act the result would have been death.

There were excesses and extravagances among the persecuted, but Brooks Adams has shown that three of the women, against whom the severest charges are brought, were insane,—two of them made so by the extreme cruelty practiced upon them by those in authority.

This brief sketch would scarcely be complete without referring to Cassandra Southwick commemorated by Whittier's ballad, who, with her husband, was arrested for harboring Quakers. The husband was released, but as a Quaker tract was found upon the person of Cassandra, she was fined and imprisoned. They were arrested again and ordered to leave Salem, their home. When they asked what wrong they had done, the judges told them they were rebellious in not going as they had been commanded.

The aged people pleaded they had nowhere to go, nor had they done anything to deserve banishment, though £100, all they had in the world, had been taken from them. "They were sent to Shelter Island, where they perished within a few days of each other, tortured to death by flogging and starvation."

With the punishment of Margaret Brewster for her protest against the repression of freedom of thought the long conflict ended, and toleration and quiet came to all religious denominations. To quote again from Brooks Adams:

"Awful as is this Massachusetts tragedy, it is but a little fragment of the sternest struggle of the modern world. The power of the priesthood lies in submission to a creed. In their onslaughts on rebellion they have exhausted human torments; nor in their lust for earthly dominion have they felt any remorse, but rather joy, when slaying Christ's enemies and their own. The horrors of the Inquisition, the Massacre of St. Bartholomew, the atrocities of Laud, the abominations of the Scotch Kirk, the persecution of the Quakers had one object,—the enslavement of the mind.

"Freedom of thought is the greatest triumph over tyranny that brave men have ever won; for this they have fought the wars of the Reformation; for this they have left their bones to whiten upon unnumbered fields of battle; for this they have gone by thousands to the dungeon, the scaffold, and the stake. We owe to their heroic devotion the most priceless of our treasures, our perfect liberty of thought and speech; and all who love our country's freedom may well reverence the memory of those martyred Quakers by whose death and agony the battle in New England has been won."¹

THE SINS OF EXTRAVAGANCE.²

ALL modern energies seem to be concentrated on this one mad folly—to get, to have, to enjoy. No desire, attainable by fair means or foul, is to be left unsatisfied. The luxuries of a past age are regarded as necessary in this. What was an occasional luxury for our fathers has become our daily need. All classes of society are pervaded with this false conception of life. There is the most wanton expenditure of time and money, of energy and ambition, and the most reckless extravagance by poor and rich in the mad pursuit of the world's honors and pleasures.

No thoughtful person can behold this growing extravagance without trembling for our country's future. The downfall of ancient empires can, in many cases, be attributed to the vice and immorality brought on by the extravagant luxuriance of their citizens. Who does not know that when the unbridled appetite for carnal pleasure became the absorbing ambition of the Roman masses that mightiest people of the past became the weakest, and were an easy prey to the hardy Goths and Vandals?

No nation can be greater than the masses of its people. Give to the masses a lofty ideal of purity

¹The Emancipation of Massachusetts.

²Extracts from a sermon, at Plainfield, N. J., by Charles B. Mitchell.

and integrity, of thrift and economy, and the national life will possess the elements of stability. Once let the people become enamored of pleasure, self-indulgence and excessive prodigality, and the nation must fall. The national ideal will be that of its masses. Its stability must be the stability of its people. . . .

I see on every hand such unrest, such haste to be rich, or such folly to appear rich, and such extravagance by rich and poor alike in attempting to get the pleasures and honors of this world alone, that I am alarmed for the soul of the individual and for the permanency of the government. It is high time for the pulpit and the press to cry out against this rapidly growing evil. It is time to protest that wealth may be dishonest; that good clothes may cover leprosy; that brown stone may shelter crime; that liveried equipages may bear adulterers; that art may bedeck vice; that genteel drinking begets idiocy, and that riches may damn the soul. It is high time for the young to learn that wisdom is better than rubies; that character is worth more than reputation; that honesty is the best policy; that truth is better than falsehood; that sham is dishonest; that paste jewels are lies; that poverty with contentment is great gain; that true manhood is worth more than blue blood; that an honest clerk is more to be honored than a rich knave; that a pure woman is a fairer thing in the sight of God and decent men than the half nude creature in fashionable attire.

The world has too long set up a false standard for our youth, and I call on all who love the souls of men to aid me in denouncing vice and extolling virtue; in placing the badge of true royalty where it belongs—on the breast of honest manhood and purest womanhood.

Our jails, work-houses, and prisons are crowded with young men; this class forming the large majority in all places where criminals are confined. Their fall has been due to a false conception of life; they held appearances to be realities; they thought that pleasure was the highest attainable object in life; that they were placed in this world to get fun and have a "good time." They would have pleasure at the cost of conscience, of manhood, of honesty, of character, and of their deathless souls. The mouths of hell stood wide agape to allure them and entrap them. Toil kept them engaged during the sunlight hours, but the shades of evening called them from cheerless homes to pleasure's haunts. The churches' doors were closed and locked, but the saloon was open, the theatre welcomed, the cheap museum enticed, the gaming-table bewitched, the house of the wanton allured, and the soul was ensnared. It is an easy thing for a young man to spend more in a night than he can earn in a day. More characters can be torn down in an evening than can be built up in a lifetime. The night's pleasures produced insatiable appetites, and with the new desires came increased weakness of moral fibre. The thoughts during the hours of labor were on the coming pleasures of the hours of leisure.

He would now have better clothes and more money than his talents could earn. He may have

made the friendship of those who had more money at their command than he, and he must not appear mean among such companionship. His clothes must be as new and fashionable, his "treats" must be as lavish, and his tastes as extravagant as theirs. He must keep up appearances. You can't distinguish the difference between this poor young man and the son of the millionaire by any dissimilarity in attire or ease of manners as you see them on the street, at the opera, or in the ball-room. The tailor can do for the young man what the dressmaker can do for the young woman. Somebody has to pay for that poor young man's clothing and his style; and while debts are accumulating and appetites are growing and the moral nature is weakening, his salary is not increasing, and the final hour comes when dishonesty of appearance and sham blossoms into overt crime of theft or forgery, and his career ends in shame and dishonesty. A life is wrecked and a soul is lost. When it was too late, that young man learned that good clothes are not always honorable, that gold is not always eighteen carats, that pleasure is not always profit, and that society is not always pure.

. . . . Possessed with the false notion that it is a disgrace to serve in some honorable household, where good food and good clothes, good shelter and true friends may be found, thousands of girls in all our cities are crowding the places in shops and factories which hardly pay enough to secure a cheap boarding-place, and nothing scarcely left to dress in the fashion required. Is it any wonder that, with the natural desire to appear in becoming dress and have congenial companionship, the homeless girl wanders at nightfall from her fireless and comfortless room to the street, and spends her last time for an evening's cheap amusement and self-forgetfulness. How easy thus to make acquaintanceship whose touch is pollution and whose whisperings are from hell! How hard for her to find the friendship that will help, how easy to find the friendship that will taint!

Not only are the young women who are dependent upon their own labor liable to the temptations and ills which come from false conceptions of the true aim and end of life, but also the more favored daughters of wealth and refinement. "Give us pleasure," they cry, "and at any cost." Those who move in those so-called higher circles of fashionable life are guilty of the most sinful and tremendous extravagance in their pursuit of pleasure. Young girls gather from the society novel unattainable ideals of life, and they form false conceptions of what constitutes true manhood and womanhood. They grow ambitious to become like the "fair lady" of their dreams, to marry the "knight errant" of the novelist's imagination, and spend their happy days in storied palaces, where their eyes are not kept from any desire, nor their hearts from any joy. . . .

If all this extravagance were confined to only those who could afford it, the waste of money that could lighten so many burdens, cheer so many homes, help so many needy, and save so many souls, is sin enough; but its influence on others less wealthy but

equally ambitious, is pernicious. The trouble is that all classes are straining beyond their real ability. All are wasting God's treasure in the foolish pursuit of gaining pleasure by needless display. We strain ourselves to be as much like the rich as our pocket or credit will allow. And from the poorest working girl, ashamed to carry a lunch-basket, through all society, in all walks of life, there is a desire to appear what we are not; and at the stretch of honesty and the cost of self-respect, and at the risk of our souls, we are dying with the desire to appear "respectable."

THE PRAYER OF AGASSIZ.

ON the Isle of Penikese,
Ringed about by sapphire seas,
Fanned by breezes salt and cool
Stood the master with his school.
Over sails that not in vain
Wooded the west wind's steady strain,
Line of coast that low and far
Stretched its undulating bar,
Wings aslant along the rim
Of the waves they stooped to skim,
Rock and isle and glistening bay,
Fell the beautiful white day.

Said the master to the youth :
" We have come in search of truth,
Trying with uncertain key
Door by door of mystery ;
We are reaching through His laws,
To the garment-hem of Cause,
Him, the endless, unbegun,
The Unnameable, the One
Light of all our light the source,
Life of life, and force of force.
As with fingers of the blind
We are groping here to find
What the hieroglyphics mean
Of the unseen in the seen,
What the thought which underlies
Nature's maskings and disguise,
What it is that hides beneath
Blight and bloom and birth and death,
By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,
On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer ! "

Then the master in his place
Bowed his head a little space,
And the leaves by soft airs stirred,
Lapse of wave and cry of bird
Left the solemn hush unbroken
Of that worldless prayer unspoken,
While its wish on earth unsaid,
Rose to heaven interpreted.
As in life's best hours we hear
By the spirit's finer ear
His low voice within us, thus
The All-Father heareth us ;
And His holy ear we pain
With our noisy works and vain.
Not for Him our violence
Storming at the gates of sense.
His the primal language, His
The eternal silences !

Even the careless heart was moved,
And the doubting gave assent,
With a gesture reverent,
To the master well-beloved.
As thin mists are glorified
By the light they cannot hide,
All who gazed upon him saw,
Through its veil of tender awe,
How his face was still uplift
By the old sweet look of it,
Hopeful, trustful, full of cheer,
And the love that casts out fear.
Who the secret may declare
Of that brief, unuttered prayer ?
Did the shade before him come
Of the inevitable doom,
Of the end of earth so near
And Eternity's new year ?

In the lap of sheltering seas
Rests the Isle of Penikese ;
But the lord of the domain
Comes not to his own again ;
Where the eyes that follow fail,
On a vaster sea his sail
Drifts beyond our beck and hail !
Other lips within its bound
Shall the laws of life expound ;
Other eyes from rock and shell
Read the world's old riddles well ;
But when breezes light and bland
Blow from summer's blossomed land,
When the air is glad with wings
And the blithe song-sparrow sings,
Many an eye with his still face
Shall the living ones displace,
Many an ear the word shall seek,
He alone could fitly speak.
And one name forever more
Shall be uttered o'er and o'er
By the waves that kiss the shore,
By the curlew's whistle sent
Down the cool sea-scented air :
In all voices known to her
Nature owns her worshiper,
Half in triumph, half lament.
Thither Love shall tearful turn,
Friendship pause uncovered there,
And the wisest reverence learn
From the master's silent prayer.

—John G. Whittier.

SCRIPTURE LESSON, No. 19.

FIFTH MONTH 19, 1889.

THE LORD'S SUPPER.

GOLDEN TEXT.—" Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—1. Cor. 10: 31.

READ Mark 14 : 12-26.

In the interval between the Supper at the house of Simon, in Bethany, and the Feast of the Passover, which, under the head of " The Lord's Supper," forms the subject of our present lesson, Judas Iscariot, having already shown himself to be a false and covetous man, sought the high priest, who, with his associates, were secretly conspiring against Jesus, fearing a popular uprising if their intentions became known before they had secured his person. Having agreed with them to deliver his Master into their

hands, and set his price for the iniquitous transaction, Judas, the traitor, returned to eat the Passover with him and the other eleven disciples.

When they sacrifice the Passover. The lamb that was sacrificed was called sometimes, as here, the Passover. It had to be killed and dressed in time for roasting, so that it could be eaten at the evening meal. It was selected with great care, and must be a yearling without spot or blemish. The offerings made to Jehovah were always the best of the kind. This is a lesson for us: In what we lay upon the altar of sacrifice, let it be the best we have. If it is some service we render the needy or suffering, let it be done cheerfully and with a willing spirit; if it be to give of our substance, or our time, or whatever other ability we may possess, let the same spirit animate us. "God loveth a cheerful giver;" and a sacrifice ceases to be a sacrifice when the offering is made in love which is its own rewarder.

Go into the city. Into Jerusalem. The place designated was doubtless the house of one of Jesus's friends: great hospitality prevailed during these festival seasons.

And in the evening. The evening began at 3 o'clock, and lasted until 9; it was divided into two parts of three hours each. The two disciples who had been sent to make ready the supper, had everything prepared—the lamb roasted, the bitter herbs, the wine, and the unleavened bread—when Jesus and the ten entered the guest chamber.

And as they did eat. This was the first intimation given of the treachery of Judas, though even then the name was withheld. This supper does not appear to have differed from the usual Jewish order. That Jesus should want to be remembered by them whenever they should hereafter eat the Passover was most natural; and that it should be an incentive to them to be followers of their Master, even to the giving up of life, as he was about to do, must have been his desire, so tenderly and earnestly expressed in his prayer to the Father.—*John, 17.*

We learn from Bible history that the Lord's Supper, spoken of in the New Testament, was substantially the same as the Passover, which was instituted by the children of Israel to commemorate their deliverance from Egypt. It was a memorial service which all the Jewish people were to observe throughout all generations. Robert Barclay, in his "Apology" says: If we consider the action of Jesus, it was no "singular thing, neither any solemn institution of a gospel ordinance, because it was a common custom among the Jews, that when they did eat the Passover, the master of the family did take the bread, and bless it, and breaking it, gave of it to the rest; and likewise taking wine, did the same; so that there can nothing further appear in this, than that Jesus Christ, who fulfilled all righteousness, and also observed the Jewish feasts and customs, used this also among his disciples only, that as in most other things he labored to draw their minds to something beyond, so in this he takes occasion to put them in mind of the sufferings and death so soon to come upon him." This being the last time they were

to eat the paschal supper together, it was his desire that in the remembering of the present occasion they might "be the more stirred up to follow him diligently through suffering and death."

The "breaking of bread spoken of in Acts 2: 42," continues Barclay, "cannot be understood of any other than of their ordinary eating," one meal each day being regarded in each Christian family as commemorative. This is in accordance with testimony gathered from the incidental mention of the Lord's supper in other places. Later on it came to be the custom for several families to join together in partaking of this supper. (Acts 20: 7.)

But this service, instituted to be a loving bond of unity and as a memorial of the last supper of Jesus with his disciples, was not long maintained in the simplicity and purity of its first appointment (1 Cor., 11 chap., 17th verse to the end), yet for seven or eight centuries it was observed as a memorial service only.

Friends regard the supper as a figure and symbol of the spiritual union that each individual must know if he become one with Christ, the partaking of the body and blood of Jesus being typical of the feeding of the soul upon the lessons of wisdom and duty which he gave forth as the true knowledge of God, who, by his Holy Spirit, will lead into all truth.

NOTES ON THE LESSON.

The directions given in the 12th chapter of Exodus for the observance of the Passover feast were very simple, but in the time of Jesus it had become an elaborate ceremonial, as is gathered from incidental mention of it in the New Testament. The Mishna, which is a collection of Jewish traditions, and explanations of the written law, gives a minute detail of the order to be observed; it forms the first part of the Talmud.

All the ceremonies, even to the arrangement of the dishes on the table, were fixed by rule. In the first celebration of the feast, only the lamb, unleavened bread, and a salad of bitter herbs were partaken of; the wine cup was added at a later date. The routine of procedure will doubtless be interesting to some; it is as follows. The evening having arrived, all the necessary arrangements being perfected, the head of the household gathered his family together, and taking the filled wine cup in his hand gave thanks to Israel's God for all his mercies to his people, then passed it to each one who was present; after the drinking, washing of the hands followed. Then prayers were offered in which some latitude of expression was allowed: this was succeeded by the salad of bitter herbs and salt, of which all partook; then the dishes were removed and the second cup was filled. At this point the head of the house explains the origin of the feast, enters into an account of the bondage of the Hebrews in Egypt, and their wonderful deliverance, which it celebrates; the dishes are then brought back and the cup passed around; prayers and thanksgiving follow the drinking. Then the unleavened bread is broken, the pieces dipped in the sop, with the bitter herbs, are distributed. The sop was a mixture of sweets, dates,

and raisins, etc. The eating of the paschal lamb followed immediately, the cup was again filled, blessed, and passed the third time, but just before this a piece of unleavened cake, called the "after dish," was eaten. With the passing around of the fourth cup of wine psalms were chanted, two short hymns of praise sung and the service concluded.

From the account given in John's gospel (13: 26-30) it is thought that Judas, the traitor, left before the eating of the paschal lamb, as is there intimated. The washing of the disciples' feet, recorded only by John, was performed after the drinking of the first cup.

The Passover was eminently a family observance. It gathered to the home circle and around the family altar the scattered members of the household who in thus coming together at the yearly feast strengthened the ties of love, and renewed their interest in each other's welfare. Without some such bond, we can scarcely see how the Hebrew people could have preserved their identity through all the centuries that have elapsed since they became a dismembered nation.

The Paschal feast is still observed by the Jewish people wherever they have found a home, though they have no longer a Temple or a sacrificial altar, nor is "the lamb without blemish" a part of the service. May we not look forward with a great hope, to the time when all the forms and ceremonies which have in them no saving power, shall give place to the offering of *ourselves* on the altar of service, thus following the Great Teacher who came not to do his own will, but the will of his Heavenly Father?

THE NEW YORK CENTENARY.

EXTRACTS FROM THE ADDRESS OF BISHOP POTTER.¹

A GENERATION which vaunts its descent from the founders of the Republic seems largely to be in danger of forgetting their preëminent distinction. They were few in numbers, they were poor in worldly possessions—the sum of the fortune of the richest of them would afford a fine theme for the scorn of the plutocrat of to-day; but they had an invincible confidence in the truth of those principles in which the foundations of the Republic had been laid, and they had an unselfish purpose to maintain them. The conception of the National Government as a huge machine, existing mainly for the purpose of rewarding partisan service—this was a conception so alien to the character and conduct of Washington and his associates that it seems grotesque even to speak of it. It would be interesting to imagine the first President of the United States confronted with some one who had ventured to approach him upon the basis of what is now commonly called "practical politics."

But the conception is impossible. The loathing, the outraged majesty with which he would have bidden such a creature to begone is foreshadowed by the gentle dignity with which, just before his inauguration, replying to one who had the strongest claims upon his friendship, and who had applied to him

¹At St. Paul's Church, (which Washington attended, during his residence in New York), Fourth month 30th.

during the progress of the "Presidential campaign," as we should say, for the promise of an appointment to office, he wrote: "In touching upon the more delicate part of your letter, the communication of which fills me with real concern, I will deal with you with all that frankness which is due to friendship, and which, I trust, will be a characteristic feature of my conduct through life. . . . Should it be my fate to administer the Government, I will go to the Chair under no preëngagement of any kind or nature whatever. And when in it, I will, to the best of my judgment, discharge the duties of the office with that impartiality and zeal for the public good which ought never to suffer connections of blood or friendship to have the least sway on decisions of a public nature."

On this high level moved the first President of the Republic. To it must we who are the heirs of her sacred interests be not unwilling to ascend, if we are to guard our glorious heritage! . . .

Another difference between this day and that of which it is the anniversary, is to be seen in the enormous difference in the nature and influence of the forces that determine our national and political destiny. Then, ideas ruled the hour. To-day, there are indeed ideas that rule our hour, but they must be merchantable ideas. The growth of wealth, the prevalence of luxury, the massing of large material forces, which by their very existence are a standing menace to the freedom and integrity of the individual, the infinite swaggering of our American speech and manners, mistaking bigness for greatness, and sadly confounding gain and godliness—all this is a contrast to the austere simplicity, the unpurchasable integrity of the first days and the first men of our Republic, which makes it impossible to reproduce to-day either the temper or the conduct of our fathers. . . . If there be not titular royalty, all the more need is there for personal royalty. If there be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bear rule, so fine and high and pure, that as men come within the circle of its influence, they involuntarily pay homage to that which is the one preëminent distinction, the Royalty of Virtue!

And it was that, men and brethren, which, as we turn to-day and look at him who as on this morning just an hundred years ago, became the servant of the Republic in becoming the Chief Ruler of its people, we must needs own, conferred upon him his divine right to rule. All the more, therefore, because the circumstances of his era were so little like our own, we need to recall his image and, if we may, not only to commemorate, but to reproduce his virtues. The traits which in him shone preëminent as our own Irving has described them, "Firmness, sagacity, an immovable justice, a courage that never faltered, and most of all a truth that disdained all artifice," these are characteristics in her leaders of which the Nation was never in more dire need than now.

And so we come and kneel at this ancient and hallowed shrine where once he knelt, and ask that God would graciously vouchsafe them. Here we find the witness of that once invisible force which,

because it alone can rule the conscience, is destined one day to rule the world. Out of airs dense and foul with the coarse passions and the coarser rivalries of self-seeking men, we turn aside as from the crowd and glare of some vulgar highway, swarming with pushing and ill-bred throngs, and tawdry and clamorous with bedizened booths and noisy speech, into some cool and shaded wood, where, straight to heaven, some majestic oak lifts its tall form, its roots imbedded deep among the unchanging rocks, its upper branches sweeping the upper airs and holding high commune with the stars; and as we think of him for whom we are here to thank God we say, "Such an one, in native majesty he was a ruler, wise and strong and fearless in the sight of God and men, because by the ennobling grace of God he had learned first of all to conquer every mean and selfish and self-seeking aim, and so to rule himself!" For

"—What are numbers knit

By force or custom? Man who man would be

Must rule the empire of himself—in it

Must be supreme, establishing his throne

Of vanquished will, quelling the anarchy

Of hopes and fears, being himself alone."

Such was the hero, the leader, the ruler, the patriot, whom we gratefully remember on this happy day. We may not reproduce his age, his young environment, nor him. But none the less we may rejoice that once he lived and led this people, "led them and ruled them prudently" like Him, that Kingly Ruler and Shepherd of whom the Psalmist sang "with all his power." God give us grace to prize his grand example, and, as we may in our more modest measure, to reproduce his virtues.

THE HERITAGE OF CHARACTER.

When, a hundred years ago to-day, Washington took the oath of office as President of the United States, he had already rendered to his country such service that it may be fairly said that what came after was subordinate, and precious as it was, was of less value. And, though there are no terms in which the relative value can be clearly stated, we should be strongly inclined to say that the greatest service was not in his consummate military skill, nor in that splendid courage which, at moments like those of Trenton and Germantown, could risk much to gain much, but in what may be summed up in the single word, character. Washington made the Republic of the United States possible by the absolute demonstration to his own people and to the peoples of other lands that here in the rudimentary conditions of national life, in the obscurity of a colonial existence, with no guidance or sanction of tradition, with none of the inherited obligation of a privileged class, in the natural development of substantially free institutions, there had been produced and matured a character proof by all tests against the vices and weaknesses attributed to the people, possessed in all regards of the purity, firmness, justice, respect for the rights of others necessary to the government of men under such free institutions. That he was rarely gifted by nature men of our time have come rather slowly to recognize. The more closely his career is

studied, the more clear it is that, given the means and the conditions, he showed far more than any man of his time the native force that cannot be analyzed, but that makes man great. But this force, which other men had, if in less degree, would never have enabled him to become the indispensable man he was had it not been coupled with the possession of that rarest of gifts—complex and simple at once—the character that holds action true in great things and in small and makes a man trusted and trustworthy among his fellowmen.

In the long trial of the Revolutionary struggle, from the siege of Boston to that of Yorktown, the trait that gave him distinction, that impressed those immediately about him, and those whose destinies he held in his strong hand, that grew with the growth of men's knowledge of him and struck the roots of his countrymen's affection for him and faith in him deeper and deeper in their hearts with every year, was his rectitude. At every juncture, in counsel and in action, in success and in defeat, amid the enthusiasm of progress and amid the accumulating evidences of intrigue, infidelity, coldness, and treachery, he did and he was known to do what he believed to be right. And in the long intervals when the fortunes of the cause he fought for drooped, when his armies dwindled to a handful of ill-fed, ill-clad, half-armed, disheartened men, when for himself the future held no promise of honor and hardly the hope that his faithfulness would be acknowledged, still steadfastly and simply he did his duty as if nothing else was possible to him. He was not unambitious. He valued the good opinion of men, he frankly desired their praise, he believed in the substance and the form of official distinction, fame to him was a real object of intense aspiration, but above all other things, with a sway in which he was only half-conscious, by a necessity of his nature, duty dominated him. It was this more than his rare intellect, beautiful in its clearness and sublime in its elevation, that made him great as no other man in the history of the English-speaking race has been great.

Since it was this that had been demonstrated to his country long before he was called to be its first President, it is not unfair to say that his greatest service had already been rendered. But when that call came, and with infinite solicitude and anxiety, with unfeigned self-distrust and but a meagre hope for the future, he obeyed the call, the service went on. As he had shown the virtue and the capacity of the statesman in his post as commander of the armies, so now as the Chief Magistrate he showed these same virtues united with those of the soldier. He was often in doubt; he was sometimes near to despair. There are passages in his private correspondence, when he was beleaguered by the difficulties, the perplexities of civil rule, and especially by the ambition and greed and meanness of his fellow-citizens, that are full of agony. But he never wavered. When the time came for him to act, taking counsel of those he trusted most, listening to all whom he believed to have a right to speak, then deciding as nearly he could for the best, he acted and faced the consequences as he had been wont to face

his foes. The secret of his immense and enduring influence, we think, lay in this. It was this that makes the story of his life to-day so deeply interesting, so profoundly instructive. At all times he was ready, not to efface himself, but to bear whatever came to himself. Fear and temptation alike had, therefore, no hold upon him. The gloomiest forebodings—and he was not by temperament hopeful—could not daunt him, because he was ready for the worst. The brightest allurements could not swerve him, for he was armed against them by an invulnerable self-respect. It is the priceless heritage of his countrymen that everyone of them in his own life can emulate that in which Washington was the greatest.—*N. Y. Times, Fourth month 30.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, FIFTH MONTH 11, 1889.

TEMPERANCE IN DISCUSSION.

WE have printed within a few weeks several communications, contributed articles, etc., relating to the vote which is to be taken in Pennsylvania, a few weeks hence, on the question of adopting or rejecting the proposed Prohibitory Amendment to the State Constitution. All of these have favored the affirmative side of the question, and we have little doubt that this is the view held by a majority of our readers. We have printed nothing upon the other side: two articles have been offered us by Friends, stating their objections, (in the interest of Temperance), to the particular measure now proposed in Pennsylvania, but discussing likewise many other points which are more or less in dispute. In the form in which these were submitted, we thought them almost certain to call out replies, and to lead to extended controversy.

Our readers will no doubt agree with us that there is need of caution as to debates upon matters which are not included in the fundamental list of Friends. The duty of our members in their capacity as citizens must be regarded as a subject largely to be left to their own judgment and conscience. It is the mission of the INTELLIGENCER AND JOURNAL to help build up the strength of the Society which furnishes the great majority of its readers, and in whose interests it is published. The need of this body is a conservation and renewal of its forces, and the avoidance of distraction over questions not fundamental.

In avoiding mere disputation and unprofitably extended argument, we have no desire to suppress a

reasonable expression, temperate, and tolerant, and kindly in manner, of views on current questions of interest. If the presentation of such views is pertinent, and characterized by the "sweet reasonableness" which those professing the faith and practice of Friends should manifest, there can be no unfitness in the proceeding. The discussion of the proposed Amendment is capable, no doubt, of such treatment, and out of it there should come a clearer view and sounder understanding. But it must all be in the right spirit, and likewise in a right manner. Friends must remember that the body of which they are members is a religious organization. It is their agreement concerning religion which has gathered them together in one fold, and which holds them in the bond of unity. They must make any debates which they hold with each other subordinate to this essential and vital condition.

As no charge is made for the insertion of notices of deaths and marriages, we request that they may be punctually sent us, both as matters of record, which may be serviceable to refer to, hereafter, and as information in which friends and acquaintances are interested. Where deceased persons have been members of our Society, or attenders of its meetings, or have occupied stations of service in it, these facts are appropriate for mention; beyond that, as we have so often mentioned, we desire a caution in making extended "obituary articles," being careful not to present matter which has not a real and worthy bearing, both as regards the person deceased, and those who survive.

THE proceedings of next week in Philadelphia will be of great interest to Friends. The subjects to come before the Yearly Meeting are of more than average importance, and there are meetings in the evenings of the first four days which will receive interested attention. It is to be hoped that all may pass off well: that the one underlying purpose of those who attend may be the service of the cause of Truth, as that has been conceived of and upheld amongst us. The work is all serious and weighty, and deserves the best efforts of all concerned.

MARRIAGES.

GARRETT—PRICE.—At the residence of the bride's mother, by Friends' ceremony, Fifth month 2d, 1889, Eli L. Garrett, of Philadelphia, son of Phebe Ann and the late Lewis Garrett, of Willistown, Chester county, Pa., and Martha S., daughter of Margaretta and the late Samuel Price, of Lansdowne, Delaware county, Pa.

ELLIOTT—SMITH.—On Third month 14th, 1889, at the home of the bride's parents, under the care of Goose Creek Monthly Meeting, Va., Eli Elliott, of West Liberty, Iowa, son of George and Anna Elliott, and Anna T., daughter of Thomas R. and Ellen H. Smith.

DEATHS.

COLFLESH.—Suddenly, Fourth month 29th, 1889, Henry S. Colflesh, Sr., of West Philadelphia, aged 65. Interment at Friends' ground, Darby, Pa.

CORKRAN.—On the 23d of Fourth month, 1889, of consumption, at the residence of his uncle, Silas Lane, of Easton, Talbot county, Md., Ernest, eldest son of Nathan and Annie Corkran, and grandson of Willis Corkran, of Federalsburg, Md., in his 21st year. He was a member of Third Haven Meeting, and was interred at that place.

He was a bright and promising young man, occupying a responsible position in business, where he gave great satisfaction. His testimony was that he had been preserved from strong drink and the use of profane language. He bore his illness, which was of short duration, with remarkable patience and resignation, and passed quietly away without a struggle, leaving us the assurance that he had entered the rest that awaits all the righteous. W. C.

COX.—At his residence, Marlborough township, Chester county, Pa., Fourth month 11th, 1889, Mark J. Cox, aged 62; a valued member of Kennett Monthly Meeting, Pa.

DUNGAN.—At her home in Colerain, Belmont county, Ohio, Fourth month 25th, 1889, Sarah S., widow of the late B. Ellis Dungan, aged 80 years, 9 months, and 13 days; a member of Concord Monthly and Short Creek Quarterly Meetings of Friends.

Her funeral was largely attended on First-day, the 28th, when appropriate words were spoken by Ezekiel Roberts, and Rebecca Pickering, a member of the other branch of Friends.

HAINES.—Eleventh month 1st, 1886, Anna R., widow of Thomas B. Haines; a member of the Monthly Meeting of Philadelphia.

HIBBERD.—At her home in Willistown, on the evening of First month 24th, 1889, Eliza E. Hibberd, widow of Enos Hibberd, in the 89th year of her age; a member of Goshen Monthly Meeting.

How beautiful to see in the gradual giving up of earth and earthly things, the Spirit made perfect in the assurance of a "Rest for the people of God." This dear friend, who was afflicted and unable to go out for many years, retained that vivacity and cheerfulness of spirit and interest in her surroundings which endeared her to the hearts of all. So gradually was the cord loosened that bound her to earth, that it was hard for her family to realize the change had come; but with the receding things of time, the desire for the Heavenly rest grew strong within her, and she waited patiently for the summons to "come up higher."

NIGHT.—At Byberry, Fourth month 26th, 1839, Sarah E., wife of Ross M. Knight, in her 53d year.

ROWLAND.—At Olathe, Kansas, Fifth month 1st, 1889, Joseph G. Rowland, son of Samuel J. and Mary L. Rowland, in the 53d year of his age.

SHARPLES.—At Summerville, S. C., on Seventh-day, Fifth month 4th, 1889, of hemorrhage of the lungs, Emlen A., son of Philip M. and Helen E. Sharples, of West Chester, Pa., aged 2 years and 3 months.

WALTON.—Fourth month 27th, 1889, Beulah Walton, aged 84 years. Interment from Horsham Meeting-house, Pennsylvania.

MARY RATLIFF.

DIED at Richmond, Indiana, Fourth month 23d, Mary Ratliff, wife of Cornelius Ratliff, in the 88th year of her age; a beloved elder of Whitewater Monthly Meeting.

Mary Kirnley was born near Waynesville, Ohio, in 1802, and in 1822 was married to Cornelius Ratliff. They

settled on a farm near Richmond, where they have lived ever since, sixty-seven years of happy wedded life. Ten children were born to them, five of whom are now living,—our most honored and respected citizens. Their eldest son, Joseph, being now an elder of Whitewater Monthly Meeting, worthily following in the footsteps of his honored parents, both of whom have served in that station many years. They were both faithful attenders of meeting, (Cornelius in younger life not having missed but three meetings during a period of forty years), earnest burden-bearers, and true elders, tender, and quick to recognize the babes in the ministry, and give them the upholding hand. They traveled as companions to three different ministers, Rachel Hicks, Mary Caley, and Ann Weaver, and with Mary Caley visited the penitentiaries of Illinois and Indiana, and many county jails. Their house for forty years was headquarters for Friends during yearly meeting week, and Aunt Mary's bright, cheery spirit, and Uncle Neely's whole-souled welcome, made every one feel at home. Mary was a remarkably energetic, industrious woman, whose sterling virtue, strict integrity, and wise economy, made her a true helpmeet "in whom the heart of her husband did safely confide." Eight years ago, Uncle Neely (as familiarly known) became blind, and Aunt Mary grew so feeble that she could only move about by rolling herself in a wheel chair. Two years ago her eyes also began to fail, and a year ago she too became blind, and the dear aged sightless couple could only sit and talk with each other; but they were comfortably and kindly cared for in their own home, one of their sons and wife living with them. Mary was unconscious near the close of life, but among her last utterances while her mind was yet clear, was "Oh, I am so happy! so happy!" a most beautiful and fitting finale to a well-spent life, whose treasures had been laid up in Heaven.

And now in his 81st year the bereaved and lonely husband must tarry yet a little longer, ere he joins his loved companion on that other shore, whose heavenly radiance already illumines his pathway, causing him to feel "that although alone, he is not alone," for the Lord his God is with him. A. M. S.

FANNY BUTTERWORTH.

DIED, aged 88 years and 20 days, at Waynesville, Ohio, Fourth month 16th, 1889, Fanny Butterworth, a member and elder of Miami Monthly Meeting.

She was born in Bucks county, Pennsylvania, on the 26th of Third month, 1801, was the daughter of Joseph and Rachel (Hayhurst) Smith. Her four pairs of great-grandparents were Thomas and Elizabeth Smith, Thomas and Kezia (Wilkinson) Ross, Cuthbert and Elizabeth Hayhurst, and Bezaleel and Rachel Wiggins. This Cuthbert Hayhurst was the son of an older Cuthbert Hayhurst, who was a recognized minister among Friends, and died about the year 1683. A memorial of him, written by the eminent Nicholas Waln, was published more than one hundred years ago in a volume of memorials of Friends. Thomas Ross was also a gifted minister, and traveled much abroad in obedience to his calling.

Joseph and Rachel Smith were in humble circumstances. They had a little farm of twenty-seven acres, ten of which were too broken for tillage. With this and his trade of weaving, an independent, honest living was made. The children, of whom two sons and seven daughters grew up, helped with a right good will. It was no uncommon thing for five wheels of one sort or another, and two looms, to be operating all at once in the same room.

In a one-horse wagon, in company with Ezra Adams, a relative of the family, Fanny Smith came to Waynesville,

Ohio, in 1823, and thence till her death resided in Warren county. She married Moorman Butterworth in 1825, and in 1841 was left a widow with five children, ranging in age from seven months to less than thirteen years. All these she was favored to raise, and during all her subsequent years she gave them loving care and service, being wonderfully preserved in physical and mental capacity, almost to the very close of life. She walked to meeting and back on the 13th of the month before her death. Two sisters, Elizabeth Bushman and Martha Anderson, aged 93 and 83, are still living.

In her last sickness all her children were with her, ministering such comfort as loving hearts could prompt, and it was refreshing to their spirits to contemplate her meek, humble, and blameless life. They could not recall a deed of hers in more than forty years of their common remembrance of her, of which she had had any need to repent. She taught us nothing which we had to unlearn, she carried no points by deception, she practiced no pious frauds. Farewell, dear, blessed mother! C. B.

For Friends' Intelligencer and Journal.
PROVIDING FOR THE FUTURE.

AMONG the economic virtues there is none that is more worthy of attention than making provision for the casualties of sickness, and the possible decrepitude of age. No phase of our social life calls forth greater commiseration than the dependence and absolute want which result from the neglect of this effort. Various plans have been devised by the thoughtful and prudent to help people help themselves in this direction; so that even the very poor who are steady and industrious may, if so inclined, deposit the small savings where a little increase on the net sum through profitable investments adds thereto from year to year.

The Mutual Aid is one of these helpful associations, that renders most timely assistance to the members when by sickness they are cut off from the usual employment, and who but for what is thus saved, might become dependent upon others who are scarcely able to bear the added burden, however willing to extend the helping hand to the utmost of their ability. And this consideration should lead every one who depends upon the earnings of labor for subsistence to place himself, through some such wise economy in a position to be beyond the need of pecuniary assistance from any one.

Besides the weekly benefits which are paid during sickness or other disability, the members of the Mutual Aid Association look after one another and have a care and oversight which promotes good fellowship and social intercourse within the organization, meeting the contingencies of everyday life, and supplying the more emotional nature with that companionship of feeling which is quite as essential to the mind and heart as is food to the body.

We have been led into these considerations from reading the last annual Report of the Friends Mutual Aid Association, to which we call attention in another part of our paper, speaking a good word for the Association the while, believing it to be worthy the encouragement of all who are desirous of helping forward such undertakings either for the benefit of themselves or of their less fortunate fellow members of our Religious Society.

TEMPERANCE AND LONGEVITY.

Editors INTELLIGENCER AND JOURNAL:

IN perusing a recent number of your journal I noticed the article headed "Oldest Twins in the World," in which one of your papers corrects the assumptive statement made by a contemporary as to the palm of longevity of living twins.

The outcome of the later statement appeared to be that the oldest of those known to the writer in this distinguished relationship would reach the advanced age of eighty-six years on the 22d of this present (Fourth) month. As I was returning subsequently with an old schoolfellow from the funeral of a mutual acquaintance, who had attained this same age of eighty-six, and who leaves a surviving sister of ninety, we were conversing on this likely topic. Knowing him to be the son-in-law of an aged twin of two sisters, it resulted in my obtaining the following, which I received in writing by this morning's mail and can vouch for as authentic, knowing the parties myself, personally.

"Twin Sisters. Sarah Hilton, widow, resident at Brighton, in the county of Sussex, England, born a member and so continuing of the Society of Friends, twin sister to Susannah Deane, spinster, resident at Amptill, in the county of Bedford, England; consequently, like her sister, born a member of our Society, but for many years has been a member of the Church of England. They were born 16th of First month, 1800. (Communicated by John Rawlings, son-in-law of the former friend, by marriage to her daughter, Susannah, now deceased, of Clapham Road, London, S. W.)"

If not trespassing on your space, a few more particulars may interest thy readers. J. R. goes on to say: "My mother-in-law, Sarah Hilton, as long as I have known her, (about thirty-five years), has been 'a total abstainer,' and even medicinally, I believe, has refrained from the use of intoxicants. She has had twelve children; nine are now living, and at the present time her sight and hearing are good."

As an illustration of the tenacity of her independent spirit as well as of physical ability, whilst at her home a few days ago, Sarah Hilton had risen from her chair and put a fresh supply of coals on the fire. My informant immediately arose to relieve her of the coal-scuttle on its return journey. "No, thank thee," was her ready reply, "I can do it very well myself."

One of her sons, John Hilton, has been for many years an active agent for the "United Kingdom Alliance," and a loyal supporter of the well known Sir Wilfred Lawson, the leader of the Local Option movement in our country.

In giving this notable illustration of the safety and superiority of abstinence from intoxicants, which I gladly set my seal to, in testimony thereunto—after fifty years' personal experience,—I am rejoiced to hear of that old veteran in the cold water army, Neal Dow, now, I believe, in his eighty-sixth year, contemplating a third visit to this land in the coming summer. He will assuredly find many "vacant places" since his first visit in 1857 amongst those whose memory is cherished as the pioneers with

him in this noble enterprise to restrain and lessen, if not exterminate, the great curse of the human race in this potent power for evil, strong drink, but he will get a cordial welcome from those who have entered into this labor. I felt it a distinguished gratification in that memorable year to me, of his first visit in 1857, when I decided to risk my outward substance and future prospects as one means of promoting sobriety, to enter on the proprietorship of a Temperance Hotel (as few then, even of temperance men, were prepared to do, commensurate with the requirements of a complete undertaking), to entertain Neal Dow as a guest at the invitation of that honored, world-wide philanthropist, and at the same time self-denying, humble follower of the lowly Redeemer, Joseph Sturge, during the session of London Yearly Meeting. In that congenial company, also, were Harriet Beecher Stowe, then in the height of her popularity as the author of "Uncle Tom's Cabin," with her brother, Henry Ward Beecher. John Bright, also an early advocate of Temperance, on which platform his first speech is said to have been made, with many English celebrities, including Josiah Forster, Samuel Bowly, Edward Smith, and others forming a company of seventy; so many of whom now rest from their labors and whose works follow them.

At that time the Temperance Reform was only beginning to be tolerated with public recognition by London Yearly Meeting; now, happily, those surviving have lived to witness it as one foremost in its promotion; whilst Temperance Hotels, when rightly conducted, are no longer amongst doubtful enterprises.

Apologizing for the length of these remarks, I remain an interested English reader of your periodical.

JOSEPH ARMFIELD.

Croham Mount, Croydon, England.

For Friends' Intelligencer and Journal.

LICHENS.

THE student's first glimpses of cryptogamic botany are almost sure to be a series of pleasant surprises. Though familiar from childhood with many of the lower forms of vegetable life, he has probably but dimly grasped the notion that there is any connection between these and the more complex organisms of which he has, without giving much thought to the matter, supposed the vegetable world to be composed. But now the idea flashes upon him that below the vast array of true flowering plants there lies a world of vegetation of the existence of which he has scarcely been conscious, and of whose structure and life history he is almost totally ignorant. Slowly, from the chaos into which this discovery has plunged him, order begins to appear. The symmetry and unity of botanical science become apparent. The most common things acquire a new interest and significance, while the microscope reveals wonders and beauties never dreamed of before.

Beginning with the tiny sexless cells of the green slime and its near relative, the yeast plant, he passes on to the pond scum with its slender green filaments and the black mould with its thousand tiny spores

ready to fasten upon any object where it can obtain the two necessities to its growth—starch and moisture.

The grape mildew, thrusting its long thread-like branches between the cells of the grape leaf and sucking up the starch which, owing to its lack of chlorophyll, it cannot manufacture for itself, represents the third great division of plant life, the egg-spore plants which differ from those below in being distinctly sexual.

In the fourth division he finds the lichens, the toad-stools, the puff-balls, and many others.

Next come the mosses and their relatives, as beautiful as they are interesting, and with one more step—the ferns—he reaches the flowering plants and the seven-linked chain is complete.

It was perhaps the recollection of the pleasure which I derived during my school life from a brief study of some of the lower forms of plant life that drew my attention recently to the soft gray growth on the bark of an elm tree by the roadside and caused me to attempt a renewal of my acquaintance with the lichen family.

Regardless alike of latitude and altitude the lichen extends its home from equator to pole and from seashore to mountain top. Finding a foothold where other plants would starve, it grows, reproduces, and decays, thus forming a soil for more advanced vegetation.

The silvery-white reindeer moss, so abundant in the north and extending in the damp woods far southward, is one of the best known lichens; another, important to the Arctic inhabitants of both continents as an article of food, is the Iceland moss which was first brought to notice by Linneus in his famous description of his botanical journey through the northern lands of Europe.

The "father of lichenography," however, was not Linneus but a pupil of his, Acharius, whose description of all the lichens then known to the scientific world appeared in the first decade of the present century. Many noted botanists have, since that time, turned their attention to these curious plants, but their life history is as yet by no means clear, and many of the problems of their existence still remain to be solved by the scientists of the future.

The lichen which I found growing on the bark of the elm consists of a plant body somewhat branched and composed of colorless jointed filaments. Upon the upper surface are numerous small cup-like bodies. These bodies are the fruit and contains tiny sacs (asci) which enclose the spores. Beside these cup-like bodies (apothecia) there are other organs (spermatogonia) containing small bodies, which, though their function has not been definitely ascertained, are supposed to be reproductive in their nature and to correspond to the male element in higher plants.

But still more puzzling to the student of lichenography than the spermatogonia, are certain small green cells called Gonidia which are distributed through the plant either irregularly or arranged in definite layers or regions. Numerous theories have been proposed to explain the origin and function of

these bodies. It was for a long time supposed that they were produced by the lichen as accessory reproductive organs but this notion seems to have been founded upon imagination rather than upon observation.

A later and more probable theory is that of Schwendener which is stated by Prof. Bessey as follows:

"Every lichen is a colony composed of a parasitic fungus on the one hand, and a number of low algae on the other; the former, which produces the asci, spermatia, and other reproductive bodies, is nourished by the latter which constitute the gonidia of the lichen."

Whether or not this view will be finally accepted by the botanical world remains to be seen. At least it has the advantage of "looking reasonable" and the whole question furnishes a good illustration of the vast amount of work which remains to be done before botany and the kindred sciences can be considered even approximately complete.

ANNA L. NICHOLS.

State Centre, Iowa.

THE UNIVERSAL PEACE UNION.

THE twenty-third anniversary of the Universal Peace Union will be held at Friends' meeting-house, 15th St. and Rutherford Place, New York City, on the 13th and 14th of the present month,—next Second- and Third-days. The sessions on the 13th will begin at 2.30 and 8 p. m.; and on the following day at 10.30, 3, and 8. A circular sent out says:

"Let us have peace.' How to have it—through equal rights, even-handed justice, freedom, temperance, a world-wide philanthropy, and a recognition of all our duties to God or man. Arbitration in place of war. Disarmament and international comity.

"This will be a farewell meeting to the Delegates of the Peace Union to the Paris Exposition and to the Peace Congress—Belva A. Lockwood and Amanda Deyo—who will be present.

"Invited and expected: Aaron M. Powell, M. M. Mangasarian, Rev. Robert Collyer, Marguerite Moore, Rev. R. Heber Newton, Francisco De P. Suarez, of Venezuela, and other representatives of the South American States; Delegates of the Arbitration Department of the Women's Christian Temperance Union and other Associations having kindred objects.

"The Branch Societies of the Universal Peace Union will send Delegates. Members and friends of the cause will send their contributions to the Treasurer, A. T. Zeising, 406 Race Street, Philadelphia."

The officers of the Union are: President, Alfred H. Love; Secretaries, John J. Lytle, Elizabeth H. Webster, Henry Janney, Elizabeth Underhill.

ALL free governments, whatever their name, are in reality governments by public opinion, and it is on the equality of this public opinion that their prosperity depends. It is, therefore, their first duty to purify the element from which they draw the breath of life.—*Democracy.*

SWARTHMORE NOTES.

—The Sophomore engineers have begun field practice instead of the manual training. The latter is one of the features of Swarthmore's engineering course, the hand being educated as well as the brain.

—Curtis Lewis, of the Friends' Deptford School, Woodbury, New Jersey, visited the college last week.

—Samuel Swain, of Bristol, attended the religious meeting on Fourth-day and made an address.

—The Spring athletic exercises will be held on Whittierfield, on Seventh-day next. The prospects for interesting contests are excellent, as is the prospect of Swarthmore winning the Pennsylvania intercollegiate cup.

—President Magill went to Johns Hopkins University, Baltimore, on Second-day.

—Two of the engineering seniors leave this week to accept positions in their profession in the South.

—Dr. Trotter, Professor of Natural History, lectured before the students on "The Significance of Animal Migration," on Sixth-day evening last, under the auspices of the Scientific Society.

—The Greek play presented here last week is said to have been the first ever rendered by American College girls, and competent judges, as Professor Appleton and Professor Rolfe, said that it compared favorably with similar work presented at Harvard and others of the greater colleges.

—Professor Smith will continue his First-day afternoon study of the principles of Friends throughout the year. The attendance has been very encouraging to him.

—Arrangements are being made for a public debate between chosen speakers from the Sophomore and Freshman members of the Eunomian and Delphic societies.

DAILY BREAD.

"Give us this day our daily bread."

WHAT is this bread
Wherewith we're daily fed?
One time in thoughtful mood I questioning
said.

Is't wheaten loaves?
Or bread-fruit from the groves?
Or crust unleavened such as Jewry loves?

Were such the feast?
How better than the beast
In yonder field, were man's life in the least?

"By bread alone
Man shall not live," said One
Unto the tempter in rebuking tone.

"By earthly bread
Alone, man is not fed;
But by each word that comes from the God-head."

Each word?—each thought
Which hitherto hath brought
The soul more near the virtue which it sought;

Each earnest hope
Which gives to Faith new scope,
Each gleam that lights this darkness where
we grope;

And each desire
Which lifts the mortal higher
Toward that immortal whereto we aspire;

This is that bread
Wherewith our souls are fed,
Without which man, indeed, in sin were dead.

Then day by day,
Give me, dear Lord, I pray
That bread which shall my fasting spirit stay!
Alice Williams Brotherton.

HUM-UM-UM.

SAID little brown Bee to big brown Bee:

"Oh! hurry here and see, and see,
The loveliest rose—the loveliest rose
That in the garden grows, grows, grows.
Hum-um-um—hum-um-um."
Said little brown Bee to big brown Bee.

Said little brown Bee to big brown Bee:

"Much honey must be here, and we
Should beg a portion while we may.
For soon more bees will come this way.
Hum-um-um—hum-um-um."
Said little brown Bee to big brown Bee.

Said big brown Bee to little brown Bee:

"The rose is not for me, for me,
Though she is lovelier by far
Than many other flowers are.
Hum-um-um—hum-um-um."
Said big brown Bee to little brown Bee.

Said big brown Bee to little brown Bee:

"No honey-cup has she, has she,
But many cups, all brimming over,
Has yonder little purple clover,
And that's the flower for me, for me,
Hum-um-um—hum-um-um."
Said big brown Bee to little brown Bee.

—Margaret Eytinge, in *St. Nicholas*.

UNDER THE LEAVES.

A CARPET all of faded brown,

On the gray bough a dove that grieves:
Death seemeth here to have his own,
But the Spring violets nestle down
Under the leaves.

A brow austere and sad gray eyes,

Locks in which care her silver weaves;
Hope seemeth tomb'd no more to rise,
But God he knoweth on what wise
Love for Love's sunshine waiting lies
Under the leaves.

—William Herbert Carruth, in *Scribner's Magazine*.

THE NEW JOHNS HOPKINS HOSPITAL.

THE new Johns Hopkins Hospital, at Baltimore, was formally opened on the 7th instant. A description of it in a current dispatch says: The dispensary for the treatment of out-door patients will be opened on the 13th inst., and the hospital will be opened with 150 beds for the reception of patients as soon thereafter as practicable.

Dr. William L. Halstead will be in charge of the dispensary and acting surgeon of the hospital. The resident physician is Dr. Lefleur of Canada. Dr. William Osler, formerly of the University of Pennsylvania, is professor of the practice of medicine; L. Win-
Emory, purveyor; Miss Hampton, superintendent of nurses.

On the 8th instant, the buildings were opened to members of the medical profession, students, managers of benevolent institutions, and others whose pursuits lead them to take special interest in hospital work. On the following day the public generally may inspect the premises. The 11th is reserved for the faculties of various institutions in Baltimore and teachers of public and private schools of every kind.

The new hospital comprises seventeen buildings, covers under one roof over four acres of ground and stands conspicuously in a large square 115 feet above tide-water. The buildings are arranged in the shape of an E. The architecture is Queen Anne, severely plain. The interior finishings are perfect in their good taste and excellence, but are not elaborate. The Administration Building stands in the front centre of the group. Its dome rises 315 feet above tide-water. In it will be the executive offices, the reception rooms and several lecture halls. Seven of the buildings contain the various wards. They may be generally described as the perfection of comfort and sanitation. It was the expressed wish of the founder that not more than 400 persons be accommodated at any one time, and it is for this reason that in the wards thus far constructed there are but 224 beds. These figures, however, do not include the accident wards, the isolated ward for contagious diseases, and the wards for paying patients.

The sanitary features of the hospital are the pride of Dr. Billings and the delight of every one who has examined them. Nothing has been omitted to make them the most thorough that science and money could provide. An abundance of light pours in through 2,000 windows. A feature of the hospital that will attract general interest is the nurses home. It is a four-story building, admirably equipped, and as an institution is entirely unique. It will be a training school for giving the nurses a thorough education in the art of properly tending the sick and preparing food for invalids. Another interesting building is the amphitheatre, in which the students of the medical school, to be erected on a neighboring square, will gather for lectures and clinics. Near it are the dead-rooms, the pathological laboratory, and the crematory for consuming the dissected fragments of bodies. The bath-house contains all the latest inventions for every kind of bath. There are handsome quarters for his-

SOME things flower invisibly and hide away their fruit under thick foliage. It is often only when the winds shake their leaves down and strip the branches bare that we find the best that has been growing.—A. D. T. Whitney.

tological research and photomicrography. The free dispensary is as large as an ordinary hospital.

Johns Hopkins in his will directed that the hospital should be for the "indigent sick of the city [Baltimore] and its environs, without regard to sex, age or color." A home for convalescents will be built in the country, and an orphan asylum of 300 capacity for colored children will also be established, both being in connection with the same trust. The work on the hospital was begun ten years ago, and there are two buildings yet to be erected, but these will not be begun until the hospital is in full operation and there is a demand for more room. On the buildings, including heating and ventilation, \$1,570,000 have so far been spent, and the total expenditures upon buildings and grounds reach \$2,050,000—or an average of \$9,150 for each free bed.

THE PRESENT STATUS OF DARWINISM.

THERE have recently been some notable articles in prominent periodicals, criticising the work and conclusions of Darwin. Some of these have been published in *The Forum*, (New York), by St. George Mivart, and W. S. Lilly, both English writers of prominence, Mivart being a naturalist of high repute, who, from the first has been an opponent of the theories of Darwin. Both he and Lilly, we believe, are Roman Catholics. In a recent number of *The Student*, (Philadelphia), representing the educational work among Orthodox Friends, two contributors, T. Chalkley Palmer, and D. W. Dennis, protest against the idea drawn from the *Forum* articles, that there is any "reaction against Darwinism," and the former, in the course of his remarks, says:

"It may be stated with the utmost confidence that there is to-day no such retrograde movement under way with respect to Darwinism (evolution.) Two great scientists, Dawson, of Canada, and Mivart, of Great Britain, are still objecting to certain phases of Darwin's partial argument; but they are in no sense leading a reaction. They have been objectors uniformly since the appearance of the 'Origin of Species,' and their influence on their fellow-scientists, instead of growing and gathering momentum, is getting less and less on this question, however honored they may be as investigators. These and others may show limits and bounds to natural law, and so check the too-enthusiastic, but this is only salutary, and promotes healthy growth of the main argument. Meantime the great consensus of opinion (capable and well-informed opinion) looks inevitably in one direction. It must do so. Facts are facts, and they have certain inevitable implications. Some of these latter are considered very much fraught with danger by some of my acquaintances and friends.

"It is not possible to show in this place, even shortly, how on general principles religious belief, which deals with the supernatural, is totally unaffected by what we find to be the constitution and laws of the natural world. It is very strange to the writer that it has not long ago dawned in the mind of every educated and thinking person that there is room for Evolution and Christianity in the same mind. It is a weary while since first the people of

exclusively theological habit of mind began to object on moral grounds to every explanation of the course of Nature, and it bids fair to be a weary while before they cease from objecting. I knew a man who was in all points admirably fitted to judge of this matter. He was one of the most learned of scientists; he had vast attainments in the study of languages; he had that rare mental balance which enables the possessor to look every fact squarely in the face, and to see it, as Arnold says, *as it really is*. With these attainments he had a faith in the essential truths of Christianity that had never been shaken during a long life of study and investigation. He was, in truth, the nearest approach to the ideal of a great, wise, and good man I have ever known. This man used to assure me, in the quiet and gentle manner that was characteristic of him, that he had long ago perceived that no explanation of natural phenomena could have any effect toward the building up or the tearing down of our spiritual beliefs, if the latter were of the proper kind, and properly grounded. His belief as thus expressed brought him peace. It was his secret, the explanation of the fact that his faith had never wavered. Such peace I choose, rather than the wild unrest produced by the apprehension of evil about to overtake my religious beliefs at the hands of any theory or doctrine of science."

T. C. P.

THE GIFT OF SMELL.

A CURIOUS and interesting illustration of the harm done the human system by the use of tobacco is given in the *Golden Rule* by one who thus describes an interview with an old trapper, whose reasons for not using the weed are as convincing as they are quaint in expression. Murray, the writer, says:

Taking a pipe from my pocket, I filled it with a choice brand of tobacco I had in my pouch, and proffered it to the old trapper who was acting as my guide.

"Thank ye, thank ye, Henry," said he, as he made a motion of rejection of the offer with his hand; "I thank ye for the kindness ye mean in your heart, but if it be all the same to ye, I won't take it. I know it is a comfort to ye, and I am glad to see ye enjoy it, but I never used the weed; not for the reason that I had a conscience in the matter, but because the Lord gave me a nose like a hound's and better, too, I dare say, for I doubt if a hound knows the sweetness of things, or can take pleasure from the scent that goes into his nostrils. But He has been merciful to man—as it was proper he should be—and gave him the power to know good and evil in the air; and smellin' has always been one of my gifts, and I couldn't make you understand, I dare say, the pleasure I have had in the right exercise of it. For you know that natur' is no more bright to the eye than it is sweet to the nose; and I have never found a root or shrub or leaf that hadn't its own scent. Even the dry moss on the rocks, dead and juiceless as it seems, has a smell to it, and as for the earth I love to put my nose into a fresh sile, as a city woman loves the nozzle of her smellin' bottle. Many and many a time when alone here in the woods

have I taken my boat and gone up into the inlet when the wild roses was in blossom, or down into some bay where the white lily cups was all open, and sot in my boat and smelt them by the hour, and wondered if heaven smelt so. Yes, I have been sartainly gifted in my nose, for I have always noted that I smelt things that the men and women I was guidin' didn't, and found things in the air that they never suspicioned of, and I feared that smokin' might take away my gift, and that if I got the strong smell of tobacco in my nose once I should never scent any other smell that was lesser and finer than it. So I have never used the weed, bein' sort of naterally feered of it; but what is medicine for one may be pizen for another, as I have noticed in animals, for the bark that fattens the beaver will kill the rat; and so you must take no offense at what I have said, but smoke as much as you feel moved to, and I will scent the edges of the smell as it comes over my side of the fire, and so we'll sort of jine works—as they do in the settlements—you do the smokin' and I'll do the smellin', and I think I've got the lightest end of the stick at that." And the old man laughed in every line of his time-wrinkled face at the smartness of his saying.

THE LOTUS IN AMERICA.

SEEING how forcibly this wonderful flower of the lotus impressed itself upon the minds of the ancient Egyptians and the East generally, how prominently it figures in Eastern religions—"all idols of Buddha are made to rest upon opened lotus flowers"—it is safe to conclude that when familiar to all, even in this utilitarian age, it will not be merely ranked as one of many flowering plants; it is of too commanding an appearance for this, and to literature will prove a boon. Asters, golden-rods, and buttercups can have a well-earned rest.

Years ago the cultivation of the American species proved a failure, and those who are now best capable of judging still record the curious fact that the native lotus is much more difficult to establish in our waters than the Eastern, and does not grow with quite the same luxuriance. Its introduction by the aborigines along our Eastern seaboard has been mentioned; perhaps it has lost vigor since it lost their care, and has disappeared excepting where its environment was peculiarly favorable. And the question arises, after all, is it in the strict sense a native? May it not, indeed, have been brought hither in pre-historic times? The question of a superlatively ancient communication between the continents is a tempting subject for study, and how appropriate when resting in the shade of the Eastern lotus! Such a train of thought need not stir up any ghost of a mythical lost Atlantis. Still the American form has certain marked peculiarities. The mature torus has a decided constriction some distance from the insertion of the stem, wanting in the foreign species, and the seeds of the former are globular instead of distinctly oval. Whatever the history of the American form, that of the Eastern, or Egyptian, as it is usually called, is too well known to need repeating, however briefly, and yet the plant is still wrapt in

mystery. A word, however, concerning the term Egyptian in connection with it. At present it is a plant of India, of China and Japan, Australia, the Malay Archipelago, and the Caspian Sea—an enormous range; but it is no longer found in the valley of the Nile. The use of the name rests upon the fact that it was once there, not only a cultivated plant, but held sacred by the people of that country, as it is by the Hindoos. Egyptologists, however, are not of one mind as to the relation of the lotus to the antiquities of the Nile region, some questioning the matter altogether, and considering the sculpturing to represent the lily of the Nile, one of the grandest of the white nymphæas. Quite recently, too, it has been ably argued to be the renowned rose of Sharon. "Of such a kingly flower Solomon might well have said, 'I am the rose of Sharon.'"—*Dr. Charles C. Abbott, in Harper's Magazine.*

THE EXHIBITION AT PARIS.

THE great international exhibition at Paris was finally opened on the 6th instant. It was not fully ready, many exhibits being still in disorder, but it will be arranged, it is expected, in two or three weeks. The French display has by far the largest part of the space. France will have about nine-tenths of the exhibiting space, and the exhibits from the United States will fill a space of about 100,000 square feet. They are about 1,400 in number. Congress appropriated \$250,000 for the American exhibit, this money to be expended under the direction of the Secretary of State. William B. Franklin was appointed Commissioner-General and Somerville P. Tuck Assistant Commissioner-General. The experts and their departments are: C. V. Riley, of the Agricultural Department at Washington, agriculture; Rush C. Hawkins, of New York city, art; Arthur J. Stace, of Notre Dame University, Ind., education; David Urquhart, of New Orleans, furniture; Professor William B. Chandler, of Lehigh University, textile fabrics; Professor Spencer E. Newberry, of Cornell University, mining and forestry; Professor C. B. Richards, Yale College, mechanical industries; Professor A. Howard Clark, of the National Museum at Washington, food products; and David King, of Rhode Island, horticulture. American agricultural exhibits will, of course, make a fine showing, but American machinery and inventions are expected to attract much attention.

MORAL INDEPENDENCE.

The Boston *Herald*, in an article on "Social Tyranny," says that "we live in a free country, but where the individual is not allowed to do as he pleases in his own 'set,'" and then goes on to say:

"The social demand is that each one shall suppress his individual will or opinion, and conform to the social usage of his set. If they drink, he must drink; if they gamble, he must gamble; if they smoke, he must smoke; if they eat late suppers, he must eat late suppers. Whatever the vices of society are, he must indulge in his full share of them, or be ostracised and called a fool. This sort of tyranny is written large all over American society. The Prohi-

bitionists exercise it; the social clubs exercise it; it prevails in the people's dramshop; it is a prime characteristic of our best society. Our social vices are maintained because it costs the individual, who protests inwardly against them, too much to assert his freedom. The greater number of the vices of the community grow out of the tyranny of the social custom. People insist that you shall not have a will of your own, and they put you out of their set if you insist on asserting it. The strong foothold of the liquor traffic is rooted in this social tyranny. Drinking habits are begun, and are constantly fostered, in social life, because the individual is not allowed to say no. This tyrannical spirit is almost universal."

(We have not struck out the allusion to "the Prohibitionists," because the *Herald's* criticism, if quoted at all, is entitled to be quoted as written, and the other specifications are not affected by the truth or falsity of this one.)

Commenting on the *Herald's* remarks, the Boston *Watchman*, a religious journal, says: "There is, it will be allowed, much force in this strain of comment, as every careful observer of our American social life must perceive. The New Testament injunction is, 'Let your communications be, Yea, yea; and Nay, nay.' In other words this teaching enjoins independent moral decision, which is one of the surest safeguards of virtue and of character."

OVERLOOKING THE WRONG.

BUT what of the wounds deeper than surface-smart, —the real wrongs and sorrows that we do sometimes suffer at the hands of our fellow-men?

One summer day we climbed to the top of that hazy blue mountain in the north. It was a long and laborious day. We trod the crisp, ripe grass of the fields along its base, we lingered in the shadows of tall pines, we came out into the open, sunny pastures above, climbed the steep and broken ledges about the summit, and then our grateful eyes were given as it were all earth's kingdoms for their own. We saw the whole course of the little river whose banks we knew by heart; the foot-hills were only low waves of green; farm-houses and winding roads were but tiny lines and dots in the great expanse of living earth. Our mind's eye was somehow opened. We had been often told that the world was wide, but now we saw for ourselves that it was so; and while the mountain wind blew sweet and strong, it seemed to carry us higher and farther out from the commonplace detail of things until we dreamed we saw the whole round earth poised and perfect in ethereal space. And, behold, it was very good!

So, sometimes, perhaps, only once in a lifetime,—once is enough if we but faithfully hold the memory of it,—we may stand on heights whence the world of struggling, loving, tempted, toiling men is seen in such a vision; not as a mere series of implied duties and emergencies of contact, not just as a multitude of human items that when added up make a mathematical total, but in very truth a living, breathing whole,—an organic One. And when that vision has once dawned upon us, we can no longer resentfully remember that we have been injured, and that it is

our neighbor who has done us wrong.—From "Our Legacy."

A JEWISH SABBATH.

MORE than half of the population of Safed are Jews. They are intensely fanatical, and their social and domestic institutions and manners comprise a mingling of self-righteousness and license.

A Jew must not carry on the Sabbath even so much as a pocket-handkerchief, except within the walls of the city. If there are no walls, it follows, according to their logic, that he must not carry it at all. To avoid this difficulty, in Safed poles were set up at the ends of the streets, and strings stretched from one to another. These strings represented a wall, and a conscientious Jew could carry his handkerchief anywhere within their limits. I was once amused by a devout Israelite, who was walking with me, on his Sabbath, toward a grove of olive-trees where my tent was pitched. When we came to the end of the street, the string was gone, and so he supposed he was at liberty to go on without reference to what he had in his pocket, because he had not passed the wall. The last time I was here they had abandoned that absurdity, probably to avoid the constant ridicule it brought upon them.

A profane and most quarrelsome Jew once handed me his watch to wind, just after sunset on Friday evening. It was then his Sabbath, and he could not work. Thus they "pay tithe of mint, and anise and cummin"; "teaching for doctrines the commandments of men," making void the law of God by their traditions. Such traditions our Lord rebuked when He declared that "the Sabbath was made for man, and not man for the Sabbath."—*Wm. H. Thomson's, The Land and the Book.*

MINERAL WAX.

A CARLOAD of a peculiar mineral arrived in this city a few days ago. It was ozocerite, or mineral wax, and it came from Utah. Until recently, this substance has not been known to exist in any quantity except in Moldavia and in Galicia, Austria. Three years ago, however, a deposit of the queer substance was discovered on the line of the Denver and Rio Grande Railroad, about 114 miles east of Salt Lake City. The mine is known to cover at least 150 acres, and over 1,000 tons per year can now be produced. Ozocerite resembles crude beeswax in appearance, and can be used for nearly all purposes for which wax is employed. It is now largely used in manufacture of waxed paper. It enters into the composition of several brands of shoe polish. Mixed with paraffine, it produces an excellent grade of candles. One of the largest fields for the new material is the insulation of electric wires. It is claimed that ozocerite is preferable to any substance previously employed for this purpose. As the mineral wax comes out of the ground in condition to be used without refining, unless it is required for some especial purpose, it is much cheaper than the product of the honey-bee, and is evidently destined to be extensively used in the future."—*New York Mail.*

MUTUAL AID ASSOCIATION OF FRIENDS.

WE desire to call attention to the advantages of "The Mutual Aid Association of Friends," the meetings of which are held at Race Street Meeting-House, on the first and third Sixth-day evenings of each month. We believe it is the only organization of the kind amongst Friends, and that its plan of operation is not generally understood.

In this association, by the payment of an entrance fee (proportioned to the age) and fifteen cents weekly, (\$7.80 in the course of the year), a person secures Five Dollars per week in case of sickness (unless it should continue fifty-two weeks, after which it will be Three Dollars per week) and in the event of death Fifty Dollars is paid towards the funeral expenses. This payment is not alone due to those who may require such assistance, but it is the *right of all*, thus making no unjust discrimination.

We would urge that this is as its name indicates, a *mutual aid*, and that every member is aiding every other member in providing for possible contingencies, and it is far better to assist persons to help themselves than to encourage a dependence on others.

The larger the membership of organizations of this kind, and the greater their accumulated funds, the more effectual they are; we, therefore, call on our young Friends especially to come forward and join our ranks whilst their entrance fee is less than it will be later in life. Youth has no sure guarantee against sickness and death.

Fire Insurance is now considered most prudent for all business men, and Life Insurance is likewise wisely participated in by large numbers, rich and poor, young and middle aged, and why, therefore, should there not be in the "Mutual Aid" a partial insurance against the pecuniary privations consequent on confinement to a sick-room. Let each seriously consider this matter, and be disposed to aid others whilst benefitting themselves.

Copies of the Constitution and Rules can be had of the Secretary, or at the Store of Friends' Book Association, 1500 Race street.

FINANCIAL STATEMENT.

Total Receipts since organization, (1871.)	\$16,637.48
“ expenditures, { Sick benefits,	\$6,137.50
{ Death	950.00
{ Working expenses,	1,673.57
	8,761.07

Assets of the Association, \$7,876.41

From the above statement it is shown that the working expenses of the Association have averaged less than \$100 per year.

ELLWOOD HEACOCK, Secretary, 1508 Brown street, Philadelphia.

BOARD OF TRUSTEES. Samuel S. Ash, Richard Moore, Charles E. Thomas.

THE SIZE OF THE SPIDER'S THREAD.

I HAVE often compared the size of the thread spun by full grown spiders with a hair of my beard. For this purpose I placed the thickest part of the hair before the microscope; and, from the most accurate judgment I could form, more than a hundred of such threads placed side by side could not equal the diameter of one such hair. If, then, we suppose such a hair to be of a round form, it follows that ten thousand of the threads spun by the full-grown spider, when taken together, will not be equal in substance to the size of a single hair.—*Leweshook.*

NEWS AND OTHER GLEANINGS.

—A medical journal says there is talk of applying telephones to the infectious wards of the French hospitals, so as to enable the sick people who are isolated to have the comfort of hearing their relatives' voices without any risk of conveying infection by an interview.

—The Philadelphia *Telegraph* says that the Centennial Commissioner from Texas undoubtedly is quite right when he declares that thousands of the Oklahoma "boomers" would have done vastly better had they emigrated farther South. For many years there has been a seemingly ineradicable prejudice in the public mind of the North and West against Texas, but this is rapidly giving away before the advancing light, as is abundantly evidenced by the wonderful fact that the State doubled its population between 1870 and '80, and which now contains over two million people, nearly all of whom are prosperous and happy. It is now well known, too, that the climate of the upper plains is one of the most healthful in the world, quite the equal of the boasted Indian Territory. With the extension of railways, the taking up of vast tracts of lands, and building up of towns, Texas must grow amazingly during the next twenty years.

—Albert S. Paxson, of Hollicong, Buckingham, is in receipt of a letter from his grandson, T. Howell Brown, dated Casselton, Dakota, April 24th, 1899. In it he says: "The season is much earlier than usual, and I commenced seeding the latter part of March and have now finished Uncle's (Judge Paxson's) farm at Arthur for Mr. Dalrymple. The first sowing is up and green and the last put in is coming up, and all looks well. It took over two thousand bushels to seed the 'Arthur Farm.' The plowing was all done between last harvest and early part of winter."—*Daghestown, (Pa.) Intelligencer.*

—A dispatch from Wilmington, Del., on the 4th inst., says: "For the first time in the history of this city women were allowed to vote at the school election here today. They did not take kindly to their newly acquired privilege, however, for while there are nearly 2,000 women in the city qualified to vote at school elections, only twenty went to the polls and voted this afternoon. In most instances they were cheered by the men as they deposited their ballots."

—The finest botanical gardens in the world are in Ceylon; they comprise 150 acres. Among the curiosities are bamboos 100 feet high and nine inches in diameter, which in the month of July grow between one and two feet a day; also India rubber trees, with immense roots three and four feet in width above ground.

—There are twelve counties in Kansas each of which has an area nearly as large as the State of Rhode Island, and the area of one, Butler county, exceeds that State nearly 200 square miles.

—President Harrison has appointed Dr. Daniel Dorchester, of Boston, Superintendent of Indian Schools. The *Congregationalist* of that city says; "Dr. Dorchester's fitness for the position is unquestionable, and the appointment is one of the most creditable made by the present administration."

—Archdeacon Farrar writes in the *Christian World* very strongly against the ritualistic tendencies of the "High Church" party in the English Church. "Will England be saved by becoming Popish in all but name," he asks, "when France, which is Popish in name also, has sunk into her present depths with her shiftlessness, her incessant revolutions, her flagrant infidelity, her diminishing population, her permeating immorality, and her leprous literature? No! nations are saved by righteousness, and

by manliness, and by self-denial, and by the preaching of simple Christ to simple men; not by mitres and candles and chasubles, and such gewgaws fetched from Aaron's wardrobe or the Flamens' vestry."

—The Boston *Watchman* having said (in substance) that Easter testified not only to everlasting life but to everlasting damnation, the *Christian Register* remarks: "Our contemporary does not show just how the eternal loss of those who are not in fellowship with Jesus is demonstrated by his resurrection, but, if it could prove this fact, it would turn Easter day into the blackest in the Christian calendar."

—Henry W. Hayes, of Bristol, in his address before the Rhode Island Legislature, advocating the resubmission of Prohibition, said that "the six thousand names of men, for resubmission, were equal or more than equal to twenty thousand names of women and children." A correspondent of the Providence *Outlook* says: "Why are 6,000 men more worthy of consideration than 20,000 women? Simply because men can vote and women cannot." That is the case in a nutshell.—*Woman's Journal*.

—Mary Whately, Archbishop Whately's daughter, who has lately died in Cairo, went to Egypt in 1861 for her health. She saw thousands of Moslem girls growing up in the streets and lanes without any education, and opened a school for them at her own expense. Afterwards she added a department for boys. In 1869 Ismail Pacha gave her land for a building. The schools were very successful, and the average number of pupils in attendance was six hundred. In addition to this good work she wrote several books—"Ragged Life in Egypt," "Among the Huts," and "Scenes of Life in Cairo." She was sixty-five when she died.

CURRENT EVENTS.

THE cold weather last week occasioned sharp frosts in some parts of the West. Among the places reported, on the nights of the 1st and 2d inst., were Decatur, Galesburg, Montecello, and Tuscola, Illinois, and Wabash, Crawfordsville, and Covington, Indiana. In places small fruits were killed and vegetables were frozen in the ground. At Crawfordsville ice formed a quarter of an inch thick. In some parts snow fell.

A DISPATCH from St. Paul, Minn., on the 6th inst., says that furious forest fires are raging in Northern Minnesota and Northern Wisconsin and that a large amount of damage has been done. In the neighborhood of Duluth, houses have been burned, and it is feared some lives have been lost. On the Fond-du-Lac Indian Reservation over \$20,000 worth of skidded logs are lost. Other losses, aggregating \$10,000, also occurred on the reservation. Near Hinckley, Minn., Thomas Campbell and Ernest Lowell were surrounded by fire, and finally their camp outfit was burned about them. They took refuge on half an acre of ploughed ground, but were terribly burned and will die.

THE passengers, (all men), of the wrecked steamer *Danmark*, who were left at the Azores Islands by the *Missouri*, which rescued them, all reached New York on the 4th inst., on board a steamship from Hamburg which called at the Azores.

AT Manistee, Michigan, on the 4th inst., a Catholic priest was assaulted on the street by one faction of his church followers, and a general riot resulted, in which both men and women participated. The militia was called out to quell the riot, and the Fire Department was also called out and turned the hose upon the mob. After nearly drowning several of the rioters, peace was restored.

THE Samoan Commission, (which includes representatives of Germany, England, and the United States), is in session at Berlin, but the proceedings are not made public. It is said, however, that the matters which have been in dispute seem likely to be adjusted satisfactorily.

A PARIS newspaper, *La France*, says that the Government intends to postpone the general elections for members of the Chambers of Deputies until the spring of 1890.

NOTICES.

. The Religious Meeting at "Friends' Home for Children" will be deferred one week on account of Philadelphia Yearly Meeting. R.

. Friends desiring accommodations during the time of New York Yearly Meeting will please communicate as early as possible with the undersigned, in order that the Committee having charge of same may be enabled to properly arrange for their comfort and entertainment.

JOSEPH A. BOGARDUS, 177 West St., New York City.

. The Yearly Meeting's Committee to Promote the Education of the Colored People of the South will meet in the Lecture Room, (Friends' Central School), 15th and Race streets, on Second-day, Fifth month 13th, at 2 p. m.

LYDIA A. SCHOFIELD, Secretary.

. Quarterly Meetings in Fifth month occur as follows:

13. *Philadelphia Yearly Meeting.*
15. Easton and Saratoga Q. M., Saratoga, N. Y.
18. Short Creek, near Mt. Pleasant, O.
20. Fairfax, Hopewell, Va.
22. Stillwater, Somerset, O.
23. Duaneburg, New Baltimore, N. Y.
25. Blue River, Blue River, Ind.
27. Warrington, Pipe Creek, Md.
27. *New York Yearly Meeting.*
28. Burlington Q. M., Crosswicks, N. J.
29. Southern, Easton, Md.
30. Bucks, Buckingham, Pa.
31. Nottingham, Deer Creek, Md.

. Circular Meetings in Fifth month occur as follows:

19. Roaring Creek, Pa., 2 p. m.
19. Gunpowder, Md., (old house) 10 a. m.

. First-Day School Unions in Fifth month occur as follows:

25. Blue River, Ind., 8 p. m.

. A general (and public) meeting of the "Association of Friends for the Promotion of Education among the Colored People of the South" will be held on Fifth-day evening (Yearly Meeting week), Fifth month 16, 1889, at 8 o'clock. Officers for the ensuing year will be chosen.

The attendance of all interested in the work is cordially invited.

Martha Schofield, of the Aiken, S. C. School, will be present, to speak of the work under her charge, and of the general situation of the colored people; and others will also address the meeting.

HOWARD M. JENKINS, Chairman,
SARAH J. ASH, Secretary.

. The annual meeting of the stockholders of Friends' Book Association of Philadelphia, will be held at the meeting-house, 15th and Race streets, Philadelphia, on Second-day evening, Fifth month 13th, at 8 o'clock.

S. B. CHAPMAN, Secretary.

. A meeting of the Philadelphia Association for the promotion of First-day schools will be held at Race street meeting-house, on Fourth-day evening, Fifth month 15th, at 8 o'clock p. m. Interesting questions will be discussed, and Friends are cordially invited.

LOUIS V. SMEDLEY, } Clerks.
CLARA B. MILLER, }

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 20. }

PHILADELPHIA, FIFTH MONTH 18, 1889.

{ JOURNAL.
Vol. XVII. No. 84. }

THE BRIGHT SIDE.

. I SEE more light
Than darkness in the world ; mine eyes are quick
To catch the first dim radiance of the dawn,
And slow to note the cloud that threatens storm.
The fragrance and beauty of the rose
Delight me so, slight thought I give the thorn ;
And the sweet music of the lark's clear song
Stays longer with me than the night hawk's cry.
And even in this great throe of pain called life,
I find a rapture, linked with each despair,
Well worth the price of anguish.
I detect
More good than evil in humanity.
Love lights more fires than hate extinguishes,
And men grow better as the world grows old.

PHILADELPHIA YEARLY MEETING, 1889.

The meeting of Ministers and Elders of this body held two sessions on Seventh-day, the 11th inst. The attendance was large, all the Friends appointed to serve as Representatives being present except 15 ; for 6 of these excuses were given. The opening minute being read, Wm. M. Way in a few touching words, gathered the meeting into waiting for the voice of supplication to which Elizabeth H. Plummer gave utterance. Minutes from visiting Friends were read as follows : One for Isaac Wilson, a minister from West Lake Monthly Meeting, held at Bloomfield, Ontario ; for Wm. M. Way, a minister from Little Britain Monthly Meeting, Pa. ; for Robert and Esther H. Barnes, Elders from Purchase Monthly Meeting, N. Y. ; and for Rebecca M. Thomas, a minister from Sandy Spring Monthly Meeting, Maryland. Expressions of satisfaction arose that we were favored with the company of these Friends and words of welcome were extended also to many who were present without minutes.

On the different reports being read from the constituent meetings, there was given much earnest counsel. A concern for the encouraging of the young to attend our business meetings and there experience the training needful for service when the present burden-bearers were released from work, was most feelingly presented, and met with a cordial response. Parents and grandparents were urged to make the way easy for the children to attend meeting, by being less anxious for worldly prosperity and to manifest more trust in Divine protection. The Query relative to Ministers and Elders leading pure and blameless lives called forth much earnest testimony both from the strangers with us and those of our own membership. It was said no more import-

ant Query would claim our attention than this, and necessitates in each a close self-examination, for the eyes even of the little ones are upon us, our example should be indeed correct, and in the home was the beginning place.

At the opening of the afternoon session the Representatives reported the names of Wm. Wade Griscom and Abigail R. Paul for reappointment as clerks. They were united with and the answering of the Queries again resumed. This session also was one of deep feeling and much wise admonition. The Elders were most tenderly appealed to in regard to accepting their positions as guardians of the ministers. That this be done weightily and with desire to use every talent committed to their care in this service, not deeming any talent too small for use. That a wise eldership adds greatly to the efficiency of the work of a gifted ministry and should be exercised in loving encouragement as well as tender caution. The simple eloquence of the speaker impressed all the hearers, and hearts were bowed in thankfulness for her faithfulness to Divine command.

This concern was supplemented by other ministers who felt its application and force.

The necessity of observing good order during the interesting sessions of the coming week by keeping free from excitement and giving the messages committed to us calmly and in the spirit of true submission, was ably presented. The reading of the minutes of last year closed the exercises of the day and produced deep feeling and tender sympathy with exercised minds, who carry burdens that only the wisdom of the Highest can relieve.

MEETINGS FOR WORSHIP ON FIRST-DAY.

The attendance at the meetings for worship held at 15th and Race streets, on First-day morning, was very large. In the north room, (Race street end), the doors were closed some time before the hour for assembling, 10.30, the entire available space, including the aisles and stairways, being filled. There was service in the ministry by several Friends, including Allen Flitcraft, Lydia H. Price, and Isaac Wilson, of Canada. The last named spoke at length with much force and earnestness. In the Cherry street room, all available space was also occupied. The speakers were Margaretta Walton, Ellison Newport, Samuel S. Ash, Edwin L. Pierce, Matilda E. Janney, and others.

In the afternoon, at 3 o'clock, the general exercises by classes from First-day schools took place. The house was again crowded. William W. Birdsall,

Superintendent of the schools at 15th and Race streets, was in charge. The programme was as follows: Reading from the Scriptures, Superintendent; opening exercises, "New Every Morning," all schools; Fairhill School, Philadelphia, "The Book of Life"; Horsham School, Pa., "Christ's Teaching"; West Grove School, Pa., "The Golden Side"; responsive exercise from Revelation; Moorestown School, N. J., selected poems; West Chester School, Pa., selections; Darby School, Pa., "Our Character Monument"; Plymouth School, Pa., "Trust"; Goshen School, Pa., "Praise"; Gwynedd School, Pa., selections; Centre School, Pa., "What are we going to do?" Girard Avenue School, Philadelphia, Scripture reading and response; closing exercise, 8th and 9th Psalms, all schools.

The other meetings were generally well attended. Isaac Wilson, in the afternoon, spoke at the venerable meeting-house at Merion, where a meeting had been appointed, and in the evening he spoke at Girard Avenue.

BUSINESS SESSIONS OF THE YEARLY MEETING.

The business sessions of the Yearly Meeting began at 10 a. m., on Second-day, the 13th. In men's meeting, the minutes of visiting Friends, being those named in the meeting of Ministers and Elders were read, and expressions of satisfaction at their presence were given. The roll of representatives being called, (and repeated in the afternoon), all were found present except ten. The most of the morning session was occupied by the reading of the epistles from the other yearly meetings, in the following order: New York, Baltimore, Ohio, Indiana, Illinois, Genesee. To prepare the essay of an epistle in response, the usual committee was appointed, and the meeting adjourned to 3 p. m.

In men's meeting, in the afternoon, a committee was appointed to assist the Clerks in collecting the exercises of the meeting, and in preparing the Extracts for publication; also a committee to examine and audit the treasurer's account, fix the sum to be raised next year, and nominate a treasurer and correspondents. The report of the Committee on the John M. George Bequest was then read. (It is printed at length elsewhere.) The Plan of the Trusteeship submitted in connection with it was first taken up, and after two readings, and some explanation, it was adopted. It provides for the appointment of seven Trustees, residents of Pennsylvania, who shall have the care of the funds derived from the Bequest, and hold the title to the real estate that may be acquired for and in connection with the School. These Trustees will provide funds, as directed by the Yearly Meeting, for the establishment and conduct of the school, and they will transfer their trust to new trustees, and make title for real-estate, upon the order of the Yearly Meeting.

The consideration of the recommendations of the Report occupied the remainder of the session, and at closing the Clerk had prepared a minute continuing the Committee on this subject, and giving it the authority suggested in the closing of the Report, to acquire property, erect buildings, open and man-

age the school; and appropriating to its use for this purpose an amount not exceeding \$100,000.

The women's meeting opened with a well-filled house, and as our sisters took their accustomed seats many hearts overflowed with gratitude that we were again permitted to assemble on this most interesting occasion. The voice of supplication was lifted up, petitioning our Heavenly Father for the blessing of His overshadowing love, and for the gift of wisdom to guide us in the transaction of the business before us. Margaretta Walton and Annie C. Dorland were at the clerk's table. Reports from all the quarterly meetings were read and all the representatives answered to their names except thirteen. Minutes for visiting Friends, as above reported, were read and a most cordial welcome extended to them, thankfulness being expressed that they had felt themselves drawn to visit us. Three epistles from other yearly meetings were read, and the various subjects therein contained briefly commented upon. The representatives were requested to meet at the rise of the meeting and propose the names of Friends to serve as clerk and assistant clerk for the coming year. Then adjourned to 3 o'clock. In the afternoon Elizabeth M. Cooper reported that the representatives were united in proposing the reappointment of the present clerks. The remaining epistles were read and a committee appointed to reply thereto. Interesting reports of the Committee on Education and the Visiting Committee were then presented; they will be printed hereafter. Then adjourned to 10 o'clock Third-day morning.

In the women's branch, on Third-day morning, after reading the minutes of yesterday, the meeting proceeded to read the report of the Committee on the John M. George school. This report was approved, also the plan for trusts, and a nominating committee to unite with a similar one of men's meeting, appointed to bring forward the names of the Trustees. A concern that this meeting should unite with the Philanthropic Union of the other yearly meetings was presented and called forth considerable expression, but as it was near the time for adjournment the matter was left for further consideration in the afternoon session.

THE MINISTRY OF JESUS IN GALILEE.¹

We have seen a few young Galileans attaching themselves to Jesus, from the commencement of his ministry, accompanying him in his journeys to Jerusalem, and living in intimate association with him. They were already known as his disciples, and were indeed such, in the affection and respect with which they regarded him, but there was as yet nothing definite in the relation which bound them to the Master, although their hearts were his. The first whom he definitely called were James and John, the sons of Zebedee. They were simple fishermen, living on the shores of Lake Gennesaret, and maintaining themselves by their craft. Jesus joined them one day at dawn, just as they were drawing up their net on the strand, having toiled all night, and taken nothing. He

¹By E. de Pressensé, Paris. Translation by Annie Harwood.

entered into one of the boats, which was Simon's, and addressed the people who crowded upon the shore. When his discourse was finished, he bade Simon throw his net again; and it could hardly be drawn in, for the multitude of fishes. The miracle touched the ardent and impressible soul of Simon to its depths. This manifestation of supernatural power, flashed a new light on all that he had already seen and heard; he felt himself in the presence of a holy being, and fell at his feet, exclaiming "Depart from me for I am a sinful man, O Lord." No moment is more favorable for the great call, than the moment of humiliation, for a heavenly vocation is best received on the knees. "Fear not," said Jesus, "from henceforth thou shalt catch men." The four disciples hesitated not a moment; they left their boats and their nets. (The words of Peter implied a previous relation with Jesus, for the miraculous draught would not have in itself sufficed to reveal to him the holiness of the Master.) The narrative of John is implied in that of Luke. Galilee is distinguished from Judea by its fertility and the softness of its landscapes. The most striking feature of that part of Galilee, which was the principal scene of the ministration of Jesus, is an air of quietness and serenity not to be met with elsewhere. Such was the land in which Jesus led the itinerant life of a missionary.

He had no fixed abode, and except occasional sojourns in Capernaum, he passed his days in going about doing good. Endowed with a heart precariously loving, a Son so tender, that in a dying hour his thoughts were of ministering consolation to his mother, Jesus yet allows himself to be restrained by none of the ties of natural affection. In order to accomplish his especial work, he must needs live aloof from all the social conditions of ordinary life. Jesus lived chiefly with his *spiritual* family, freely using their hospitality, as did the Rabbis of the time. He voluntarily remained the poorest of them all. He sought out the feeble, the forsaken, all who needed succor and pity, the beggar by the highway, the leper by the city gates, and the little child in its mother's arms. Then at evening, after so many labors, and often such painful conflicts, he ascended the nearest hill, and there renewed his strength from its eternal source, by solitary prayer. It was from these sacred heights to which his soul fled for refuge, that his word came down like a living stream, to spread its full floods over the thirsty land of Israel. The question of Sabbath observance could not fail to present itself in Galilee as in Judea. The disciples are denounced with much indignation, as violators of the law of God, because they plucked some ears of corn to appease their hunger on the day of rest. Jesus does more than offer an apology for his disciples: he boldly asserts his right as Master of the Sabbath. In a full synagogue, at the very hour of the reading of the sacred books, a palsied man is placed in the middle of the assembly, and Jesus heals him publicly. That his meaning may not be mistaken, he affirms his right with energy not unmixed with indignation. Surely if it is permitted to draw an ass out of a pit on the Sabbath day, it cannot be unlawful to heal a man, made in the im-

age of God. He was indeed right; such an argument was irrefragable. The Pharisees could not evade it; so, leaving the ground of open discussion, they had recourse to artifice and plots. From this moment Jesus could see the approaching end of his popularity. Without abandoning his public work among his countrymen, he devoted himself increasingly to his disciples. The further the old theocracy is estranged from him, the closer he draws to that new religious body which he has instituted. To this period belong the choice of the Apostles and the Sermon on the Mount.

An Apostle was not called simply to be the disseminator of a doctrine; his mission was to lay the foundations of a religion. It needed that an apostle should have the very mind of Jesus, that absolute disinterestedness which makes the life one great self-sacrifice. The office of an apostle was in its very essence martyrdom. Nothing can excel the beautiful simplicity of its appointments. Its grandeur was purely spiritual; and yet what can surpass the solemnity of that sacred hour, when Jesus, after passing the night in prayer on one of the hills which surround Capernaum, called his twelve apostles? He took them from the common people—rough, ignorant men, more accustomed to work with their hands than to use their intellects, but characterized by the childlike freshness and uprightness of simple souls.

Simon, surnamed Peter, and Andrew had been twice called by the Master, before this august day. If the figure of Andrew fades into dimness beside that of his brother, he retains the honor of having been the first to hail Jesus. Peter's is an ardent, impressible nature, capable of passing from enthusiasm to depression; in him is found that bold spirit of the pioneer, which when purified in the crucible of trial and repentance, will make him the man of action and influence in the first period of the apostolic age. The sons of Zebedee come to Jesus in the same way. They have yet much to learn; they are very far from that charity which can pardon all things, even insult offered to the Master. James will be the first to shed his blood for the Gospel, and John will be the beloved disciple. Philip and Nathanael, surnamed Bartholomew, are also disciples from the first. Matthew, called only a few days before from the receipt of custom, is still imbued with the piety of a Jew of the old dispensation, and his great concern will be to find out the relation between the two covenants. Thomas bears some resemblance to Peter; we mark in him the same impetuosity, the same devoted affection, but he is often at fault, and only recovers himself by his ardent impulses. We know nothing definite about Judas, who appears to be the same as Thaddeus, and who was probably the brother of James. Neither of these takes any marked position in the church of the first century. The surname of Zelotes, given to Simon, leads to the supposition that he had already shown the ardent zeal, which some years later was to give birth to a new party in Galilee. He was a native of Cana. The name of Judas Iscariot stands out with lurid distinctness in this catalogue of the apostles. The twelfth apostle appears to have been of a strong and passionate na-

ture, as is proved by his tragical end. In the heart of every man a demoniacal force lies dormant: it is for him to quell or unloose it. He who is not transformed by contact with perfect holiness, sinks, and no one lower than a perverted apostle.

There must be no misconception as to the spiritual state of these young men at the time they were chosen; they were still very ignorant, infected with Jewish prejudices, incapable of rising to the sublime thought of the Master. They were "fools and slow of heart to believe;" thus they often saddened the heart of Jesus, though they could not exhaust his patience in the work of their religious education. This work was not to be fully accomplished, till He should have gone away from them, and the Holy Spirit should have come, to guide them into all truth.

BENJAMIN LUNDY.¹

THERE is something in Quakerism exceedingly favorable to philanthropy, and the New Jersey Quakers appear to have been the most persistent anti-slavery men in America. John Woolman, sallying forth from his humble home at Mount Holly, before 1750, traveled south and north, showing kindness to the negroes, and bearing testimony against slavery. Even earlier than he, an eccentric English Quaker, Benjamin Say, tormented the meetings in New Jersey and Pennsylvania by violent and theatrical declamations against negro slavery. It was the Quakers of Philadelphia who stood with Franklin as members of an abolition society there in 1775, or earlier; but neither this society nor others of the same sort accomplished much for emancipation until another New Jersey Quaker, Benjamin Lundy, took the field about 1818, as a missionary of emancipation, and planted the seeds of that great movement which, under Garrison, Phillips, John Brown, Gerrit Smith, and other courageous leaders, finally achieved, in war, the downfall of American slavery. The name of Lundy is remembered, but that is almost all that the public generally know of him. He deserves a better biography than he has found, for his life was romantic, adventurous, and full of danger and hardship. The road taken by Garrison before 1830 was, in fact, "Lundy's Lane," for into that strait and narrow path did it turn aside from the time that Benjamin Lundy, in 1827-8-9, visited Boston and addressed himself to the heart and conscience of his young disciple. In *The Liberator* of September 20, 1839, Garrison noticed the death of Lundy, and said:

"To BENJAMIN LUNDY, more than to any other human being, am I indebted for having my attention called to the wretched condition of the slaves in this liberty-worshipping, slavery-idolizing country. He it was who first informed, quickened, inflamed my mind on the subject of American slavery, and by whom I was induced to consecrate my life to the overthrow of that dreadful system of iniquity. If, therefore, anything has been achieved in the cause of liberty through my instrumentality, let him have all due credit. But I am not the only person who

has to acknowledge the personal impulse that was given by his benevolent example and earnest entreaty. Thousands stand ready to testify how much they are indebted to him, under God, for their conversion to the side of emancipation, from a state of total apathy to its success."

That this was no mere obituary compliment, but literally and exactly true, will appear when we see who Lundy was, and what he had accomplished before he ever saw Garrison, as well as what they did together, and what share Lundy had in directing the attention of the world to the true character of the Texan revolt from Mexico, and the annexation of Texas to the United States. Benjamin Lundy was born January 4, 1789, at Hardwick, Sussex county, in New Jersey—now a township of six hundred people in Warren county, which, about 1820, was set off from the old county of Sussex. At the time of his birth there were but twenty thousand people in the whole two counties—mostly farmers, mechanics, and small traders, and with many Quakers among them. Sussex is the extreme northwestern county of New Jersey, extending along the Delaware river from Orange county in New York to Northampton county in Pennsylvania; and Hardwick is not far from the romantic scenery of the Delaware Water Gap.² Lundy's English and Welsh ancestors came early to America, and branches of the family have been found in North Carolina, Pennsylvania, and wherever the Quakers settled. Richard Lundy was living at Burlington, N. J., in 1822, Thomas Lundy at Rockford, N. C., the same year, and at Huntsville, N. C., in 1833,—no doubt brothers or cousins of Benjamin Lundy. His own family were not rich, and he received but little education, though he afterward taught himself a good English style, with some smattering of Latin, French, and Spanish. At the age of nineteen he emigrated to Wheeling on the upper Ohio River, then a town of but a thousand or two inhabitants, where he learned the trade of a saddler, and about 1810 set up in business for himself, accumulating a small property by industry and thrift. Wheeling was then one of the great thoroughfares of the domestic slave trade; the breeders of Maryland and Virginia, and the kidnappers of Delaware, New Jersey, and Pennsylvania, sending their chained coffles of negroes and mulattoes down the river from that point. During Lundy's four years' residence in Wheeling he was a constant witness of the horrors of the traffic. Twenty years later, in November, 1832, he said of Wheeling:

"That was the place where his youthful eye first caught a view of the 'cursed whip' and the 'hellish manacle,' where he first saw the slaves in chains forced along like brutes to the Southern markets for human flesh and blood! Then did his young heart bound within his bosom, and his heated blood boil

² A singular error, due at first to a misprint, has been perpetuated in all the biographies of Lundy that I have seen, that he was born in *Handwick*, N. J. There is not, and never was, so far as I can learn, any place of that name in New Jersey; but *Hardwick* being in Warren county, and his biographers not noticing that Warren was taken from Sussex, either supposed the name had been changed from *Handwick*, as they found it, or else thought nothing about it.

¹ From an article in *The Cosmopolitan* magazine, New York, by Frank B. Sanborn, of Concord, Mass., (author of a Life of John Brown.)

in his veins, on seeing droves of a dozen or twenty ragged men, chained together and driven through the streets, bare-headed and bare footed, in mud and snow, by the remorseless 'SOUL SELLERS,' with horse-whips and bludgeons in their hands!! It was the frequent repetition of such scenes as these, in the town of WHEELING, Virginia, that made those durable impressions on his mind relative to the horrors of the slave system which have induced him to devote himself to the cause of *Universal Emancipation*. During an apprenticeship with a respectable mechanic of that place, he was, by these and other means, made acquainted with the cruelties and the despotism of slavery, as tolerated in this land; and he made a solemn vow to Almighty God, that, if favored with health and strength, he would break at least one link of that ponderous chain of oppression when he should become a man."¹

Lundy was eleven years older than John Brown (who was born May 9, 1800), and therefore his vow against American slavery was naturally registered earlier than Brown's, say in 1809. But it was not long after this same period (during the war with England, 1812-15) that Brown, then a mere boy, was led, as he says in his autobiography,² to "declare or swear eternal war with slavery." A friend of John's, a slave boy, "very active, intelligent, and good feeling," was beaten before the lad's eyes "with iron shovels, or anything that first came to hand." This brought John to reflect, he says, "on the wretched, hopeless condition of fatherless and motherless slave children. He sometimes would raise the question, *Is God their father?*" A like question rose in the heart of Lundy, and the principles of his humane and devout religion soon taught him how it should be answered. He left slaveholding Virginia, moved, and settled at St. Clairsville, Belmont county, Ohio, still pursuing his saddler trade, and there, in 1815, he organized an emancipation society, which, beginning with himself and a few other members, soon grew to five hundred. This was the first anti-slavery association organized in the United States during the present century. It was called the "Union Humane Society," and became the parent of many others. The older abolition societies founded by Franklin and other Philadelphia Quakers (1775), by Jay and the colonists of New York (in 1785), and by the Quakers of New Jersey, Delaware, Maryland, Virginia, Rhode Island, etc., from 1788 to 1795, had gone to sleep with their fathers. Lundy's relatives in New Jersey had, no doubt, belonged to some of these organizations; and he notices with satisfaction, in 1833, that "the patriarch, Benjamin Lay, lived to witness the abolition of slavery by that very society (the Quakers) which almost unanimously condemned him for advocating abolition."³ But with

the spread of slavery and of cotton-planting, the early enthusiasm of the eighteenth century abolitionists died out. Franklin was in his grave; Jefferson had just written to Edward Coles (Aug. 25, 1814),—"I have overlived the generation with which mutual labors and perils begot mutual confidence and influence. The hour of emancipation is advancing. This enterprise is for the young; for those who can follow it up and bear it through to its consummation; it shall have all my prayers, and these are the only weapons of an old man." Jefferson was then seventy-one. His young friend did check the spread of slavery over Illinois, and those other young men and boys, Benjamin Lundy, John Brown, Garrison, and Gerrit Smith, Wendell Phillips, Charles Sumner, Abraham Lincoln, Whittier, and Theodore Parker—all living when Jefferson wrote—did in their turn "follow up and bear through to its consummation" the cause of liberty. It was less than a year after Jefferson's letter was written when Lundy organized his emancipation society on the Ohio river, and began to dispel the apathy which had caused even the sanguine temper of the great Virginia democrat to despair.⁴

A few years of domestic quiet on the banks of the Beautiful river alone remained to Benjamin Lundy. In 1818 he came to the resolution to sell all he had and follow his Master. He joined with Charles Osborn at Mount Pleasant, near St. Clairsville, in the management of a journal called *The Philanthropist*, and to qualify him for this he went to St. Louis in 1819 to dispose of his stock in the saddler's trade, and put himself in funds. It took him a year or two to do this, and to struggle as he could against the admission of Missouri as a slave state, which was carried by Henry Clay in 1820. His property was sold at a ruinous sacrifice, and he returned to Ohio to find that *The Philanthropist* had also been sold. Meanwhile Elihu Embree, a Tennessee Quaker, who in 1820 had begun a monthly publication against slavery (*The Emancipator*), at Jonesborough, Tenn., had died, just as Lundy was planning to aid him. He, therefore, established a paper of his own, with an absurd but memorable title (*The Genius of Universal Emancipation*), at Mount Pleasant, and issued his first number July 4, 1821. It was begun without a dollar of capital, with only six subscribers, and with a hired printer, for in 1821 Lundy had not learned the "art preservative of arts." For a time he walked each month twenty miles to Steubenville (where young Edwin Stanton, then seven years old, was growing up to torment the slave oligarchy) and brought back Presbyterian, who was living in 1833. A Presbyterian clergyman in Ohio had lately informed Lundy "that he once stood alone in Bourne's favor, when he was called before a council under a charge of heresy, in combating the sin of slaveholding. He was condemned—as was the apostle of emancipation, Benjamin Lay, at an early period, by the Quakers." Then follows the passage above.

¹ This passage from *The Genius of Universal Emancipation*, then printed in Washington, is given with the italics, capitals, and exclamation points of the writer, and is a good example of his style, both of writing and printing, at the age of forty-three.

² "Life and Letters of John Brown" (Roberts Brothers, Boston), page 14. The incident narrated must have happened not very far from Wheeling.

³ *Genius of Universal Emancipation*. Vol. XII. p. 201. The passage occurs in a notice by Lundy of Rev. George Bourne, a

"Your solitary but welcome voice, is the first which has brought this sound to my ear," wrote Jefferson to Coles in the same letter; "and I have considered the general silence which prevails on the subject as indicating an apathy unfavorable to every hope. I had always hoped that the generous temperament of youth, analogous to the motion of their blood, and above the suggestion of avarice, would have sympathized with the oppressed wherever found, and proved their love of liberty beyond their own share of it."

to Mount Pleasant the whole edition of his monthly on his back, from the printing office where it was put in type. Stanton told Henry Wilson¹ that Lundy was a frequent visitor at his father's house, and that he "had often sat on his knee when a child and listened to his words." Before July, 1822, Lundy removed his journal to Greenville, Tennessee, where it was printed for some years on the press of Elihu Embree's deceased *Emancipator*, and where he learned to set type himself and became a reasonably good printer. He traveled the five hundred miles from Mount Pleasant to the East Tennessee mountains on foot, leaving his wife and children to follow him later in the year 1822. He remained in Greenville for two or three years, and then removed his journal to Baltimore, where he was living in 1827, when he made his first visit to New England and found young Garrison ready to receive his instruction at Boston.

[Conclusion to Follow.]

For Friends' Intelligencer and Journal.

A THOUGHT ON RELIGION.

WHAT is there amiss in our life here, that we cannot bring the standard of excellence to its highest attainments? Surely we progress in all the finer arts and sciences, but ultimately fail in the great problem of how to live righteously, industriously, and peacefully. Every individual is granted powers of reasoning, whose scope should expand the better nature, while each has the absolute right to individual thoughts and feelings, and yet the opinions of a mass sway the beliefs of the multitude.

Are we indeed so incompetent to learn the great truths that for centuries have lain peacefully within the immediate reach of every man and woman of understanding? Is it right that all these divers religions should feel hatred toward each other? Did not Christ teach the beautiful lessons that should govern all humanity? Unfortunately, the example of his life has been the stumbling block which has overpowered the most masterful minds of every era. That teaching touches all that is beautiful in life, and each individual should have sufficient individuality himself, to think out these glorious problems, instead of leaving them so entirely for the ordained of earth to solve—the latter governed by formulas that have existed so long their very breath is tinged with the mediæval. If these teachings are the fundamental principles by which our lives are governed, then we are to analyze for ourselves and not be guided by any set formula.

It hardly seems accordant with a practical mind, capable of shrewd reasoning, to be so materially biased by a custom, unmistakably adopted by the profound thinkers of the Christian era, and allowed to drift to the present time. Does it seem right for a man or woman to become so steeped in an opinion that conducive evidence fails to turn their channel of thoughts to the deeper waters? Ah, no! neither is it consistent with a pure, unblemished religion, that there should be contention. Christ taught his

disciples of things they knew not of, but would it be possible for a minister of the Gospel to teach humanity of any truths they know not of? They can simply declare what the still small voice reveals to them of the Sacred Teachings, enlarging and broadening the ideas of immature minds, but it would be impossible for them to assert truths that are not already before mankind and free to all. So would it not be well for each individual to become his own minister; study and expound all those doctrines that are so freely placed within his reach, and from his own conclusions without adhering to a creed that perhaps has been a family heirloom, and sacred from the fact only that their ancestors had lived peaceful lives in that faith? All are not so, but the majority are of that unstable decision, which allows them to easily drift where thinking is done for them, and they are to believe as the ordained saith.

It hardly seems consistent that this was the religion Christ meant his apostles to teach, for he claims it to be freely received and freely given, which means that each and all shall have that share for himself, and impart to others only his version. This must eventually strengthen us, for we know if our minds become puzzled over a material problem we ask for help; and why not solve the spiritual problems with a view to enlarging other minds, and not rely upon one superior mind to do the work for us?

Christian living is not a hard life, and if each conscientiously follows out those innate principles in every human breast, they cannot fail to become more noble, and will impart—if nothing more—a congeniality to those around them, which is refining. There seems to be nothing that overpowers good resolutions as quickly as the sarcasm dealt out to a youthful mind in its transmigrant state, by those of maturer thoughts. It embitters those little sparks of righteous seeking, until the trifles have penetrated every feeling, and left it a crabbed mass. Congeniality is certainly one of the most essential things of life, and always the sweet possession of a truly religious mind. In the home circle, it becomes the basis upon which to found the rock of everlasting peace, and bespeaks more of the sacred than hours of earnest preaching. To accomplish it, the strong must deal gently with the weak, while the forbearance necessary in each, eventually balances to an equality.—

"A sacred burden is the life ye bear;
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, alter not for sin;
But onward, upward, 'til the goal ye win;
God guard ye, and God guide ye on your way;
Young pilgrim warriors, who set forth to-day."

S. ANNETA.

Thy friend has a friend, and thy friend's friend
has a friend; be discreet.

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.

—J. G. Whittier.

¹ *Atlantic Monthly*, Vol. XXV., p. 243. This article has been ascribed erroneously to J. G. Wilson, and not to the Massachusetts senator.

For Friends' Intelligencer and Journal.

THE DIFFUSION OF RELIGIOUS TRUTH.

WHEN Peter, in the house of Cornelius, gave utterance to the fresh revelation that it had required a vision to make clear to his understanding, he voiced a profound truth which the wisdom of the ages had been slow in recognizing. It remained for him—a simple fisherman of Galilee—to declare that “God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him.” The faith of his fathers had taught that “Salvation is of the Jews,” and they were God’s chosen people to whom all the nations of the earth must ultimately come for the true knowledge of God.

That this hope and promise of the prophets of Israel has been and continues to be fulfilled is beyond denial, but the manner of its accomplishment is not in accord with the prophecy of its beginning as interpreted by the wise men and seers of the nation. The glorious vision that saw the peoples of all lands flocking to their holy city, Jerusalem, “as doves to their windows,” was never to be realized.

It was their own intolerance and short-sightedness which, overruled by divine wisdom, brought about the extension of the knowledge of the true God. The dismemberment of the nation and the dispersion of its people into distant lands, taught them the value of their birthright as the descendants of faithful Abraham, and in their exile the worship of God as the Invisible Head of their nation, became known to those among whom they found a home, and thus the vital truths of the Hebrew religion were spread abroad.

It was a sad calamity to them, but only in some such way could the truth of which they had been made the custodians find access among other nations; and the sorrow which was thus brought upon them deepened and strengthened in themselves these truths of Divine revelation, and fitted them to become the messengers of Jehovah to their oppressors. It is in this way that the wars and oppressions of the world have been made to subserve the highest purposes of man’s advancement. Until the principles that Jesus proclaimed as the rule of life, both as regards our duty to God as the Father of all, and to one another as children of the same divine Father,—until these principles permeate the social fabric of every nation, the changes brought about by the strife of arms, and through avarice and the greed of power must continue; yet as it was in the experience of the Hebrews, these changes and upheavals of nations are overruled for ultimate good to the human family, making true the words, “The wrath of man shall praise him.”

L. J. R.

THE freshness of the blooming fields,

The splendor of the sky,

Are prophecies which summer yields

That God is ever nigh;

They tell us that in joyful mood

He made both land and sea

That in such mood His children should

His fellow-workers be.

—F. W. Chadwick.

SCRIPTURE LESSON, No. 20.

FIFTH MONTH 26, 1889.

JESUS BETRAYED.

GOLDEN TEXT.—“Betrayed thee the Son of Man with a kiss.”—
Luke 22: 48.

READ Mark 14: 43-51.

WE pass over the tender and beautiful lessons that followed upon the departure of Judas on his errand of crime and treason against his Master who, with the eleven, left soon after the supper was ended, and went again to the Mount of Olives. These lessons must ever stand among the most precious legacies given by Jesus to comfort and encourage the loving disciple who now, as in the days in which they were handed forth, accepts him as his teacher and helper in the way of righteousness. It was far into the night when they started to return from Olivet.

“Cometh Judas.” He had gathered his associates in crime, and a band of soldiers, and knowing that Jesus resorted often to the Mount of Olives, had gone there expecting to find him.

He said Rabbi; and kissed him. The kiss was the usual salutation between friends.

And they all left him and fled. This is a sad ending to the friendship and fellowship that existed between Jesus and his chosen ones, who had been very anxious to share in his triumph, but now, on the first approach of real danger, were ready to forsake him, one only following afar off,—he who had so lately declared that he would go with him to prison and to death, and even he, when questioned, denying that he ever knew him. It is only as we are tried that we can be sure of our fidelity. It is easy when there is no danger for us to say what we would do under a great trial. We may, like Peter, assure ourselves that though every other disciple should forsake and deny the truth almost as precious as life, yet will we not. It is only as we keep close to that which is precious that we are helped, because of its preciousness and its nearness to us, to be true, and to hold with steadfastness to our purpose.

After studying the life of Jesus up to this time, it seems almost impossible that such a scene as this, described in our reading to-day, could have occurred. So many still within reach whom he had healed of their maladies,—bodily and spiritual,—had taught them the ennobling words, “Love your enemies,” and yet, here, he, the devoted one, was deserted in his time of greatest sorrow. We shrink from the thought that we too may often be betraying the principle of truth, if not with “swords and staves,” yet just as effectually by our careless manner, when our testimonies as Friends are involved.

We should close this lesson with sorrowful feelings about Peter, as we see him following his Master “afar off,” then sitting with the officers, by the fire in the court of the high priest. But let us not blame him too much. Have we not sometimes tried to make ourselves comfortable and agreeable by yielding to those who would crucify, rather than obey, the meek and lowly spirit?

We see about us now the influence of that just and unselfish life, yielded up that we might learn a

lesson of entire consecration to the Father's will. Slowly but surely, in the two thousand years that have rolled by since that awful moment when human hearts were taught to feel, "Thy will be done," has there been an uplifting of our race. And what an irresistible force might be devoted to this heavenly purpose by our First-day schools! From this hour let us all, every scholar and every teacher, try more and more to serve our Father.

NOTES ON THE LESSON.

The garden of Gethsemane, to which Jesus with the eleven disciples retired after the passover supper, was on the Mount of Olives, and is one of the very few places that are mentioned in connection with the life and ministry of Jesus that can be identified.

The gnarled olive trees are still there, and the quiet, secluded spot across the brook Kedron and away from the hum of the great city is just such a place as accords with all that we know of Jesus in his hours of retirement from the throngs that crowded about him. Here, doubtless, he was often found in communion with his Heavenly Father, seeking that strength and courage which he so much needed in the carrying out of the great purpose of his life. And now that treason in his own little band, and the hatred to which it had lent itself, were about to culminate in his arrest and delivery to his enemies, what holier spot could be found in which to pour out the anguish of his soul, than this garden where so often he had met with divine consolation! And how signally was manifested the favor of his Father as he prayed that the cup might pass from him, in that he was enabled to add, "nevertheless not my will but thine be done." We marvel not at the firmness and courage with which he met the kiss of the traitor and suffered himself to be bound and led away to the tribunal from which he had nothing to expect but denunciation and the cross.

"THERE lives more faith in honest doubt,
Believe me, than in half the creeds."

In these lines Tennyson spoke only the truth, but the man who stops on it makes a fatal mistake. Tennyson's doubter "fought his doubts and gathered strength;" he did not stay with them, and cultivate them, and preach them; "he faced the spectres of the mind and laid them," and so "came at length to find a stronger faith in his own." This "stronger faith" should immensely outweigh the doubt, unless religion is to perish.—*Boston Transcript*.

Be merciful in your judgment of one another. Do not encourage in yourself the habit of criticising and commenting upon the foibles and faults of any members of your own family. There is nothing gained by it, and a great deal is lost. Love itself is often choked back and hindered in its growth by the rank sturdiness of weeds which spring up against it, unchecked, in houses where people say all manner of ungentle things to each other.—*Selected*.

There is nothing which more denotes a great mind than the abhorrence of envy and detraction.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor*.

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LYDIA H. HALL.

PHILADELPHIA, FIFTH MONTH 18, 1889.

A PLEA FOR ORIGINALITY.

ENFORCED uniformity of thought and action ever tends to loss in strength of character. Nature delights in variety, creating no two persons exactly alike, either in form or temperament; then why do we so persistently try to mould all to one idea? On account of economy in instruction we must largely submit to much classification during the school period of life; yet even here the continuous aim should be to evolve from this systematic training as much of originality as possible, and that educator should be considered a success in his calling who can accomplish this.

In our own favored country there is much freedom allowed to both men and women in their choice of pursuits and recreations, but still public opinion coupled with necessity, a necessity created because of conformity, drives the majority into the same avenues of trade and gravitates the masses towards the same recreations. The multitudes flock to the same summer resorts, adopting the same modes of life, and conforming to the same artificial requirements. When, occasionally, a few original minds resolve upon a departure from the customary thoughtless expenditures they are classed as "oddities," no matter how firm in integrity of purpose and action. Unless, indeed, they are gifted with genius, when sometimes more freedom from censure is permitted than is compatible with a true regard for the rights and privileges of others.

That for which we plead is freedom to cultivate original ideas and permission to carry them into action in honest, independent modes of living, that will make manly men and womanly women. We would not ignore any of the amenities of life that spring from kindness and true courtesy, and would always keep actively alive the bonds of parental and fraternal love, but would so respect the individuality of each member of a family as to permit freedom of action without reproach in any direction that is productive of happiness to the actor and devoid of harm to society at large. The restraints imposed by public opinion on mature members of a household, though in a degree beneficial, occasionally cause great loss on the principle that "necessity is the mother of invention;" so freedom to carry out the

infinite resources that spring up in response to some demand in many a gifted child of God brings help, comfort, and joy to homes stolidly settled in grooves well worn to the edge of mental poverty and loss of earthly enjoyments.

In the realm of religion, while there is great necessity for a firm and reverential directing of thought in the tender minds of the young, a restrictive and enforced bondage to tradition still tends to narrowness or bigotry and is yet a fruitful source of unrest. A perfect trust in the revealings of the indwelling God would set the spirit free to revel in new creations. The Infinite One delights here also in diversity. Claiming a first allegiance, the spirit is left free to search for its kinship with the Divine, in all the wonderful manifestations of his greatness constantly unfolding to the mind of man when at liberty to investigate. Only let this allegiance be fast and firm with a full recognition of Divine force, and we can trust for the variety of character to be of such a quality as will "think God's thoughts after him," and put them to such practical use as will lift humanity to greater heights, resulting in better lives and hastening the day revealed in ancient prophecy, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

MARRIAGES.

PEIRCE—LIPPINCOTT.—At the residence of the bride's parents, on Fourth-day, Fourth month 24th, 1889, under the care of Chester, N. J., Monthly Meeting of Friends, Edwin L. Peirce, of Philadelphia, son of Maurice K. and Elizabeth L. Peirce, and Sarah D. Lippincott, daughter of Jesse and Elizabeth H. Lippincott, of Moorestown, N. J.

DEATHS.

CHAMBERS.—Fifth month 4th, 1889, Mark Penn, son of Richard and Catharine C. Chambers; funeral from his uncle's, David M. Chambers, Camden, N. J.

HAINES.—At his home, West Goshen township, Chester county, Pa., Fifth month 7th, 1889, Clayton E. Haines, in his 61st year, son-in-law of the late Eumour Comly; a member of Birmingham Monthly Meeting, Pa.

HOLLINSHEAD.—Near Hartford, N. J., on Fifth month 4th, 1889, Martha D., daughter of B. Frank and Caroline Hollinshead, aged 29.

JENKINSON.—At Massillon, Ohio, on the 13th of Fourth month, 1889, Eliza A. Jenkinson, in the 88th year of her age; a member of Race street Monthly Meeting, Philadelphia. She was a daughter of James and Rachel C. Neall, and was born at Easton, Talbot county, Md. A local paper says of her: "She was of the old Maryland Quakers, who settled at an early day on the Eastern Shore, her remote ancestry deriving title to their possessions there from the British crown, and which bears the family name, Neall, to the present time. She was faithful during her long life to the principles of the Society of Friends, she believed fully that there is an immediate revelation of the spirit of God to each individual soul, and that this light is universal and comes both to the heathen, and the Christian, and thereby the love and grace of God toward

mankind are universal. No member of the Society had a clearer conception of Friends' principles, in the belief of which her life had been spent, sixty-five years of which was in widowhood. In a quiet, unostentatious manner her life has been spent, commanding the respect and esteem of all who knew her. 'The path of the just is as a shining light that shineth more and more unto the perfect day.'"

NEALL.—At the residence of her brother, James Neall, Massillon, O., Fifth month 11th, 1889, Rachel C. Neall, aged 72; a member of the Monthly Meeting of Friends held at Green street. Interment at Fair Hill, Philadelphia.

PAXON.—At Hammonton, N. J., Fifth month 9th, 1889, Jacob L. Paxon, in his 77th year. Interment at Fair Hill, from the residence of his son-in-law, George F. North, Philadelphia.

SERRILL.—In West Philadelphia, on the morning of Fifth month 4th, 1889, Henry Serrill, in his 74th year.

THOMAS.—Fifth month 7th, 1889, Martha, widow of Marshall Thomas, in her 79th year. Interment at Plymouth meeting ground, from the residence of her son, Nathan H. Thomas, Conshohocken, Pa.

WILLITS.—In Philadelphia, Fifth month 8th, 1889, James Willits, aged 68 years.

REPORT OF THE COMMITTEE ON THE JOHN M. GEORGE BEQUEST.

To the Yearly Meeting:

THE Committee appointed "to take into consideration the whole subject of the provisions of the will of John M. George, relative to a boarding-school," and to "report a plan for the organization and government of the school to be established, the manner in which the trust estate shall be held and managed, and if way opens suggest a location and plans for suitable buildings with an estimate of the probable cost thereof," offer the following report of their attention to the duties thus imposed:

They have held five general meetings. At one of the first of these they organized by appointing a Clerk and Assistant Clerk, and four sub-committees, as follows: (1) A sub-committee of five members upon the manner in which the Trust Estate shall be held; (2) a sub-committee of fifteen members on Location; (3) a sub-committee of thirty members to consider the Scope and Character of the proposed school, with plans of buildings and estimates of cost; and (4) a sub-committee of three members on Finance.

These sub-committees have given attention during the year to the subjects assigned them, and have made reports of their progress to the general committee.

The Finance Committee reports that no money has been drawn from the John M. George Fund. Expenses of the general committee, amounting to \$66.83, have been drawn from the Treasury of the Yearly Meeting.

The Sub-committee on the Scope and Character of the School, etc., has not completed its work, though it has given earnest attention to the subject assigned it, has obtained valuable information, and has submitted to the general committee reports of its work, which will be of use hereafter. It has not yet

prepared building plans or estimates, nor has it matured a plan of organization, government, etc. It has submitted some suggestions as to the general character of the proposed school, which have been approved by this Committee, and are in substance, as follows:

"It should be distinctly a Friends' School, in which the principles of our Religious Society should be consistently presented and maintained, so that the school may be a support to the Society; plainness and simplicity should be rules of the institution; the teachers, wherever not impracticable, should be concerned members of our Society; pupils and teachers should regularly attend religious meetings of Friends in or near the school. The character of the instruction should be useful and thorough. The charges should be moderate, in order to bring the advantages of the school within reach of our members generally. Some form of elementary hand training, or industrial training should be made a feature of the instruction, to supplement the customary intellectual studies."

Further than this our labors have not yet developed plans "for the organization and government of the school." The subject itself calls for careful consideration and matured judgment, and as the greater part of the bequest of John M. George remains in the real estate at Overbrook, not yet sold, we have proceeded with deliberation while the total sum likely to be received from the bequest remained undetermined. We have, however, not been unmindful of the importance of establishing the school as soon as the funds actually in the possession of the Yearly Meeting will warrant it, and it is the judgment of this Committee that there should then be no delay beyond that needful to develop a judicious plan, secure a satisfactory location, and arrange other necessary details.

The sub-committee on Location has given much attention to the delicate and difficult subject in its charge. A large number of properties have been offered and members of the sub-committee have visited and examined most of those which, from the descriptions, seem likely to be suitable. Under the limited power given them, they have not been able to enter into such definite negotiations as in their judgment would be for the best interests of the Trust, and they have made no definite selection.

After a careful consideration of the subject we recommend that the Yearly Meeting give its committee on the John M. George Bequest full power to select and acquire the land necessary for the use of the school, if in the judgment of the committee it shall be advisable to act before the next session of the Yearly Meeting.

The sub-committee on the Trust has reported a Plan under which the funds derived from John M. George's Bequest, and real estate which may hereafter be acquired in connection with the school, shall be held for the Yearly Meeting. This plan, having been considered in this Committee, has been approved, and is herewith presented to the Yearly Meeting for its action.

Regarding it as necessary, in order to carry out the object of the Bequest, that the whole subject

should continue to have the labor of a committee of the Yearly Meeting, we recommend that the meeting so continue the subject, under a minute giving the committee power, if way open, to acquire property, erect buildings, and organize, open, and manage the school; and that the Yearly Meeting, also, should it approve the plan of the Trusteeship herewith submitted, appropriate to the use of the said committee, for these purposes, out of the funds of the Bequest, an amount not exceeding \$100,000, (one hundred thousand dollars).

Signed on behalf, and by direction, of the Committee.

WILLIAM WADE GRISCOM, } Clerks.
MATILDA GARRIGUES, }

THE LIBRARY.

DAVID LIVINGSTONE. By Thomas Hughes. ("English Men of Action" Series.) London and New York: Macmillan & Co.

A SERIES of compact biographies of distinguished English "men of action" is now issuing by the publishers named above, (at the low price of 60 cents). Most of them will relate, probably, to soldiers, but the second in the list is a very interesting account of the career of David Livingstone, the great explorer and missionary in Africa, by Thomas Hughes, well known as the author of "Tom Brown at Rugby," and other books. Livingstone was a Scotch boy, born near Glasgow, in 1817: he died, alone, among the negro tribes in Tropical Africa, of a wasting disease, on the 4th of Fifth month, 1873. He was a very remarkable man, and the narrative of his life is full of the deepest interest. We give below a *resumé* of the contents of Thomas Hughes's little book, extracted from a review in another journal. It says:

Mr. Hughes shows us the future explorer of Africa as he appeared in youth; a stout young Highlander, reared in the sturdy old Scotch school of fervent piety and devotion to duty, well drilled to hard work and vigorous exercise from infancy, full of that strong vitality and indomitable industry which utilize the few leisure hours after each hard day's work for educational progress; the type of Scotch virility, sobriety, and conscientiousness, in short, which has produced so splendid a line of celebrities and so noble an array of workers for the race. David Livingstone was at an early age resolved to know as much as possible, and while earning his living, first as apprentice and then as full workman in a mill, he made time to study Latin and Greek, botany, physiology, geography, and many other useful branches. He qualified himself for the practice of medicine, and passed a surgeon's examination, walked the hospitals, and determined to become a missionary. At first he thought of going to China, but having been persuaded to take service with the London Missionary Society he was sent to Africa, leaving for Algoa Bay in December, 1840.

After a somewhat disappointing stay at the Cape he started for Dr. Moffat's station at Kuruman, seven hundred miles in the interior, and then "the fascination of African travel came upon him." He enjoyed the independent life on the veldt, but he had come

to work, and no time was to be lost. Arriving at Kuruman he set himself to learn the native language, and in a few months mastered several dialects. For a time his medical knowledge entailed so many calls upon him that his missionary work fell into abeyance. He, himself, too, discovered that his vocation toward medicine was strong. He liked the profession, and at one time he was tempted to adopt it as his life-work. But he resolutely fought his inclination, and so far as was possible abandoned his practice and devoted himself to the uphill task of evangelizing the natives. The tribes were always at war with one another, or were menaced by the Boers, who, with the Bible in one hand and the rifle in the other, practiced oppression and cruelty such as were common in the Middle Ages, and plumed themselves upon their superiority and their Christianity. Densely ignorant and as densely prejudiced, accustomed to slavery and treating the Hottentots as mere beasts without souls, worse neighbors than these people to a missionary station could not be imagined.

They hated Livingstone almost instinctively, and were continually threatening him and the chiefs whose close friend he was. But the brave Scotchman took no heed of menaces. He followed the line of duty as he saw it, and he soon cemented firm alliances even with the chiefs who had been most hostile at the beginning. It was here he made friends with the Makololo tribe, a fine race, which supplied him the loyal and gallant men who afterward accompanied him on so many of his journeys, and to whom he showed himself no less faithful and true. It was while pushing forward into the wilderness to found a new station—a long drouth having at once rendered the tribes at Kuruman discontented and compelled a change of base—that he had that adventure with a lion which has been told so often. It will be remembered that the beast sprang upon and seized him by the arm, shaking him as a terrier shakes a rat. "The shock," he said, "produced a stupor similar to that which seems to be felt by a mouse after the first grip of the cat. It caused a sort of dreaminess, in which there was no sense of pain or feeling of terror, though I was quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe—they see the operation, but do not feel the knife." He suggested that "this placidity is probably produced in all animals killed by the carnivora; and if so, is a merciful provision of the Creator for lessening the pain of death." This theory has been much discussed, but as yet it cannot be regarded as demonstrated, though not inherently improbable and supported by considerable indirect evidence.

In 1844 Livingstone married Mary, the eldest daughter of Dr. Moffat, and the young couple spent the first year at Mabotsa, the new mission, removing then forty miles further to a Bakwain village. He describes their life vividly in his letters. "Building, gardening, cobbling, doctoring, tinkering, carpentering, gun-mending, farriering, wagon-mending, preaching, schooling, lecturing on physics according to my means, besides a chair in divinity to a class of three, fill up my time. My wife made candles, soap, and

clothes, and thus we had nearly attained to the indispensable accomplishments of a missionary family in Central Africa—the husband a jack-of-all-trades without doors, and the wife a maid-of-all-work within." But the drouth continued, and the Boers became more threatening. Livingstone had heard of a great lake on the other side of the Kalahari Desert, and he determined to go in search of it. Lechele, chief of the Bakwains, was a vassal of Sebituane, head of the Makololo, and the latter was prepared to welcome the white man heartily. The explorer never saw his home at Kolobeng again. He found Sebituane and became the friend of him and his people. He visited the Cape, and while on his return received intelligence that the long-threatened invasion of the Boers had taken place. They had attacked the Bakwains, burned their village, plundered and destroyed the Mission and carried off all Livingstone's private property.

Twice he returned to England, each to receive a hearty welcome. But it is not possible here to dwell on the remaining events of his life. The great success of his books, which relieved his poverty, and gave him comparative independence; the sad and lonely death of his faithful wife at a station in Africa, (recently visited by Professor Drummond) leaving him a sorrowing and desolate man; the enthusiasm of the English people, which compelled the Government to put him at the head of a new expedition; the appearance of a swarm of new obstacles to exploration, and the comparatively disappointing results of the expedition are all referred to, though not in detail, in this volume. It was part of what we call the irony of Fate that Livingstone, whose dominant motive was the evangelization of Africa, was the means of opening up the country to the deadliest enemies of his work—the slave-traders. The Portuguese followed on the trail he had broken. They availed themselves of the peace he had made with the tribes to throw the natives off their guard. They utilized his labors for the establishment of their infernal traffic; and they and the Arabs between them devastated the country. The explorer was compelled to put up with terrible associations, to control his indignation, to meet the Arab traders on friendly terms; and even, when a hideous wanton butchery of inoffensive natives was perpetrated under his eyes, he felt it impossible to interfere. Then came the anxiety at home, the apprehensions, the talk of relief expeditions, and finally the successful expedition of Stanley, with its picturesque and dramatic culmination at Ujiji, in 1871. The last days of Livingstone must always appeal affectingly to the imagination. There is reason to believe that the wasting disease from which he had been suffering for weeks had toward the end weakened his mind so that though nothing could keep him from going on, it is doubtful whether he understood any longer what he was doing. His whole soul was strung up to the accomplishment of his purpose, and he felt that he was running a race with death. He lost it, and the solemn scene closes with the spectacle of the gray, emaciated figure kneeling by his bedside in the lonely native hut, dead, in the attitude of devotion.

NEWS OF FRIENDS.

—A note from Albany, N. Y., Fifth month 10, says: "Our esteemed friend Isaac Wilson of Bloomfield, Canada, passed through Albany this morning on his way to attend Philadelphia Yearly Meeting. He informed us that he would attend Duanesburgh Quarterly Meeting, to be held at New Baltimore, on the 22d, 23d, and 24th inst., if nothing prevented on his return home.—S. C."

THE SHADOWY HANDS.

I WATCHED him from afar, with eyes
That ached to see what perils lay
Close-set along the jagged way—
What unsuspected ills might rise
To lure his ambushed feet astray.

I knew that he must press the path
Marked for each human soul, alone:
That he must meet the dangers strewn
Unhelped—that love the utmost bath
No charm against the tripping stone.

My lids were wet with anxious tears;
He dreamed not of the pitfalls spread
To trap his all too careless tread,
His thought was on the buoyant years
So flushed with sunshine overhead.

I could but fold my hands, and plead
That heavenly prescience, tender, sweet,
Would choose safe passage for his feet,
And, in his hour of straitest need,
Guide where the devious crossways meet.

But as I gazed athwart the night,
Whose doubt, like mists, around me clung,
The prayer was hushed upon my tongue:
Just where the way was flintiest, light,
Star-like, was on a sudden flung.

And for a moment, circling round,
I felt the sweep of winged bands,
I saw the stretch of shadowy hands,
I heard a voice whose mystic sound
The rapt soul only understands:

"I charge you, bear him safely, lest
He dash his foot against a stone."
The light was gone—the vision flown;
Comfort unearthly calmed my breast,
My darling did not walk alone!

—Margaret J. Preston, in *S. S. Times*.

ANISE AND CUMMIN.

WEARILY with homely duties done,
Tired through treading day by day
Over and over from sun to sun,
One and the same small round alway,
Under her breath I heard her say:

"Oh! for the sweep of the keen-edged scythe,
Oh! for the swaths, when the reaping's o'er
Proof of the toil's success. I tithe
Anise and cummin—such petty store!
Cummin and anise—nothing more!

"Only a meagre garden-space,
Out of the world so rich and broad—
Only a strip of standing place!
Only a patch of herb-strown sod
Given, in which to work for God!

"Yet is my hand as full of care
Under the shine and frost and rain,
Tending and weeding and watching there,
Even as though I deemed a wain
Were to be piled with sheaves of grain.

"Then when the work is done, what cheer
Have I to greet me, great or small?
What that shall show how year by year,
Patient I've wrought at duty's call?
Anise and cummin—that is all!"

Turning, I raised the drooping head,
Just as I heard a sob arise:
"Anise and cummin and mint," I said
(Kissing her over her aching eyes),
"Even our Lord doth not despise.

"Think you He looks for headed wheat
Out of your plot of garden-ground?
Think you He counts as incomplete
Service that from such scanty bound
Yields Him the tithing He has found?

"What are to Him the world's wide plains?
Him who hath never a need to fill
Even one garner with our small grains?
Yet, if the plot is yours to till,
Tithe Him the anise and cummin still!"

—Margaret J. Preston, in *Independent*.

HOME AND REST.

At last, at last, the evening shadows fall,
And wearily, but happily I hie me home,
While in my heart I hear the welcome call
That bids me from the hillside to the hearthside
come.

O parting day, that brings the parted near!
O dusky shades, when higher lights appear!
I welcome thee, with heart and carol free,
I welcome thee, blest hour, when fond hearts wel-
come me!

How loiteringly the burning day goes by,
How heavily the hours impose their meed
of pain!

But comes at length the lenient evening sky,
To bend with rest and coolness o'er the throbbing
brain.

O tender eve, that bring'st from toil release!
O holy night, with brooding wings of peace!
I hail thy shade, that homeward beckons me,
I welcome thee, blest hour, when fond hearts wel-
come me!

—E. Ch. Browne, in *Boston Transcript*.

"Thou knowest not what argument
Thy life to thy neighbor's creed has lent."

One day, fifty years ago, he who wrote that very
couplet, kept on picking up a hat that a little child
kept dropping, his wee fellow-passenger in a stage-
coach. Little knew Emerson that his gentle, patient
humor in the act sank into the mind of a woman
who rode at his side, and who probably never would
have read his books for horror at their heresy,—sank
so deeply in her that it sweetened all her creed and
made his hat-feat to be still reported in a Boston
parlor.

THE INDIAN LADS AT FARM WORK.

W. W. WOODRUFF, formerly County Superintendent of Public Schools, in Bucks county, Pa., but now associated with the work of the Indian School at Carlisle, recently made a report to Captain R. H. Pratt, in charge of that institution, of his observations on a tour of inspection among the boys and young men who were placed on farms during the winter. His report is dated Third month 20, and we make the following extracts:

"I visited all the pupils from the schools out on farms, either at their homes or at the schools which they were attending, and went to the house of every patron, meeting the patron personally in one hundred and eight (108) cases, and obtaining reports from wife or adult members of the family in nine (9) cases. In one case I did not see patron or wife, although I went twice to the house, and then traveled several miles in pursuit of them.

"The pupils were all found in apparently good health, except one, who had swelling in the ear. Two, however, were reported as not in good health, and ten as occasionally having headache or cold. Without a single exception the appearance of the pupils indicated the enjoyment of good health. In nearly all the families our pupils enjoy all the external privileges of the children of the family: eating at the same table, studying around the same lamp, engaging in the same tasks, and reciting in the same classes. In most instances there is a special interest felt in them because they are Indians, and any special talents, agreeable traits, or striking virtues are appreciated and set forth at their full value.

"There has been something of sentiment on the part of some in the employment of Indian help, and on the part of others something of fear; while to a degree, the whole plan has been tried by farmers as an experiment. But sentiment and fear are now hardly factors in the question, and farmers are deciding the question on the value of our pupils as laborers.

"The principal objections to the employment of our pupils, as compared with the employment of other help, are (1) that our boys must be *shown* how to do things where others could be told; (2) that they will do *precisely as shown*, making no allowance for differentiating conditions; (3) that they are not responsive, will not answer, will not indicate whether they hear or not when told to do anything, and thus leave the patron in provoking suspense, and the way opened for an unanswerable excuse if the duty required is not performed. Indeed the almost universal complaint was, 'The boy won't talk; can't get anything out of him.'

"In visiting our pupils I took pains, as far as practicable, to see them in the schools which they attend. I visited thirty-six (36) schools while in session, and called at two others, seeing teacher and pupil when the school was not in actual session. I examined the school register in nearly every school and found that the attendance had been very good, many of them not having missed a day since they entered. The behavior of our pupils in school is generally highly commended by the teacher. In regard to their character

as students, they were generally reported as backward, diffident, and slow, though they excelled their other pupils in writing. The teachers were reluctant to report any misconduct on the part of our pupils, and in one or two cases I learned from outside parties of misconduct, no mention of which had been made by the teacher. Where there are a number of our pupils in a school I think that the teachers often fear to offend them.

"From all that I saw and learned my conviction is, that upon the whole, our pupils are not afforded very good school advantages. Teachers find them slow, and they have not time to give them requisite attention, and so they pass along, learning but little from the books. Their chief gain is in learning the customs of country schools, the common use of the English language by children, and the liberties, restraints, and customs of social and civilized life. Where I found but one or two of our pupils in a school, the general report of the teachers was very satisfactory; often saying 'He is the best boy I have in school.'

"Places on farms secured for our pupils are, upon the whole, good, and the care and attention bestowed upon them, while not in every case all that we could desire, all that we could rationally expect. Patrons generally endeavor to live up to the rules given for the management of the boys, though in some instances they acknowledged that they had found it so difficult that they had fallen short in some respects.

"The religious instruction and privileges enjoyed by our pupils out on farms are not as good in the winter as in the summer. In winter most of the Sunday schools in the rural districts are closed, and the weather and conditions of the roads discourage attendance on religious services. So far as I could learn our patrons make reasonable efforts to induce our pupils to attend religious meetings held in the vicinity. While not undervaluing the efficacy and desirableness of positive religious instruction, it is very desirable that we secure homes for our pupils where the tone of everyday life will exemplify the principles of the Gospel; as their home life will make upon them the deepest and most permanent impressions."

God is with me in my trouble, to be an infinitely greater joy. He is with me in my losses, to be a gain beyond all calculation. He is with me in my longings for good and for peace, for large measure of truth and love, to answer them; for he has inspired me with these longings. He is with us when we go wrong to show us the error of our ways, when we go right to give us the satisfaction and the reward, to visit with encouragement and to show still larger openings in the same direction. God is with us when we wake, to be ready in due time to give his beloved sleep; with his own when they sleep, to be ready in due time to stir in them their waking, working powers. Nothing can happen to a man so bad, come to him when he wakes or when he sleeps, in a way to leave him otherwise than on the bosom of the Father.—W. M. Bicknell.

INFLUENCE OF WILL POWER ON HEALTH.

THE right exercise of will-power and of self-control is far more an element in health than is generally supposed. We are all conscious of states of mental feeling which have to do with physical health. It is equally true that there are conditions of physical feeling which are quite dependent on the state of resistance or submission which the will exercises. Whatever there is of good result from "faith cure" as a system of practice comes from the fact that it puts in suspension the wayward will of the person concerned, and allows the strong will-power of some decided character to act as a substitute. The same is true as to "Christian Science," in which it is distinctly averred that the faith of the operator, if used with energy and with submission thereto will be effective. There are many cases of relief in which some strong will has simply moved in, taken possession, and asserted itself. This is a very valuable aid to health, where by reason of sickness or of chronic nervous conditions, there is need that there should be this form of substitution or strong assistance. But even this should be a system of training. The design is so to assist the person that there may be a return to self-control and to normal conditions. In many of the best class of institutions for nervous ailments the success of treatment depends upon the full conception of this idea on the part of attendants as much as it does upon the usual routine of hygienic methods. There are many sick persons who could greatly benefit themselves, not by regarding their ailments as visionary, but by knowing them as functional and partly the result of habit, and so realizing that they are curable by discipline rather than by food or medicine.

But a still greater difficulty is that so many have this imperfect organization in childhood, or have it forced upon them by school life, or by errors of dress, of precociousness, of too early reception in society, or too early marriage. From this standpoint far greater attention should be given to such exercises as tend to put the child fully in possession of self. The boy or girl who runs with terror at some little fright, should be unconsciously trained in the art of coolness. The emotional giving way to excitements should lead to a distinct effort to make stronger bodies, to regulate the exercise of functions, and to those details of physical training which will leave quite out of sight history, science, and the fine arts. It is better to be thoroughly healthy and good than to be smart. The first two largely depend upon the education of the will, so that it shall know how to give commands to the person, what commands to give, and how to enforce them.

There are numbers of people in the world at present who have too much of mere acquisition in its mental sense. Themselves and the world would have been far better off if they had had less education in its usual sense and more freedom of the will—such freedom as would enable them to control it and to use it for physical as well as mental health and vigor. The physician sees a great amount of willfulness as a cause of ill-health. It is deliberate on the part of the individual only when it comes to

be enjoyed as an indulgence. It is oftener an unconscious condition brought about by heredity, by ill direction in childhood, or by yielding to the various forms of abnormal habit. It is to be found in all degrees, from that of simple wilfulness of temper to such as begets a desire for stimulants, narcotics, nervines, or, going still further, unbalances the mental life. It is thus that public and private institutions are multiplying, and especially those for so-called nervous diseases.

We plead for a hygiene of the will which shall early seek to give, with muscle and brawn, the training of self-control, and which shall secure for the life a poise and a mastery that will make the person resistful of all indulgences that jeopardize health or vigor, and energetic and ambitious for all that effort which secures fixedness of purpose, and resolve to execute what it rightly undertakes. Thus we place the study and the training of the human will as a sanitary measure in its close relation to physical and mental hygiene, and claim for it more specific thought and attention than it has generally received. —N. Y. Independent.

DEATH OF HENRY FRANKLIN.

THE Philadelphia *Ledger* of the 11th instant has the following: Henry Franklin, a colored man, who for years has been a familiar character to visitors of the Academy of the Fine Arts, and who will be remembered by many of the students of that institution as an interesting model in the sketch classes, died yesterday, aged 86 years.

The deceased, whose slave name was "Bill Budd," was born in bondage on the plantation of J. Ross Key, the father of the author of the "Star Spangled Banner," in Frederick county, Md. When he was 9 years old he was sold to a planter at Little Pine Creek, Md., who promised Henry his freedom when he had attained the age of 35 years. After living faithfully with his owner for 24 years, and, believing he had attained that age, he escaped, while being allowed a holiday to visit his father on another plantation. He continued his way northward, and, arriving at Quakertown, Pa., entered the service of Richard Moore, a member of the Society of Friends.

A year after his escape he married Ann Brooks, a free woman, who died the following year, just as they had become the possessors of a home. He subsequently married again and had several children. One season he visited various parts of Canada to ascertain the condition of the fugitives from slavery there. He also called on a number of noted abolitionists and was kindly received.

In 1864 Henry came to this city and, his second wife having died, he married again, and the next year he was employed at the Academy of the Fine Arts as janitor and messenger, with which institution he has since remained, gaining the confidence of the directors. He was much esteemed by the late James L. Claghorn, who, it is said, on sending his valuable collection of engravings to the expositions of New York and Cincinnati, in 1874, consented to their going only on condition that Henry should ac-

company them. He was a member of the Cherry Street Baptist Church, at Eleventh and Cherry streets, and had been its treasurer for 14 years.

About six years ago he was taken ill with gastric catarrh, which, with old age, resulted in his death. Two years ago Henry, or "Uncle" Henry, as he was familiarly called, published a sketch of his eventful career, which had been written for him by Mrs. Hannah M. Levick, who had always taken an interest in the old man's career.

THE WOMEN'S VOTE IN KANSAS.

TOPEKA, Kan., May 8.—Recently the Hon. George Morse, of Hartford, Conn., wrote to Mrs. Humphrey, wife of Gov. Lyman U. Humphrey of this State, requesting her views upon the Woman Suffrage question. Mrs. Humphrey made public to-day her reply, as follows:

SIR: Yours of the 10th ult. in which you ask for an opinion on the subject of Woman Suffrage, etc., has been received.

In reply I would say that personally I have not been counted among the enthusiastic advocates, much less as an agitator in behalf of woman suffrage, and hence my opinion on the subject is from a conservative standpoint. Not to discuss the question generally, I have always felt that the natural justice of equal suffrage, based on intelligence alone, was too apparent to admit of argument, and the injustice of basing the right to vote upon the matter of sex, regardless of intelligence, was too palpable to admit of honest defense. The practical effect of permitting women to vote as regards themselves and their interests, and as it might affect public affairs generally, seems to be the much-mooted question. How the exercise of the right can possibly detract from woman's usefulness, as woman and mother and wife, or lessen her influence for good, as under present conditions, I never could understand. On the contrary, I think a woman may go to the polls and deposit a ballot and go home to her household duties, loving her husband and children none the less, but her country a little more, for having thus yielded a long-delayed tribute to her intelligence and patriotism.

In Kansas, which I am proud to say usually leads all her sisters in political reforms, as well as in building railroads and growing corn and cattle, the Legislature some three years ago granted women the right to vote at all municipal elections for city and school officers, a right they have long enjoyed in the country in school district elections. The result, I think, has amply vindicated the action of our Kansas law-makers, and as reforms in the right direction seldom go backward, I doubt if any serious attempt will ever be made to repeal the action thus granting municipal suffrage to women in Kansas. True, they do not always vote, but when occasion seems to require it, they do, and vote truthfully and conscientiously. The "woman vote" in the city elections operates as a sort of reserved power, liable to come out and "smash things" that don't suit them.

This influence, from the fact that they may vote, whether they do or not, is a power for good. Men make nominations for the various city offices with

respect to this vote, knowing what it can do if it will. If the question presented involves the public morals, temperance, good schools, the women vote largely on the right side. If it is simply a matter of choice between various candidates, they divide up and vote as they please, according to their personal preferences. After these years of experience, I believe that woman suffrage, so far as it has been tried in Kansas, is a success. Women are eligible to hold office in many cases in this State, such, for instance, as city officers, except, of course, Justices of the Peace and several of the county offices. I do not know that there is any county office to which she is not eligible, although she may be excluded from the office of Sheriff or something of that character. There are in this State 14 woman county superintendents of public instruction out of a total of 106, and there are several women holding the office of Receiver of Deeds, etc., and, so far as I know, wherever a woman has held an office of any character she has performed the duties of such office honestly and efficiently.

Yours very respectfully,

MRS. L. M. HUMPHREY.

THE GRIZZLY AND BLACK BEARS.

IN Western America there are two bears that claim the sportsman's attention—the grizzly and the black. The former, hunters have endowed with many aliases, such as "silver-tip," "brown," "cinnamon," "bald-face," and "range" bear. These names do not mean anything, for the grizzly, like the dog, is of many colors. These two varieties of bears can, among other things, be distinguished by the formation of their claws. Those of the grizzly are longer on the fore than on the hind feet. The claws of the black bear are short, and are of the same length on all four feet. It is difficult to persuade the hunters of different sections that the "silver-tip," "cinnamon," "brown," "bald-face," and "range" bears are all from the same ancestry, and that the same animal is called by different names in different localities. But while hunters may vary in their nomenclature, they one and all agree that the full-grown grizzly is the gamest animal in the world, and the one to be most dreaded.

Never do these bears stand on their hind legs and pursue the hunter with terrible howls and roars, as is the way of describing their conflicts with human beings in the ghastly literature of the country. When not hit in the brain or spine, they put their head down, and with a swinging gallop rush upon the hunter. They usually receive their death wound without demonstration, sinking down and dying mute. The majority of grizzlies shot by Eastern sportsmen are those that have first been trapped. They are killed when in this crippled condition, after dragging often for miles a large steel-trap with a huge trailing log attached.

The grizzly is found west of the Missouri river, and very rarely, if ever, east of it. They inhabit both the plains and mountains. A dozen years ago they could be seen almost anywhere in the mountain ranges, but since their destruction has been compassed by baiting and traps they have become

shy, and difficult to approach near enough for a certain killing shot. Bears are the most wary animals of all the big game in America. They go singly, and usually see the hunter before he catches a glimpse of them. They then cunningly slip away, and are difficult to trail. At this time they are fairly abundant in the mountains of Montana, a sure find being in Crazy Women's Mountain, north of the Northern Pacific Railroad. There is also a goodly number of bears distributed over the mountains of Idaho and Wyoming, some in southern California, scattered in the Sierra Madres and on the junction waters of the Santa Maria river in San Luis Obispo County. They are also numerous in the Rocky Mountains and Sierra Nevadas.

The black bear has a far wider range than the grizzly, but in the West it is confined mostly to the mountains, and rarely comes out on the prairies. It is well distributed, however, and is especially abundant in the timbered country, moving about to where the mast and berries are most plentiful. Black bears are very numerous in northern Montana. On the Pacific coast they outnumber the grizzlies, where both species feed on the salmon. The destruction of the grizzlies has been much greater than that of the black. Bears, though still abundant, are very difficult animals to hunt and kill in a sportsman-like way.—*Franklin Satterthwaite, in Harper's Magazine.*

SWARTHMORE NOTES.

—The Senior class has voted to do away with the custom of holding a reception on the Seventh-day evening preceding Commencement. The Senior Reception was always anticipated with considerable pleasure and there is a great deal of regret among the younger classes that '89 will not give one.

—The oratorical contest for the Magill prizes was held in the college hall on Sixth-day evening last before a large audience. The five prizes were founded by President Magill to encourage the rivalry between the Sophomores and Freshmen to assume a less objectionable form than the old physical contests. There were twelve speakers, six from each class, as follows: Sophomores, Josephine T. Ancona, Penna.; Eliza Hampton, N. Y.; Esther Haviland, N. Y.; J. W. Hutchinson, Jr., N. Y.; William C. Sproul, Pa.; Zaida E. Udell, Michigan; Freshmen, Charles B. Hart, Pa.; Gertrude Hutchings, California; Georgia Porter, Md.; Florence D. Reid, Pa.; Laura Smith, Pa.; Edwin M. Underwood, North Carolina. The speaking was very good, the contestants being judged for composition, strength of argument, and delivery. The winning orations were as follows: "The Women of George Eliot," by Esther Haviland; "A Patriotic Idea," by William C. Sproul; "The Health of the Nation," by Laura Smith; "The Political Newspaper," by Edwin M. Underwood, and "The Society of Friends," by J. W. Hutchinson. The Sophomores thus won three honors to the Freshmen's two. The prizes are certificates entitling the possessor to select books to the amount of ten dollars at a large Philadelphia publishing house.

—President Magill has always been anxious to secure the establishment of a "college senate" here,

after the plan of the one at Amherst College, which has had such a salutary effect as a disciplinary body. President Seelye, of Amherst, in a letter to Dr. Magill, gives a great deal of encouragement and says he can recommend the project, if the college authorities will give it their constant attention.

—The bill drawn by President Magill and endorsed by nearly all the college faculties in the State, giving to college graduates who have studied pedagogics and passed satisfactorily, the same privileges in regard to permanent teachers' certificates that graduates of the Normal Schools enjoy, fell five short of a majority in the House of Representatives, at Harrisburg, and hence cannot become a law this year. There is no doubt, however, that the matter will again be brought up, and it will probably be taken in hand by the College Association.

—The spring athletic contests were held in Whit-tierfield on Seventh-day last before an audience of about 500 people. Although the games were very good the records were not so good as last year. Only one college record was broken, the two-mile bicycle time being reduced to six minutes, forty-eight seconds.

ODD TREES AND PLANTS.

"THERE is a small tree growing near Tuscarora, Nevada, the foliage of which at certain seasons, is said to be so luminous that it can be distinguished a mile away in the darkest night. In its season, it emits sufficient light to enable a person to read the finest print. Its luminosity is said to be due to parasites."

There is a tree that grows but one place in the world, and that is near the Dead sea; it produces fruit resembling luscious apples, which are beautiful only to the eye, when bitten are found to contain salty ashes. They are called the "apples of Sodom."

The cow tree of South America is another peculiar tree; it yields a fluid which is very much like the milk of the cow in appearance, richness and flavor.

Venus' fly trap is a strange plant. The leaf is two lobed, and on each lobe are three hairs, which on being touched by an insect, the two halves collapse and inclose the insect. Several fine specimens can be seen in the Conservatory in the Golden Gate Park.

A plant growing in the United States of Columbia in South America, is named the ink plant. The juice is used for writing, and is said to be indelible. It is very useful in writing public records and documents. *Vick's Magazine* tells of a plant that grows in Arabia, called the "laughing plant," because its seed produces the same effect as laughing gas. The flowers are of a bright yellow, and the seeds resemble black beans, two or three growing in each pod. The natives dry and pulverize them, and the powder, if taken in small doses, makes the most dignified person act like a clown; he will dance, laugh, and cut the most fantastic capers; when the excitement ceases, the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the faintest remembrance of his frisky doings.—*The Kindergarten.*

PEACE.

ALL conflicts come back to the individual soul. The measure of our civilization is the measure of individual self-control. If we wish to note the progress of nations we must note the progress of individual minds and hearts. If we wish to study humanity we must study ourselves. We may find within all the warfare, all the conflict of feeling, that make the turbulence, the discord, the war of history. All unknown to each other these mighty battles between the lower and higher self are fought. There are defeats greater than Waterloo, there are victories more splendid than any general has achieved, upon the silent, unseen battle-field of the human soul. Not for the mere sake of conflict are these battles fought. Our ideals are ever before us, and the great cry of the heart is for harmony. Like Jesus we are searching for our earthly kingdom of heaven; like Paul, we are asking eagerly for the peace that passeth understanding. And we may learn of Paul the lesson that this peace can come only through conflict—conflict with thought, with feeling; conflict on a high plane, with the forces of life and society.

If we hold a great truth, if there is revealed to us a great principle, we shall not have peace till we share it. If larger thoughts of God and humanity have come to us, the judgment of unrest should and will be upon us till we have entered the contest with these thoughts, till we have shared them freely with others. . . . The moment you enlarge your mind and your heart you enlarge your heaven. Teach, I pray you, the law of progress for all souls here, and hereafter under grander conditions of growth. Show that the love of God is infinite and omnipotent. . . . It is not through the suppression of thought, but through the earnest conflict with it that we grow toward the heaven of peace.—*Marion Murdock.*

WHAT IS TEMPERANCE?

A CORRESPONDENT of the *Christian Register* thus ably enlarges on the dictionary definition of Temperance: According to Webster, temperance consists in "habitual moderation in regard to the indulgence of the natural appetites and passions." The definition is a good one, but we must not fail to note the force of the word "natural"; for on that word lingers the whole worth of the definition.

There are natural appetites and unnatural appetites. A natural appetite should be properly indulged, but an unnatural appetite should never be created; for it comes into existence only through violated law. If inherited, it is criminal folly to indulge it.

Some things are often taken into the human system which are never demanded by a natural appetite, and among them I may name opium, tobacco, and intoxicating liquor. In fact, the natural appetite generally loathes these articles. It is a well-known fact, however, that after a person has indulged in their use for a length of time they so disarrange the whole system, so vitiate the normal powers of the body, that an unnatural appetite is created, which is akin to disease. Such an appetite can never be in-

dulged temperately. Opium cannot be used temperately, except, perhaps, as a medicine. Tobacco can never be used temperately, and there can be no such thing as the temperate use of intoxicating liquor as a beverage; but by their use men create an unnatural appetite, which robs them of their will and makes them slaves.

WHAT, can we separate from God? Jesus looked out upon the world, and saw nothing profane,—nothing by which we could lightly swear; the heavens are nothing independent of God; they are his royal abode; the earth is sacred, for it is his footstool; that fair product of human hands, Jerusalem, is yet his by divine right; and even the hairs of man's head are changed and fashioned by his power alone. Of what, then, can I be disregarding? on what in heaven and earth can I look without a certain reverence? I love the world, for the world is the bright flowing garment of Deity; I own a certain kinship and loyalty to the humblest particle of dust, for the same Power which dwells in me dwells in it also; I bow in reverence before my unpremeditated, impassioned thought; I thank God for joy; share in the Christian worship of sorrow; I am never so near God and the pure spirit of his Son as when I am nearest to man in sympathy and service; and even in my sin I discern the Providential hand, giving me with fatal precision my desert, or, if penitent, blessing me with forgiveness and granting me heavenly grace. And, if we can separate nothing from God, can anything separate God from us? Is not life best with an increasing, deepening consciousness of his presence in it? And death—is not the hand that takes us the same that has blessed us in life? And can we not trust it?—*W. M. Salter, in Unity.*

NEWS AND OTHER GLEANINGS.

—The anniversary of the graduating classes of the Indian Industrial School at Carlisle, Pa., will take place on the 22d instant. The class examination and inspection will be held from 9 to 11.30 a. m., and the general exercises from 1.30 to 4. There are fourteen graduates.

—The *Garden and Forest* contains a sketch of the grounds of the Lyman place at Waltham, Mass., and also an engraving of the famous purple beech tree, which is about ninety years old, has a circumference of more than thirteen feet and branches extending eighty-five feet. The planting of purple beeches should be more common. They require space for growth. On a lawn they are very beautiful.—*Boston Journal.*

—The editor of *Harper's Magazine* selects for publication each year about seventeen manuscript stories, and rejects annually between fifteen and sixteen thousand like matter. It is said, on good authority, that after paying its editors, the same magazine is published at a yearly cost of \$260,000 for original literary matter, and the work of artists and engravers. Of this \$260,000, \$10,000 goes to the authors. The sum stated does not include the expenses of printing or publishing the magazine.—*Exchange.*

—In consequence of the appointment of a new U. S. Treasurer, (James N. Huston, of Indiana), and the transfer of the custody of the funds in the Treasury from his predecessor, a committee was appointed by Secretary Windom, on the 11th, to proceed to examine the books and count the money. The examination will include a count

of all the moneys in the Treasury vaults, aggregating nearly \$200,000,000, of which \$148,000,000 is in standard silver dollars, \$26,000,000 in gold coin, and the remainder in United States notes, National Bank notes, gold and silver certificates and fractional silver coin. This work will take a force of sixty expert counters over four months time.

—A despatch from Pierre, Dakota, says that for some time hundreds of settlers have been lying in wait along the Sioux reservation for the appointment of the Sioux Commission, and recently when the news was received, many of them went on the reservation and staked out their prospective claims. The matter was called to the attention of the Interior Department officials, and now a despatch from Washington announces that settlers will not be molested by the Government if they go on the reservation peaceably, pick out the land, and make no disturbance, as it is only a question of time when the lands will be ceded and thrown open. In consequence of this news the last few days has developed a great rush for the best parts of the reservation.

—Father Darnien, widely celebrated as "the Leper Priest" of Molokai, died at Kalawa, Hawaii, on the 10th of Fourth month last. He was born in Belgium in 1840, and went to Hawaii in 1864; for the last sixteen years his labors have been confined to the leper settlement at Molokai, where he contracted the dread disease which cost him his life.

—The steamer City of Paris, of the Inman Line, which arrived at Sandy Hook at 11.15 a. m. on the 8th inst., made the passage from Queenstown in 5 days, 23 hours, and 7 minutes, corrected time. The best previous record, which was made by the Etruria, was 6 days, 1 hour, and 59 minutes.

—From a report of the Belgian Consul-General in the Congo State, it appears that the efforts made to introduce European vegetables and fruits in that district have been rewarded with great success. The inhabitants of the Lower Congo have been very successful in cultivating not only the usual African products, such as manioc, sweet potato, etc., but also sorghum, maize, and the "wand" haricot, called "boma" by the natives. The cotton-plant grows in its wild state, and the natives manufacture from it hand wallets, etc.

—The *Sun* has not recently recorded a more interesting bit of geographical news than the announcement of the exploration of the Lomami tributary of the Congo. This noble river empties into the Congo about 125 miles below Stanley Falls, and four years ago Grenfell ascended it, steaming almost due south for over 200 miles, passing scores of large native villages on the way. The exploration has now been carried a distance of 503 miles from the mouth of the river, which is found to be about 1.5 mile wide, from 12 to 18 feet deep, and from its upper course Nyangwe, the great Arab market of Central Africa, can be reached by an overland march of 60 miles. This means that when the Congo railroad is built travelers from Europe can journey by steam to within 250 miles of Lake Tanganyika, avoiding by this new waterway the nine cataracts in the Congo between Stanley Falls and Nyangwe. Another significant phase of this new discovery is that it practically proves the identity of this river with the navigable Lomami crossed by Cameron about 150 miles south, and the river is probably navigable for at least 700 miles, and is the third largest tributary of the Congo.—*New York Sun*.

—The Paris Exposition will afford opportunity for conferences of scientific men in many branches. An interna-

tional meeting of zoölogists is to be held in August. The most important work for the meeting will be the unification of the language of zoölogy in classification. A Physiological Congress is also to be held at Basle, in September.

Exchange.

—Two daring Englishmen, Mr. E. W. Everest and Count de Sainville, have started from Winnipeg on an adventurous trip. They propose to descend the Mackenzie, which is nowadays easily accomplished by means of the steamer that was put on the river a few years ago. They intend to start west from the mouth of the Mackenzie, and to follow the arctic shores as far as Behring Strait. It appears that they intend to study the Eskimo of Cape Bathurst and Point Barrow. It is expected that the expedition will occupy two years.—*Science*.

CURRENT EVENTS.

A SEVERE wind storm, lasting about half an hour, visited Philadelphia, New York, and the regions adjacent, late in the afternoon of the 10th instant. It was accompanied by blinding clouds of dust, and some rain. Much damage was done, but none of very great seriousness. Several lives were lost in different parts of Pennsylvania, in local storms the same day. At Ridgeway, in Elk county, the wife of William McNoll and her four children sought safety from the storm in the cellar of their house. Lightning struck the house, and the mother and three of the children were killed. The other child, a month old, was found uninjured in the arms of its dead mother.

On the 10th inst., heavy snow fell at Denver, Colorado, the temperature being 32 degrees.

In a school election at New Brunswick, N. J., on the 13th inst., 535 women voted, and the ticket which they supported had a majority of 756. There was much interest shown.

SERIOUS labor troubles have occurred in Germany, a large body of miners having struck for better wages. Some collisions have occurred with troops sent to the place of disturbance, in one of which several of the strikers, and some other persons, were killed. The Emperor is taking an interest in the settlement of the controversy.

At the session of the Universal Peace Congress, in New York, on the 14th, an address was delivered by Alfred H. Love, of Philadelphia, President of the Society. Paulus Most, a colored Liberian missionary, gave an interesting account of the treatment of Africans by white people. In the evening a farewell reception was given to Belya Ann Lockwood and Amanda Deyo, who are being sent to the Peace Congress, at Paris, as delegates from the American Union.

An earthquake was felt on the 14th, in the Mexican State of Guerro. The oscillations were from north to south and lasted four seconds.

THE strike of the railroad coal miners of the Pittsburg district, which began two weeks ago, for a uniform yearly scale of 74 cents a ton, was settled on the 14th at a conference of miners and operators in Pittsburg. A compromise was made at 73 cents a ton. About 7,000 men will go back to work at once.

THE Supreme Court of the United States has affirmed the validity of the law excluding Chinese laborers from the country, known as the Scott Exclusion act. The Court holds that Congress has the power to exclude aliens from the country whose presence is deemed inimical to our interests.

BESIDES the miners' strike in Germany, there are other labor disturbances in Europe. The metal workers

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 21. }

PHILADELPHIA, FIFTH MONTH 25, 1889.

{ JOURNAL.
Vol. XVII. No. 562.

NEVER FULL.

No father's house is full,
E'en tho' there seems no resting place for more;
Forgiving arms and doors do open wide,
If one repentant child implore
Outside.

No mother's heart is full,
Unless it be with longing, burning wild—
Heart-throbbings that no cheerful face can hide—
The wish to clasp her sinning child
Outside.

God's flock is never full.
Fear not to enter boldly at his door,
None ever were refused who there applied;
He hath abiding place for more
Inside.

—Selected.

PHILADELPHIA YEARLY MEETING, 1889.

[Our report, last week, ended, in men's meeting, with the proceedings of Second-day; and in women's meeting with those of Third-day morning.—EDS.]

In men's meeting, on Third-day, the report of the Committee on the late John M. George Bequest received further and final consideration. The minute prepared the previous evening, (giving power to the Committee to locate, open, and manage the School, etc.), was united with, and members of a joint committee, to nominate seven trustees for the Bequest, were appointed. The report of the committee of five appointed in 1887 to confer with the treasurer and executors of John M. George, showed a balance of \$148,394.71 in the treasurer's hands, of which \$11,094.71 is in cash and the balance, \$137,300, in mortgages. The report was accepted and the committee was continued to give further attention to the subject. The queries were then taken up. In reply to the First, the following summary answer was adopted:

"Our religious meetings for worship and discipline have been regularly held, with some exceptions mentioned in seven of the reports, some of which have been accounted for by sickness and inclement weather. Those held on the morning of the First-day of the week have been well attended, those at other times have been much neglected; the hour for gathering has been nearly observed; clear of unbecoming behavior except instances of sleeping."

Thomas H. Speakman, remarking upon the answers, took the view that the Society suffered from the neglect to make needed changes in the Rules of Discipline. He gave notice that at a time which should be suitable, he should propose the appointment of a committee to consider the propriety of a

general revision. The Clerk asked him to defer it until the Queries and their answers were disposed of. Alvan Haines spoke of the attendance of mid-week meetings. Richard Watson thought there was not enough religious instruction; that there is a distinction between the qualifications for preaching and that for teaching. Isaac Wilson said that the word "decline" grated harshly upon his feelings. He did not think there was the decline that some thought. He felt that the principles and testimonies of the Society were not declining. Small meetings may have had fewer members, but that is an individual fault. He instanced very touchingly the reestablishment of a meeting in Canada which had been proposed to be laid down.

In the afternoon, the report of the Visiting Committee was read, as appropriately following the First Query, and it was united with, and the Committee continued. (The report will be given at length, elsewhere.) The Second, Third, and Fourth Queries, and their answers, were considered, and the following summary answers adopted:

Second.—"Love and unity have been generally maintained. Tale-bearing and detraction discouraged. As differences have become known, care has been taken to end them."

Third.—"Many Friends have been concerned to bring up those under their care in plainness of speech, behavior and apparel; to encourage them in the reading of the Scriptures, and to restrain them from reading pernicious books and from corrupt conversation. Two of the reports mention an increased interest in reading the Holy Scriptures."

Fourth.—"Friends have been very nearly clear of the manufacture of intoxicating beverages, except cider, mentioned in one report, and of the sale thereof, with an abatement in another report; one case of renting property for its sale, and five of signing applications for license; with few exceptions, careful to discourage their use as a drink, and cautions in their use as a medicine. Generally careful to discourage the attendance of places of diversion and the unnecessary frequenting of taverns, and to keep to moderation and temperance on account of marriages, burials, and other occasions."

The report of the Temperance Committee was read, after completing considerations of the Fourth Query, and gave rise to some earnest discussion. Many Friends fully approved the report, while a number objected to the Committee's action in issuing an Address to the people of Pennsylvania in relation to the vote on the Constitutional Amendment. The consideration of the subject continued to the hour of adjournment.

In women's meeting, (Third-day afternoon), the proposition to unite with the other Yearly Meetings in the Philanthropic Union was again before the meeting, and it was proposed to refer the subject to a committee, if that should meet the approval of men's meeting. The committee to examine the accounts of Mary F. Saunders, Treasurer, were reported correct, with a balance on hand of \$1,004.96, and she was reappointed to have charge of women's separate funds for the ensuing year.

The state of the Society was then entered upon. The First, Second, Third, and Fourth Queries were disposed of. In connection with the last named the report of the Temperance Committee was read and its work approved. A committee of four, (Louisa J. Roberts, Lavinia P. Yeatman, Jane Price, and Lydia H. Hall), was appointed to join with men Friends in preparing the Minute of Advice proposed in the concluding paragraph of the report.

FOURTH-DAY, FIFTH MONTH 15.

In men's meeting, the consideration of the Temperance Report was concluded, and the committee continued with authority to labor within the limits of its appointment. It was decided, with substantial unanimity, to appoint four Friends to join the women's committee in preparing the Minute of Advice, and Edward H. Magill, Samuel Swain, Wm. Wade Griscom, and Howard M. Jenkins were appointed. The Fifth and Sixth Queries and their answers were considered, and summaries adopted. That in answer to the Fifth shows substantial clearness in all particulars; concerning the Sixth, three reports make exceptions in regard to the support of a hiring ministry, and one case is reported of a member having joined a military organization. The memorial of our late friend, Aaron Borton, was then read, and the meeting adjourned.

In women's meeting, the remaining Queries were read and summary answers adopted. The consideration of them drew out expression from several members. Rebecca J. Cowperthwaite spoke of attendance at places of diversion, Elizabeth H. Plummer of a free gospel ministry, Rachel Mather of a ministry educated in the School of Christ, Mary M. Thomas of deficiencies shown by answers to the Fifth Query. Lydia H. Price exhorted against extravagance, and thought that those who had abundance should endeavor to live not merely within the bounds of their circumstances, but within the bounds of simplicity and truth. Esther H. Barnes thought that when husbands were working hard to support their families, wives and daughters should aid them by every possible economy. Elizabeth Lloyd said that those who have abundance ought to give useful work to those who are in need, and never economize at the expense of the seamstress or washerwoman. Margaretta Walton emphasized all these testimonies, and spoke of the beauty of simplicity. Abigail R. Paul thought it very wrong to dress children in silks and satins and send them out to evening parties. Martha Schofield hoped that false ideas would never prevent any of us from offering remunerative work to the needy ones in our own social circle; if there are many overburdened hands there are also many idle ones,

and the two ought to be brought together. Matilda E. Janney thought that care should be taken to deal with offenders, not only in the authority of truth, but also with tenderness and restoring love. She pleaded with young women against attending evening parties in immodest dress. Frances J. Newlin expressed her sympathy with the overseers in the performance of their duties.

In the afternoon, in men's meeting, the remaining queries were read and answered. The answers to the First Annual Query showed a few changes in the times and places of holding the meetings. No new meetings have been established and none discontinued.

Concerning week-day schools, the summary of answers to the Second Annual Query showed 35 schools, having 139 teachers, 96 of whom are Friends, and 13 professors with them. There are also 22 special teachers. They are attended by 2,999 pupils, of whom 672 are members and 298 have one parent a member. Most of the children attend mid-week meeting with their teachers. Reports were also sent up by several meetings concerning the First-day schools, but these were not complete, the schools not supervised by meeting committees not being reported. The reports, as far as received, showed 35 schools, with 144 officers, attended by 2,153 pupils, 728 of whom are members, and 193 have one parent a member, also one mission school, with 14 officers and 90 pupils. The memorial of our late friend, Samuel J. Levick, was read.

In women's meeting, Isaac Wilson, whose gospel visit had been arranged for in the morning session, was present and spoke at length, acceptably. He was drawn forth in very searching testimony, believing the query of some heart to be "Why, after I have set my face Zionward, do I still endure trials and hardships; why is there an atmosphere about me which is uncongenial to the better life within me?" For such a state he felt sympathy, and would encourage a more perfect trust in the all sufficiency of that faith which will be begotten in the human heart. There is no trouble nor affliction nor temptation in this life but an accompanying measure of the grace of God is given to pass through it.

The reports of the Indian Committee, and of the Committee on Distant and Isolated Members, were read and approved. The memorial of our late friend, Rebecca John, was also read.

FIFTH-DAY, FIFTH MONTH 16.

(The meeting-houses were open, as usual, in the morning, for religious meetings. The attendance was large. Isaac Wilson attended and spoke at Green street.)

If the afternoon, in men's meeting, the minutes of the Representative Committee for the past year were read, at length, as usual. They showed no action of unusual importance. There had been a somewhat larger distribution of Friends' literature than usual, about 1,500 volumes being sent out. One Friend urged that this branch of the work should be more extended.

The report of the Educational Committee was read and approved, and the committee continued.

Remarks were made upon it by Aaron B. Ivins, William W. Birdsall, Edward H. Magill and others. The need of encouraging young Friends to pursue the profession of teaching, by paying salaries that would not suffer so much by comparison with the rewards of other avocations, and by continuing them in school until they were well trained for teachers, was pointed out.

The report of the Indian Committee was also read, and approved, and the committee continued. The report of the Committee on Distant and Isolated Members was similarly disposed of. (All these are printed in full.)

Robert M. Janney called attention to the imperfect character of the statistics in relation to First-day Schools, and expressed his concern that a committee should be appointed to consider the need of promoting a more close relation between these schools and the meetings. This concern was united with, and members of a joint committee were appointed at once, out of the body of the meeting, to act with a like appointment by women's meeting, and report at a future sitting.

In women's meeting the Minute of Advice in regard to the vote on the Constitutional Amendment was reported from the joint committee on the subject, and being read was united with. It is as follows:

"The attention of this Yearly Meeting has been earnestly drawn to a consideration of the evils of Intemperance, and the means of their removal, and particularly to the Constitutional vote which will occur in the State of Pennsylvania at an early day. The presentation of these subjects has brought the Meeting into a deep and earnest exercise, and under the apprehension of our duty concerning them we affectionately exhort our members in that State to a prayerful consideration of the duties which will attend an exercise of their right to vote upon the proposed Amendment. It is not the purpose of this Minute to assume the authority to direct how any civil act shall be performed, but to urge that whatever vote may be cast by any Friend shall be the outcome of a conscientious desire to elevate society, to protect and purify the home, and to advance the cause of Truth."

The minutes of the Representative Committee were read and approved, and the memorial of Samuel J. Levick was read. The proposition of men's meeting in relation to a First-day School Committee was united with, and members of it were appointed.

SIXTH-DAY, FIFTH MONTH 17.

In men's meeting, in the morning, David Newport and Ezra Fell spoke, the latter particularly referring to the evils of the use of tobacco. The committee to report the names of seven Trustees for the George property presented the following names (one from each quarterly meeting): Alfred Moore, Evan D. Jones, Edward Atkinson, Joseph T. Bunting, Thomas Baker, Bennett S. Walton, and David Masters as such trustees. The report was united with and the Friends appointed.

The committee to nominate new trustees for the Yearly Meeting properly reported the names of Robert M. Janney, Henry W. Hallowell, Stephen B. Twining, George L. Maris, William L. Jackson, Pen-nock Spencer, Richard T. Turner, Jr., Charles H. Tatum, Ezra Lippincott, Joel Borton, Jr., and Jo-

seph W. Eves, one from each quarter, which were united with and they were appointed.

The names of the correspondents as reported by the several quarterly meetings were directed to be entered in the minutes and published in the "Extracts."

The joint committees appointed at a former sitting to prepare a minute of advice to the members, reported, (as already given in proceedings of women's meeting), and the report was united with, and the Committee continued to effect a distribution of the Minute. Remarks of satisfaction concerning it were made by Samuel S. Ash, Isaac Wilson, and others.

There being a discrepancy in the school statistics sent to the men's and women's meetings, the Educational Committee was instructed to prepare and send out blanks to the different meetings where schools are established, so that the reports may be accurate in the future.

The Committee on the Condition of the Education of the Colored People of the South presented its report, which was approved and the committee continued and encouraged to further labor, with authority to draw on the Treasurer for necessary expenses.

The memorial of Mary S. Lippincott was read and drew out remarks of sympathy from several Friends.

In women's meeting the draft of an epistle to the yearly meetings was read and united with. The report of the Committee on the Colored People of the South was read, and much sympathy was expressed with the work of education which it referred to. It was proposed to give \$500 from the separate fund of the women's meeting, and this appeared to be united with, but objection was then made, and the minute to this effect was not adopted. The Committee was continued, and it was announced that Sarah H. Peirce would receive individual subscriptions for the work in Room No. 1. (The subscriptions from women amounted to \$210.36; from men \$39.70; total, \$250.06.)

In the afternoon, in men's meeting, the report of the Committee to examine the Treasurer's account was presented. The receipts for the past year were \$4,124.48, and the expenses \$3,283.09; the balance now on hand is \$4,621.64. It recommended that \$3,500 be raised the ensuing year, and named Thomas J. Husband as treasurer, and Joseph C. Turnpenny and Alfred Moore as correspondents, which was united with and those named appointed. The Committee also reported that they had examined the account of the Treasurer with regard to the George Fund, and found it correct, (as already reported by the Advisory Committee of Five). The Committee on the relation between the Meeting and the First-day Schools reported that the subject had better be referred to a committee to report at the next Yearly Meeting. The committee was continued, one Friend being added from each quarter.

The draft of an epistle to be sent to the other yearly meetings was presented, and with some amendment, adopted. Thomas H. Speakman then asked the attention of the meeting to the proposal, of which he had given previous notice, of a commit-

tee to consider a revision of the Discipline. This drew out remarks from a number of Friends, several of whom expressed unity with the proposal, but the time of adjournment being near at hand, it received no definite action.

The subject introduced (on Third-day last), from women's meeting of appointing a committee to consider a union of this Yearly Meeting with the others now in the Philanthropic Union, was briefly considered, but the meeting was unready to act upon it at this time. The minute of exercises was then read, and after remarks from a number of Friends, the meeting concluded.

In women's meeting, the appointment of Trustees of the George Property, already approved by men's meeting, was united with, and also that of Trustees of the Yearly Meeting Property. The reference of the correction of the school statistics to the Educational Committee was also approved. The report of the committee on the Treasurer's Account was read, and the appointment of Thomas J. Husband as Treasurer of the Yearly Meeting was united with. The action of men's meeting in continuing, and adding members to, the committee on the relation of the First-day Schools and the Meeting, was approved, and the additions were made.

A memorial for Mary S. Lippincott was read, bringing a tender feeling over the meeting. Many, no doubt, remembered when she so ably presided over the Yearly Meeting, and almost all could recall her dignified appearance as she sat, alive with interest, by the side of her successor at the clerk's table. Affectionate tributes were offered to her memory, uniting the meeting into a close bond of sympathy. After the reading of the concluding minute there was a solemn, peaceful silence preparatory to the final adjournment.

For Friends' Intelligencer and Journal.

THE USES OF A FRIENDS' MEETING-HOUSE.

AN edifice that can rightfully be called by this name, whenever erected, or wherever located, was no doubt intended as a place in which to hold Friends' religious meetings.

In the arrangements made according to the good order of the Society, and maintained under our excellent code of Discipline, we have some meetings for divine worship, and some for the transaction of the legitimate business of the organization. The latter—which are called "Meetings for Discipline"—are limited in their attendance to those who are members of the Society of Friends. In addition to the regular meetings, ample provision is made for the occasions of marriages, funerals, Friends traveling with minutes of approval, and committees that have been set apart to visit the meetings, and to make such appointments, in the line of their service, as they may deem advisable, and as way may open for them. All such appointments come properly under the head of religious meetings.

When committees are appointed in the regular order of the Society, it is of course expected that they may have the use of such of the meeting-houses

as may best accommodate them for the transaction of their business. They may even—where the minute of their appointment will admit of such action—call a conference of our own members, and exercise proper care over the assembly which they have thus convened.

There is nothing new in any of the above statements, as they are intended merely to summarize the regulations by which Friends are governed in the occupancy of their meeting-houses; and it is to be inferred that all who assume responsibility in conducting the affairs of the Society, are sufficiently familiar with these regulations to be able to apply them to our own members, and—should occasion require it—courteously to explain them to those who are not of our fold.

But are there any *other* purposes, than those above specified, for which our meeting-houses may properly be used? The answer to this question would be likely to mark the parting of the ways; as it brings us to the point where definite prescription terminates, and discretionary power begins. Here it is that difficulties are likely to occur, growing out of those differences of opinion which exist between zealous progress and guarded conservatism. We may be engaged in some work which we feel sure is a good one; we call upon those interested in the movement (Friends and others), and band ourselves into an organization, after which we require a suitable place for holding our meetings. Some of our members are delegated, or else they volunteer, to apply for the use of Friends' meeting-house, for one evening in the week, or for an occasional First-day afternoon, as may best suit our purpose. We may be so impressed with the conviction that we are working for the public good, and so thoroughly in earnest in our pursuit, as to overlook the plain fact that those to whom we apply have *their* duties to perform, in the proper exercise of which, they may feel it right to decline the granting of our request. We may from having been looking in another direction, or through a glass that concentrated our vision on one object, lose sight of the important trust that has been imposed on these sentinels,—even that of guarding the Society against encroachments from all sides, and of looking ahead for what might lead to confusion, and eventually bring reproach upon the body. We have grown to be so liberal (?) in our views, and so democratic in our proceedings, that we may fail to render to those occupying prominent stations in the meeting, that degree of deference which the individuals merit, and their stations require. When they decline to grant our request, we should not attribute to them harsh motives, or feel that they are lacking in sympathy; when, on the contrary, it may cause them real pain to have to disappoint us, and to thwart our object,—in the fulfillment of their plain duty. Whenever an application is made for the use of a meeting-house for an anomalous assembly, or for an unusual purpose, we must remember that it is for the heads of the meeting to decide whether or not the purpose is in accord with the place, and the gathering likely to be such a one as Friends could be responsible for, and could keep within proper limita-

tions. Should their decision be adverse to our wishes and our expectations, we may feel greatly disappointed; nevertheless, we should cheerfully acquiesce in it, believing that it was based upon a sense of duty, and rendered in accordance with the fulfillment of a trust.

Many of our members who are engaged in works of beneficence, may feel inclined to coöperate with those of other persuasions, with a view to enlarging their sphere of usefulness. In such cases it seems only reasonable that the coöperative work should be performed in some building other than a Friends' meeting-house; and then Friends cannot be held responsible for the conduct of the assembly, but only for that of our members who attend it.

I would speak with delicacy, and with the utmost courtesy, of those who are commonly called "clergymen." Engaged in this profession are several whom I am glad to claim as personal friends, and whose motives I believe to be as pure, and whose intentions as sincere as their outward lives are upright. In conducting meetings, however, they have *their way*, and we have *ours*. How different are the two, must be patent to all who are acquainted with both. There is no occasion for giving offense to our good, sober neighbors—"clergymen or laymen"—when we tell them, in a friendly manner, that we are a peculiar people, and that we cannot join them either in their religious revivals, or in their moral reforms; neither can we invite them to join us in our philanthropic work. Will they not be likely to have more respect for us when we are steadfast in the maintenance of our principles, and consistent in the observances of our practices, than when we attempt to compromise either, and by so doing sacrifice both? Those who remember what Friends had to suffer fifty years ago, and later, in consequence of opening their meeting-houses (to those who were not members) for lectures, must certainly desire to avoid a recurrence of the disorderly scenes and serious disturbances which then gave so violent a shock to the Society. Those distressing times are now, happily, past, and the memory thereof is fast dying out; a generation having grown up almost without a knowledge of them; but recent occurrences have given rise to grave apprehension, and rendered it expedient to hoist the danger signal, lest we again run into the breakers, and experience a repetition of the shock. Within the past few months there have been acrimonious controversies and other improprieties in some of our meeting-houses, that should arouse us to renewed vigilance, and cause us to be constantly on the watch.

To sum up the whole matter in the form of a query—Is it not eminently proper that Friends' meeting-houses should be used for Friends' meetings; and that when an anomalous convention is desired for a purpose that is not strictly Friend-like, a suitable hall should be procured for its accommodation? II.

Fifth month 17, 1889

THE human heart is like heaven—the more angels the more room.—*Frederika Bremer.*

BENJAMIN LUNDY.¹

[Concluded from Last Week.]

THE twelve monthly numbers of *The Genius of Universal Emancipation* for the year July, 1822–June, 1823, lie before me as I write. It is a magazine of sixteen double-column octavo pages, each page containing some eight hundred words, and the whole second volume (which this is) making one hundred and ninety-two pages. There are a few rude engravings on wood or copper—one twice used, representing a slave coffin, with the slave-trader on horseback, brandishing a whip, following a little cart full of black picaninies, while half a dozen full-grown blacks follow the horseman, one of them carrying the Stars and Stripes. Over this cut is the motto: "HAIL, COLUMBIA! HAPPY LAND," and beneath it, "SHALL THEY FAIR BANNERS O'ER OPPRESSION WAVE?"

Reference is made to a preceding page, on which, from a Kentucky newspaper, (*The Western Citizen*), appears this statement, signed "Philanthropist": "Having business in Paris, (Ky.), on Tuesday, 17th inst., I there witnessed a scene more shocking to humanity than any that has ever come within my notice. I there beheld between seventy-five and a hundred miserable wretches galling under the yoke of despots, doomed to leave their home, their country, and their friends. Chained and guarded, they were driven, like other stock, from their native land. They were paraded on the public square, in front of the courthouse, the seat of justice. Over their unhappy heads that banner waved under which our forefathers fought and bled for the liberty and independence which they attained," etc. It is quite possible that this scene was witnessed by Lundy himself; for Paris, the chief town of Bourbon county, is on the road from Greenville to Cincinnati, which the Quaker missionary printer had frequent occasion to travel; as he founded anti-slavery societies and collected subscriptions for his magazine. It was also one of the routes by which the Virginia slave-breeder sent their human cattle to the Southwest. This traffic, beginning early in the century, had increased by 1822 to several thousand slaves in a year. In 1832 it was estimated to be six thousand a year from Virginia alone, and in 1836 rose to forty or fifty thousand.

While such "incendiary" matter was coming out in East Tennessee, Lundy's newspaper and cause had agents, whose names he published, in twelve of the slave-holding States and Territories,—at Baltimore, Richmond, Winchester, Wheeling, Louisville, Nashville, St. Louis, Little Rock; at Huntsville, Ala., Pensacola, four towns in North Carolina, and even one agent in South Carolina. In 1832 he had twenty-nine agents in ten of the slave States. And in the interval from 1820 to 1830 he had perambulated large portion of the South, besides twice visiting Hayti; and from 1830 to 1835 he twice visited Texas, where he hoped to establish colonies of free colored persons under the anti-slavery laws of Mexico. In 1830 he said in his *Genius*, then publishing at Baltimore, where Garrison was his associate:

¹From an article in *The Independent*, New York, by Frank B. Sanborn, of New Mass., written for a Liberator from Brown.

"I have, within ten years, sacrificed several thousand dollars of my own hard earnings; have traveled upward of five thousand miles on foot, and more than twenty thousand in other ways; have visited nineteen of the States of the Union" (there were then but twenty-four), "and held more than two hundred public meetings, with the view of making known our object; and in addition to this have performed two voyages to the West Indies, by which means the liberation of a considerable number of slaves has been effected, and I hope the way paved for the enlargement of many more." And he added, with pardonable pride: "There is not another periodical work published by a citizen of the United States, whose conductors dare treat upon the subject of slavery as its nature requires and its importance demands." This was a year before Garrison began to print his *Liberator* in Boston, and after the early emancipation organs—*The Abolition Intelligencer*, in Missouri, a newspaper in North Carolina, etc.—had been silenced.

What, then, was the bodily presence of this hero, who almost alone had, for a dozen years, sustained the contest against negro slavery in the United States? Garrison, writing in 1828, a year after he had seen Lundy, said: "Instead of being able to withstand the tide of public opinion, it would at first seem doubtful whether he could sustain a temporary conflict with the winds of heaven." After his death, Garrison said in *The Liberator* (September 20, 1839): "In his personal appearance friend Lundy, like the Apostle Paul, was 'weak and contemptible.' In my imagination I had given to him in shape and size the figure of a Hercules; and my disappointment was great in finding him far below the average of mankind in bulk and stature. I was almost tempted to say to him, as a beloved Irish correspondent of Dr. Watts, on seeing that mighty dwarf for the first time, remarked to him: 'Why, sir, you don't look as if you could say *Boo* to a goose!' 'Boo!' was the clever retort of the doctor; and I should have received as good a one in return had I resorted to that pleasant banter, for Lundy was a ready wit and could make capital repartees. He was not a good public speaker. His voice was too feeble, his utterance too rapid to interest or inform an audience; yet he never spoke wholly in vain. In private life his habits were social and communicative; but his infirmity of deafness rendered it difficult to engage with him in protracted conversation. How, with that infirmity upon him, he could think of traveling all over the country, exploring Canada and Texas, and making voyages to Hayti, is, indeed, a matter of astonishment. But it shows, in bold relief, what the spirit of philanthropy can dare and conquer."

Sir Humphrey Davy, the famous discoverer in chemistry, said: "My greatest discovery was Michael Faraday"; and so Lundy might have said, and perhaps did say (for he was generous), that his chief work as an emancipator was to unchain the pent-up force of Garrison, and open to him his true career. This Lundy did, and the story has been often told. He drew Garrison to Baltimore, where the master and disciple united in issuing the two hun-

dred and twenty-seventh number of the *Genius*, September 2, 1829. It had become a weekly journal in September, 1825, and so continued during the stormy time that Garrison edited it—just six months, for the last weekly issue was dated March 5, 1830, when the partnership between Lundy and Garrison was dissolved, and the senior partner went on with his paper as a monthly, or rather a "semi-occasional" publication. They parted good friends, and on the 17th of April Garrison was committed to the Baltimore jail, for a libel on two Massachusetts men, Francis Todd, owner, and Nicholas Brown, master, of the ship *France*, engaged in the domestic slave trade. Lundy visited him often in the jail, from which he was released June 5, 1830, his fine being paid through Lundy, by Arthur Tappan, of New York. Seven months afterward (January 1, 1831), Garrison began to publish his *Liberator* in Boston, while Lundy had removed his *Genius* to Washington (October, 1830), where it was printed until 1834, when it made its last remove but one to Philadelphia, expiring there in 1838, amid the flames of Pennsylvania Hall, which was burnt by the mob in May, 1838. He removed next to Illinois, where Lovejoy, the anti-slavery martyr, had been killed by a mob in November, 1837, and, while laboring there against slavery, died at Lowell, an obscure village in La Salle county, August 22, 1839. His *Genius* had been printed there for some months, and its final number announced his death.

During the period between Garrison's imprisonment and Lundy's death, the latter had three times visited Texas, and explored its possibilities as a home for free colored people, nearly losing his life there by cholera in 1832. He became better acquainted than any Northern man with that State, both while it was subject to Mexico and while revolting; and he exposed fully and repeatedly the plot formed before 1830, to increase the area of slave territory by annexing Texas. His pamphlet on "The War in Texas," (Philadelphia, 1836), is not only the best account, up to that time, of the Texas Conspiracy, but closes with the remarkable prediction of the Southern Confederacy, which established itself twenty-five years later: "Our countrymen, in fighting for the union of Texas with the United States, will be fighting for that which at no distant period will inevitably dissolve the Union. The slave States, having the eligible addition to their land of bondage, will ere long cut asunder the Federal tie, and confederate a new and distinct slaveholding republic, in opposition to the whole free republic of the North. Thus early will be fulfilled the prediction of the old politicians of Europe, that our Union could not remain one century entire; and then also will the maxim be exemplified in our history, that liberty and slavery can not long inhabit the same soil."

Lundy died, as he had lived, in the firm belief that American slavery would be abolished before 1900, and he contributed more to that result than many—perhaps than any—of his contemporaries. He did not always agree with Garrison in opinion—being more sensible though far less forcible; but his best legacy is that written by Garrison, who in his

first year as editor of *The Liberator* had printed there this sonnet to his teacher and friend :

TO BENJAMIN LUNDY.

The Veteran Advocate of Negro Emancipation.

Self-taught, unaided, poor, reviled, contemned,
Beset with enemies, by friends betrayed.

As madman and fanatic oft condemned,

Yet in thy noble cause still undismayed!

Leonidas thy courage could not boast :

Less numerous were his foes, his hand more
strong ;

Alone, unto a more than Persian host,

Thou hast undauntedly given battle long.

Nor shalt thou singly wage the unequal fight ;

And to thy aid with spear and shield I rush,

And freely do I offer up my life,

And bid my heart's blood find a wound to gush !

New volunteers are trooping to the field—

To die we are prepared, but not an inch to yield.

SCRIPTURE LESSON, No. 21.

SIXTH MONTH 2, 1889.

JESUS BEFORE THE COUNCIL.

GOLDEN TEXT.—“Thou shalt not bear false witness against thy neighbor.”—Exodus 20 : 16.

READ Mark 14 : 55-65.

JUDAS instructed the men who were with him how they were to know Jesus, giving them the sign that it was he whom he kissed, saying “Take him and lead him away safely.” And they led Jesus away to the high priest, where had assembled all the chief priests and the elders and the scribes. This is one of the saddest chapters in Jewish history ; we approach it as one of those occasions where strife, prejudice, and hypocrisy have culminated in a hatred without a parallel in the history of religion. That hatred was but the natural result of lives so diametrically opposed. “They say and do not,” was the charge brought by Jesus against these teachers of his people. “They bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with their finger,” and so they conspired against him ; and now, through the treachery of one whom he had chosen as a disciple, Jesus is in the power of his enemies.

Sought for witnesses. It was required by law, then as now, to consider the accused innocent until the testimony of two or more witnesses proved him guilty, but the whole trial was a mockery of justice. It was not lawful to hold such a trial at night, or to hurry the trial ; the accused was entitled to counsel to defend him. All these were denied this holy and innocent victim, and the Sanhedrim, so hastily called together, with all their art and malice could find nothing worthy of death against him.

Answerest thou nothing ? In this question the High Priest violated the law by requiring the prisoner to testify against himself.

Art thou the Christ ? It was only as Jesus claimed to be the Messiah that any ground of accusation could be found to bring him before Pilate. We must bear in mind that the Messiah for whom the Jews were looking was a king who should gather them under the banner of revolt, and drive the Romans

from the land, and they made this hope and expectation their charge against Jesus.

Ye have heard his blasphemy. To say he was the Son of God was saying only what prophets and righteous men in all the history of the Jewish people had been saying. It was one of their chosen expressions that indicated the divine relationship between them and Jehovah, whom in the later time and with a more spiritual idea they reverently called Father. This spiritual relation Jesus claimed for himself, and nothing more. Whatever other idea may have possessed his followers, he always called himself the son,—through spiritual union.

From the whole character of the chief priests, as we have read it in this history, we might expect just such a scene as this. They had so long maintained undisputed authority over the minds of the people, that the appearance of another kind of teacher filled them with alarm. It was the witness for truth struggling in their minds, but they were false to it ; and each one of them was willing to sacrifice the pure life of Jesus of Nazareth for his own selfish purposes.

Do we not bear false witness when we withhold the truth ? How is it with us when we quietly allow our principles to be misrepresented ? We all remember the text in Luke, “Every one who shall confess me before men, him shall the son of man also confess before the angels of God.” We sometimes like to show that we are not afraid to venture out in the broad road as others do,—we can take care of ourselves, but every step there is bearing false witness against our loving Father, and inducing others to do the same thing. Peter wept at the thought of his falsehood—a terrible thing for a man. Tears of remorse are scalding to the heart. We leave the loving, devoted heart of the Master in sorrow at the close of this lesson. Let it teach us to be very careful, in all things to be true, either in what we do or leave undone. If we try from childhood to be on our guard every day, how happy will be our lives. We will be saved the bitter sorrow that always follows false doing in word or act.

NOTES ON THE LESSON.

The calmness with which Jesus stood before the council, and heard the accusations of his enemies, holding his peace and answering nothing, exasperated the high priest, who was not prepared for so much dignity and self-possession on the part of one so completely in the power of the council. Yet it was not for him to speak when the testimony of the witnesses was so conflicting and proved nothing. In the silence which he maintained lay his strength.

Here is a lesson for us. False accusation is best rebuked by keeping quiet and patiently waiting for the vindication which sooner or later is sure to follow.

In the example of our lesson there was no other course possible to one whose whole life had been a protest against strife and falsehood—one in whom the wisdom, the power, and the majesty of the Divine Father was so manifested that it was declared “In him dwelleth all the fullness of the Godhead bodily.”

Jesus knew they had found nothing against him, and were determined to draw from his own lips some word upon which they might condemn him. Failing in this, the high priest, in the usual form of putting an oath among the Jews, forced an answer in which Jesus claimed to be the Son of God. In this claim lay his condemnation. He had spoken blasphemy, and was at once adjudged guilty and worthy of death. The indignities to which this innocent victim of hate and fanaticism was subjected, were common in those days and for many centuries afterward. Indeed it is only in more recent times that a prisoner has found protection in the law which he violates; only since the peaceable religion that Jesus taught has permeated and leavened society, have those who execute the laws shown respect for the rights of the condemned and protected them from insult and brutality. Much yet remains to be done before the rights of the accused are fully protected. The innocent are often made to suffer with the guilty and much wrong doing goes unpunished, yet there is a slow but steady upward progress, for which we have need to be very grateful.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, FIFTH MONTH 25, 1889.

OUR LATE YEARLY MEETING.

PHILADELPHIA YEARLY MEETING has again placed itself upon record, and while that record may not be up to the standard that the more sanguine hoped for, in every particular, we must all agree that no backward step has been taken. In so large a body composed of two branches, communicating through messengers, it can scarcely be expected that there will be the full understanding of questions considered which would be arrived at were they acted upon in joint session, and in each body there will be a diversity of views; but if the "same spirit" animates all, concession and an agreement to differ will prevail. This was manifested in our recent gathering. In all that pertained to the welfare of the Society there was a beautiful unanimity which has perhaps never been surpassed.

The readiness with which the proposition to bring the First-day school into closer relation with the Yearly Meeting was accepted, gives evidence of the interest felt in this work. When we call to mind the fact that the younger members, who are now taking part in the affairs of the Society, and earnestly concerned for the maintenance of its principles and testimonies, largely represent the children and

youth who a little less than thirty years ago were gathered into these schools, and are their first fruits, we may indeed thankfully own the work and give it our encouragement.

Then our preparative and monthly meetings schools have become a factor in the work of the Society, under the fostering care of the Yearly Meeting, that can scarcely be over-estimated. Much yet remains to be done before the beneficent results of "a guarded religious care" in this direction is extended to all the children and youth within our borders; but with the munificent donation which is now held in trust by the Yearly Meeting and the continuance of the present work, we may look hopefully forward to a time not far distant when every waste place in our borders will have its educational wants supplied. In the attitude our meeting assumed towards the Temperance question we have great cause for rejoicing. The harmony that prevailed when this deeply absorbing subject was presented and acted upon, was the more to be noted when we consider how divergent are the views among temperance advocates respecting the best methods of dealing with the question.

Then again, in the care extended to the smaller branches of the body, and to the isolated members in distant places there is no lack of encouragement. Those who feel called to labor in either direction are assured of the loving sympathy and aid of the body.

While there is so much to encourage our hearts in the progress of the work for the building up our heritage, and cementing more closely the bonds of Christian fellowship among the several branches of our Yearly Meeting, the broader field of our common humanity has not received that attention and cordial support which its importance claims from a people who were the first to stand for the poor and the down-trodden and to make their cause their own. The words of the Master came with great force when he said: "These ought ye to have done and not to leave the other undone." It is of little avail to appoint committees to look after the neglected and ignorant masses in the South and the distant West, and leave them without the means to extend the helping hand where help is found to be necessary. This failure has been a source of deep regret to many; yet with so much to inspire hope and courage, we may be willing to leave the cause of the poor and the oppressed to the All-Merciful Father who will continue to inspire his faithful, devoted ones who have been so helpful in the past, to labor on with the blessed assurance of the Master, "Inasmuch as ye did it unto one of these, my brethren, even the least, ye did it unto me."

MARRIAGES.

HILLIARD -ACTON.—At the residence of the bride's mother, on Fourth month 11th, 1889, under the care of Salem Monthly Meeting, J. Bernard Hilliard and Sarah H. Acton, both of Salem, N. J.

DEATHS.

BORDEN.—In Norristown, Pa., Sixth-day, Fifth month 17th, 1889, Benjamin Borden, in his 83d year; an elder of Gwynedd Monthly Meeting, Pa.

DICKINSON.—At Pittstown, Pa., Fifth month 12th, 1889, Mary Edmondson, widow of John Dickinson, in the 91st year of her age; originally a member of the Southern Quarter, Md.

HILLBORN.—In Newtown, Bucks county, Pa., on the 10th of Fifth month, 1889, at the residence of her daughter, Martha Eastburn, Rachel, widow of Samuel T. Hillborn, and mother of Isaac H. Hillborn, in the 89th year of her age; a member and for many years an elder at Wrightstown Monthly Meeting. She was the last surviving sister of a family of six, most of whom lived to a very advanced age. There are two brothers of the same family yet living in the West.

JONES.—Fifth month 17th, 1889, Sarah Ann, widow of Benjamin Jones, in her 73d year. Funeral from her son-in-law's, David Pratt, Newtown Square, Pa.

KIRKBRIDE.—Fifth month 13th, 1889, Mary B., widow of Mahlon Kirkbride, in her 71st year. Interment from Trenton Friends' Meeting.

MASON.—In Camden, N. J., Fifth month 12th, 1889, Sarah J. Mason, aged 87 years; a member of Haddonfield Monthly and Camden Particular Meeting, N. J.

PHILLIPS.—At her home in Henry county, Iowa, Third month 30th, 1889, Frances A. Phillips, in the 63th year of her age. She was born in Gunpowder, Maryland, in 1821, moved to Iowa in 1851, and again in 1853, having returned to her father's home after the death of her husband. She was a member of Prairie Grove Monthly Meeting, and for several years an elder. To know her was to love her.

E. T. P.

PUSEY.—In Wilmington, Del., Fourth month 15th, 1889, Joseph M. Pusey, in his 67th year.

RUSSELL.—Fifth month 6th, 1889, at the residence of her son, Theodore Russell, near Winfield, Henry county, Iowa, Elizabeth M. Russell, in the 84th year of her age.

She was a member of Prairie Grove Monthly Meeting from its organization, and for many years an elder.

In health she was devoted to her meeting, and although deprived for several years of attendance was still greatly interested, living the life of a true and devoted Christian.

SEAMAN.—At her home, Woodbury, Orange county, New York, Fifth month 17th, 1889, Hannah, widow of the late Jacob Seaman, in the 85th year of her age; an elder of Cornwall Monthly Meeting of Friends.

CORRECTION.—In the INTELLIGENCER AND JOURNAL for Fifth month 11th, 1889, in the tribute to the memory of the late Mary Ratliff, her maiden name should have been given as KINLEY, and the age of her husband should have been "in his 91st year."

INTELLIGENCE is an effect as well as a cause; and one potent cause of it in the moral sphere, is obedience to the moral law. "It is good will," says Emerson, "that makes intelligence;" and again he says, "if a man's eye is on the Eternal his intellect will grow."

YEARLY MEETING COMMITTEE REPORTS.

REPORT OF THE VISITING COMMITTEE.

To the Yearly Meeting:

The Committee "to visit the branches of our Yearly Meeting and encourage Friends in the more faithful attention to the requirements of our Discipline, and upholding and sustaining the testimonies of our Religious Society" has several times met in general session during the past year, and by the appointment of sub-committees has been actively carrying on the work throughout the Yearly Meeting, as way has opened therefor.

The Quarterly, and with one exception the Monthly, Meetings of Philadelphia, Abington, Bucks, Haddonfield, and Western, have been attended, and the Monthly Meetings of Salem Quarter; also the Quarterly and nearly all of the particular meetings of Caln, Southern, and Burlington. The First-day meeting at Stroudsburg was attended by the sub-committee for Abington Quarter, and they mingled socially with the families as far as they were able to do so.

The sub-committee for Fishing Creek Half-Year Meeting attended it both in the Sixth and Twelfth months; one monthly meeting in the Eleventh month was attended, and a number of families visited, as well as some of our members residing at Williamsport. Way has not opened during the past year to appoint a committee to visit within the limits of Concord Quarter.

Many appointed meetings have been held, and many families visited, endeavoring not to overlook the aged, sick, and isolated members. In the Quarters where the monthly meetings were attended evening meetings were sometimes appointed, that we might meet with those who were so situated that they could not attend the monthly meetings; these often were held at Friends' houses. In some places, in these evening gatherings, the work mostly consisted in conversation upon our testimonies, which we believe to be profitable, bringing out an interchange of views from the visited and visitors.

The Committee have endeavored to be earnest and faithful so far as they could see the way to labor. They believe there are many within our borders who are under the preparing hand of the Lord, and as they are willing to come forth under this preparation we hope to see a succession of those who will uphold the principles and testimonies which are the basis of our Religious organization. We feel it has been especially encouraging to meet with so many younger members, even the children showing their interest by their desire to be present at the meetings.

Great willingness has been everywhere manifested to aid the Committee, in whatever way was needed.

We believe the labors of a Yearly Meeting's Committee for the purpose of visiting the branches thereof to be beneficial, bringing us into a better acquaintance one with another, and we trust creating an increased interest in our Society.

The sum of \$103.89 has been received from the Treasurer of the Yearly Meeting to meet expenses attending the services of the Committee.

Signed by direction of the Committee,

SARAH GRISCOM, Clerk.

REPORT OF THE COMMITTEE ON EDUCATION AND SCHOOLS.

To the Yearly Meeting :

The concern of the Yearly Meeting for the guarded religious education of the children of our Religious Society has, we think, been fully owned by the Committee to whom it has been entrusted.

The general plan of the work has not materially varied from that of last year. The Visiting Teacher has been continued and has given close attention to his duties, advising with and aiding school committees and teachers, and lecturing to the pupils.

The former good practice of sub-committees from our body visiting at appropriate times the different schools has been kept up, and the Educational Conferences held at 15th and Race streets, Philadelphia, have been continued as heretofore, with no apparent diminution in attendance or interest.

From the report of the Visiting Teacher we learn that he has visited nearly all of the schools, most of them several times, and has delivered lectures, illustrated with suitable apparatus, on Physics, Chemistry, Physiology, Natural History, etc., and has endeavored to adapt them to the grade of the pupils in the schools visited, the children showing much interest in the subjects presented. Frequently the lectures have been attended by the local committees and other friends of the schools.

From statistics at hand there seems to be a small increase in the general attendance at the schools over that of last year.

There is a decided improvement to be noted in some of our schools; in others but little if any change; while some hardly hold their own, owing perhaps to a necessary change of teachers and the difficulty of getting those of experience; and possibly in none has all the work reached that degree of excellence to which it is hoped it may be raised.

The difficulty of securing competent male teachers from among our members increases rather than diminishes, owing to the greater attractions offered by other callings, and much concern has been felt that more of our young men might be induced to fit themselves for the responsible duties of the Teacher, and that more of those who are already qualified might be encouraged to engage in this useful and extensive field of labor. The attention of Friends is called to the need that exists for an increased number of well qualified teachers, especially in the higher branches, who are thoroughly in sympathy with the principles and testimonies of our Religious Society, and who are willing to manifest it by their Friendly deportment, by the use of plain language, and by conformity to the accepted customs of Friends. Whilst this conformity might reasonably be expected of our members, we feel that school committees should exercise a greater care to have those of our teachers who are not members also conform to these reasonable usages of our Society.

Orders have been drawn on the Treasurer of the Yearly Meeting, for the expenses of the Committee, and in aid of schools, to the amount of \$1,920.03.

On behalf of the Committee,

WM. WADE GRISCOM, Clerk.

REPORT ON DISTANT AND ISOLATED FRIENDS. *To the Yearly Meeting :*

The Committee on Distant and Isolated Members have met twice since last report. From communications with committees and individuals, and from published reports, we are able to state that some action has been taken by each of the Yearly Meetings with which we correspond, in the direction of obtaining information respecting their absent members. We think it probable that this work has now so far progressed in the different Yearly Meetings that it may be practicable during the coming year to collect and compile a full list of names, addresses, etc., and to learn, so far as may be done in this way, the situation of the isolated membership of our Society.

During the year two Friends who are members of the Committee made extended tours of religious labor, with the approval of the meetings in which they are members, in Nebraska and adjoining States, and they have given the Committee many interesting and touching details of their observations amongst the families of Friends in isolated places. We have especially been impressed with their statements upon two points of importance: the maintained attachment of many isolated members to our Society and its manner of worship; and the interest shown in localities where there are several families living near enough to form a meeting. In both particulars the information thus furnished is such, (joined with that which has otherwise reached the Committee), as leads us to believe that there is a field for labor in this direction, and that we could not feel discharged of our duty in regard to it without reporting the fact to the Yearly Meeting. It is felt that we should encourage Friends, in places where there are several members, to form meetings, and, if way opens, to provide places of worship, trusting that as the need for buildings may appear, means may be found to provide them. We are impressed with the conviction that suitable literature, representing the principles of Truth as professed by our Religious Society would be received gladly in many places, and might be the means of doing substantial good.

On behalf of the Committee,

HOWARD M. JENKINS, Clerk.

REPORT OF THE TEMPERANCE COMMITTEE.

To the Yearly Meeting :

In making this the Eighth Annual Report of the joint Committee on Temperance and Intoxicating Beverages we are glad to present an increasingly encouraging view. The stated meetings have been regularly held and while the average attendance has not been so great as formerly, we have realized a growth of interest in this important subject.

Many who were prevented from attending the meetings of the Committee have been faithful and earnest workers in their respective neighborhoods.

We feel there is an apathy or luke-warmness in regard to the needs of our Society on this question; but we trust ere long for an awakening to a higher appreciation of the moral as well as the spiritual life of Friends.

In reviewing our work, there is a sad realization

of the great loss we have sustained in the removal of our loved friend Elizabeth P. Comly. Her life was one of devotion to the work required at her hands, and as we revert to her later years of conscientious performance of known duty and recall her tender earnest spirit as she gave expression in our annual gathering to the deep conviction that impressed her mind, we feel she was truly the pioneer of the temperance movement amongst us. That message was that the Society she had cherished should realize the need of well directed effort against the growing evil of our land; not indifferent meanwhile to the individual labor that would make clean our own vineyard: "that no man put a stumbling block or an occasion to fall in his brother's way."

As a member of the Committee then appointed our friend faithfully labored, frequently under great physical weakness; and when we recall the triumph of the mental and spiritual powers over the frailties of the body, and remember her unswerving desire to practically live the life she called others to, as co-laborers we must acknowledge the inspiration of her spirit. In her desire to impress those of our own Religious Society as well as the public mind with enlightened thought on the injurious effects of every form of stimulant, she devoted a large portion of her time to the perusal of the best literature upon the subject, recommending such selections as she deemed most instructive to the different branches of the Temperance Committee.

Our friend was deeply concerned that the children should be early instructed on this subject, believing that through a correct knowledge they would be fortified against the temptations that might assail them in after life. She felt that teachers could leave the proper impress only when fully awakened to the importance of the thought.

Individual faithfulness in the home as well as in society she believed to be the basis of true reform in the Temperance movement, her own daily living making emphatic the view she held. We feel it was a privilege to enjoy the counsel and companionship of one whose culture, purity, and deep religious thought must have impressed all who came within her influence.

Reports from the various quarterly meetings show good work done by their committees. Seventy-three conferences have been held, including several all-day meetings, one of which was especially for children and is reported as being large, interesting, and instructive.

Abington report evinces a strength and faithfulness on the part of the women Friends in minding the light given them by carrying their burdens without official aid from men's meeting.

Several reports express a concern with regard to the use of tobacco, believing it to be a twin evil with the liquor traffic in its effect, especially upon the young.

Philadelphia Quarterly Meeting's Committee prepared and forwarded a Memorial to the Legislature of Pennsylvania asking for the passage of a law to prohibit selling or giving tobacco to minors.

Philadelphia and Western quarters have given

attention to the manner of instruction in the public and Friends' schools regarding the effects of alcoholic drinks, stimulants, and narcotics, on the human system.

The Book Committee reports the distribution of 68,903 pages of literature in tracts and pamphlets; also six volumes of Gustafson's "Foundation of Death" presented to the libraries of the "Young Temperance Workers." The whole at a cost of \$83.78.

The important subject of an Amendment to the Constitution of Pennsylvania, prohibiting the manufacture, sale, or keeping for sale, of any intoxicating liquors whatever to be used as a beverage, that will be decided on Sixth month 18, 1889, claim our most thoughtful consideration; and an Address to the people of Pennsylvania on this subject was prepared, united with by the Committee, and directed to be printed and circulated.

Your Committee earnestly asks the Yearly Meeting to prepare a Minute of advice to its members encouraging them in this important crisis to throw their influence for the protection of the home and the advancement of Truth.

Orders have been drawn on the Treasurer for \$131.37.

Signed in and on behalf of the Committee,
JAMES H. ATKINSON, } Clerks.
ANNIE CALEY DORLAND. }

REPORT OF COMMITTEE ON COLORED PEOPLE OF THE SOUTH.

To the Yearly Meeting:

THE Committee upon the Condition of the Colored People of the South has directed its attention, as in previous years, to the encouragement of the work of education amongst them. This work, we believe, still has a strong claim upon the philanthropic amongst us, and deserves such aid as we are able to extend. The Committee received, by the action of Women's Branch of the Yearly Meeting, last year, the sum of \$250, and a like amount was then raised by individual subscriptions resulting from the concern which a consideration of the subject had awakened. These sums were appropriated to the two schools in South Carolina to which the attention of Friends have been especially directed—that at Aiken, in charge of Martha Schofield, and that at Mount Pleasant, in charge of Abby D. Munro. The property of these schools is under the control of members of our Religious Society: that at Aiken is in the hands of a Board of Trustees, a majority of whom are Friends, and that at Mount Pleasant is now being transferred to a similar Board. Both schools are conducted, we believe, with much regard to those principles of a substantial education, and a sound moral training which are consistent with the views and usages of our Society. They are maintained from year to year only by patient and faithful effort, and while it is hopefully believed that in the future there will be a greater degree of local support than as yet the struggling colored people have been able to afford them, it still remains for those who feel the weight of this concern

to be willing to give it further labor. The virtues of life, the order, sobriety, and truthfulness which will raise the colored people from their present condition, may be greatly supported by every such means as are offered in these worthy schools.

We renew our recommendation of last year that the Yearly Meeting signify its interest in this work and its practical desire to promote its efficiency by an appropriation in aid of the fund required for the support of the schools referred to.

Signed on behalf of the Committee,

GEORGE L. MARIS,
ELIZABETH LLOYD.

REPORT OF THE INDIAN COMMITTEE.

To the Yearly Meeting :

The joint Committee on Indian Affairs reports that in pursuance of the recommendation of this Committee, united with by the Yearly Meeting last year, the Orphans' Court of Philadelphia county appointed Thomas J. Husband Trustee of the legacy of five hundred dollars bequeathed by Benjamin H. Coates for the Christian civilization of the Indians under the care of this branch of the Society of Friends. The amount of the legacy has been paid to the Trustee, and is now in his hands.

No work has been done by the Committee during the past year.

On behalf of the Committee,

ALFRED MOORE, Clerk.

MEETINGS DURING YEARLY MEETING WEEK.

On Second-day evening, the 13th, the Young Friends' Association held its usual monthly meeting, but as the parlor at 15th and Race Sts. was otherwise in use, met in the Girard Avenue meeting-house. The attendance was large. Besides the routine business, a paper on the Object and Aims of the Association was read by Wm. W. Biddle; another on the Early Christian Church, (being a commentary on the subjects dealt with in the Introductory chapter to S. M. Janney's "History of Friends"), by Mary H. Whittson; and a third, contributed from New York, on the Deviations of Western "Orthodox" Friends (of the Evangelical or Revivalist body), from the usage of the older bodies in this country and England. All these were carefully prepared and interesting papers. The last one was discussed by some of those present, including William W. Birdsall and Howard M. Jenkins, and at the close of the meeting Isaac Wilson expressed his deep interest in the work of the Association.

On Third-day evening, a public Temperance meeting was held at 15th and Race Sts., in the Race street end, the attendance, in spite of the heavy rain, being very large. Isabella Shortlidge, of Concordville, Delaware Co., spoke first, urging the adoption of the Prohibitory Amendment, and she was followed by Isaac Wilson in an eloquent address on the same general subject.

On Fifth-day evening, the Philadelphia First-day School Association held an adjourned session, at 15th and Race Sts., occupied mainly with the reading

of epistles from other Associations, and of one in reply thereto. Of two questions that had been arranged for discussion one only was reached, that of "Who should be the teachers in our First-day Schools, and how can we enlist more mature minds in the work?" This was presented in a brief but interesting paper, which brought out a prompt and able response. But the time for an adjournment had arrived and it was with regret that it was seen the second question could not be heard. The feeling was general that at future meetings the arrangement should be such as to permit more time to subjects informing and helpful to workers in this field of labor.

On Fourth-day evening, the annual meeting of the Association of Friends to Promote the Education of the Colored People of the South was held at 15th and Race Sts. A statement of the work of the past year was made by Howard M. Jenkins, Chairman of the Association, and a financial statement was read by Henry M. Laing, Treasurer. In addition to the \$250 given by Women's Branch of Philadelphia Yearly Meeting, in 1888, and \$250 raised by private contributions at that time, \$725 had been received from other subscribers, and this had been divided, as usual, between the schools at Aiken and Mount Pleasant, S. C. Clement M. Biddle, who had been at Aiken during the past winter, and had visited the school several times, spoke of the good work done in it, and of the general condition of discipline, cleanliness, etc. Martha Schofield then spoke at some length, giving many interesting details concerning the school, and replying to a number of questions. Remarks were also made by Frances Jackson Coppin, of the Philadelphia School for Colored Youth. Officers were elected for the year, as follows: Howard M. Jenkins, Chairman; Sarah J. Ash, Secretary; Lydia A. Schofield, Correspondent; Henry M. Laing, Treasurer; Executive Committee: Sarah H. Peirce, George L. Maris, Mary Ann Fulton, Elizabeth Lloyd, Alfred Paschall, Clement M. Biddle, Elizabeth Coates, Edward H. Magill, Estelle Hall.

NEWS OF FRIENDS.

PROPOSED NEW HOUSE AT COLUMBIA, PA.

Editors INTELLIGENCER AND JOURNAL :

THE meeting-house Columbia Friends propose to build is to be of brick, a 9-inch wall, 25 feet by 30 feet in depth, 16 feet in height to the square, cellar under one half for coal and wood; to have 1 door and 8 windows, hung with weights, outside shutters, to be wainscoted with yellow pine, and to be plastered from wainscoting to square and to be ceiled with yellow pine to the rafters. The building is estimated to cost nine hundred and twenty-five (\$925) dollars. It is supposed that including fences, etc., it will take about \$1,000; the old building to be taken down and cleared away by Columbia Friends.

The money so far subscribed is as follows :

A Friend from New York, . . .	\$25.00
" " " Bird in Hand, . . .	5.00
" " " Christiana, . . .	10.00
" " " London Grove, . . .	50.00
Phebe C. Wright, West End, N. J., . . .	10.00
Total,	\$100.00

The Quarterly Meeting's Committee made no report, so it will not go to the Yearly Meeting as we intended.

Any further information can be had by calling on, or addressing, Mary A. Harry, Trustee, Box 356, Columbia, Pa.

A Columbia Friend adds to the above information that from 16 to 18 persons could be counted upon as regular attenders, and on the occasion of circular or other announced meetings, the house would be well filled.

SWARTHMORE NOTES.

—Two more members of the Senior class have left College to accept engineering positions in Southern Virginia. They will graduate regularly with their class, but were obliged to leave early to secure positions on the corps. It speaks well for the Engineering Department that its graduates secure positions so readily.

—Prof. G. E. H. Weaver has determined to make a trip abroad during the summer; he will leave at about Commencement time. The College will be well represented in foreign study fields during the season, as Prof. Henry W. Rolfe and wife expect to spend the summer in Germany and Prof. Ferris W. Price and family will begin a year's sojourn there.

—The Senior examinations begin on Second-day, Sixth month 3d; the regular examinations will occupy the week beginning on the 10th; the Society reunions will be held on the evening of the 14th; the baccalaureate address will probably be delivered by President Magill, on First-day, the 16th; Class day will be held on the 17th, with the class banquets in the evening, and Commencement will take place on Third-day, the 18th, with the Alumni reunion in the evening.

—The college easily won second place in the State Intercollegiate games, in Philadelphia, on Seventh-day, and the contests in which the University of Pennsylvania secured first place were very close. The standing of the different colleges represented was as follows: University, 8 first places, 7 seconds; Swarthmore, 5 first places, 4 seconds; Lehigh University, 2 first places, 2 seconds; Lafayette College, no first places, 2 seconds; Haverford and Dickinson Colleges each won no first places and no seconds.

It is curious how little we praise those whom we love best. We are shy about it, as though we were speaking of ourselves; a tone, a look, the mere presence of some unaccountable restraint of manner—these are indications enough for those who are intended to read them, and bystanders may think it all cold as they like. Our choicest gifts are not for the world to scrutinize; we put them quietly and with averted eyes into the hand that is stretched out to receive them.—*Story of a Family.*

ONE class of men must have their faith hammered in like a nail, by authority; another class must have it worked in like a screw, by argument.—*The Pulpit and the Pew.*

CONSTITUTIONAL PROHIBITION.

FRIENDS' INTELLIGENCER AND JOURNAL.

THE time is past when it was necessary to discuss the true status of the open saloon. It is a public nuisance, admitted to be so by an almost unanimous public sentiment in all countries. That part of the temperance reformation is accomplished. The question that remains is, how can we get rid of the nuisance? Some assert, and will permit no doubt nor denial, that the only remedy is the constitutional prohibition of the manufacture and sale of all intoxicating beverages. To this there are several grave objections.

1. Such a provision has no proper place in a constitution. The constitution should embrace only such things as are not admitted to be clearly within the acknowledged power and province of the legislature. Any power which is plainly within legislative authority should not be put in a constitution.

It is admitted that the regulation, or the total suppression of the saloon is within the province of the law-making power. There is no government anywhere that does not claim and exercise this right, without any constitutional authority whatever. The clause in the Constitution of Ohio prohibiting license has no proper place in it, ought never to have been put there, and certainly has done no good; for under it, and in spite of it, we have had, practically, thirty-six years of free whiskey.

A few years ago the people of New York became alarmed at the flood of bribery which was submerging the courts and ballot boxes of the State, and to check it, adopted four additional sections to the constitution. The reasons for doing so were the same as those now given in favor of the temperance amendment. It was urged that "if this particular crime was taken out of the great body of the statutes, and defined and denounced in the fundamental law, its appearance there would be a constant reminder to the people of the dangerous character of the crime, and would increase their just detestation of all who dared commit it." It was further argued that "once in the constitution, it would forever be beyond the reach of the legislature to modify or repeal." What was the result? Let a writer in a recent number of the *North American Review* answer: "When the legislatures of our State and cities convene, despite the solemn lessons of the past, the Constitution will again be defied and spat upon by the very people who helped to make it, and whose official lives serve to illustrate how vain and impotent after all are even its strong sections to stem the tide of corruption, which, unchecked, must ultimately submerge our free institutions."

Judge Cooley, (in "Constitutional Limitations") says: "A constitution is sometimes defined as the fundamental law of a State, containing the principles upon which the government is founded, regulating the division of sovereign powers, and directing to what persons each of these powers is to be confided, and the manner in which it is to be exercised." And he adds: "Perhaps an equally complete and accurate definition would be, the body of rules and maxims in accordance with which the powers of sovereignty

are habitually exercised." Hurlbut's "Rights and their Political Guarantees" defines a constitution as "but the frame work of their political government;" and Woolsey, in "Political Science," says its object is "to fix the limits and define the relations of the legislative, the judicial, and the executive powers of the state."

These authorities are believed to be in accord with all writers on the subject. Are we justified in setting aside well recognized and established principles, hoping that good may follow? Are we authorized to do a wrong thing hoping that a wished for good may come? Does the end justify the means?

The people of nearly all the States are now suffering for having put what is merely legislation in their constitutions. Let me cite an example. The constitution of Ohio, adopted in 1872, provides that all legislation for cities and towns shall be by general and not by special laws. Ever since that time our statute books, year after year, contain laws with such titles as this: "Be it enacted by the General Assembly of the State of Ohio, That all towns having a population of [say] 15,291 at the last federal census shall be and are hereby authorized to" do a certain thing, referring to one town, and to one only, and yet this is called a general law; thus tending to bring both law and constitution into contempt. It was found that towns and cities need special legislation, and in this country what the people want that they will have.

2. But, suppose an amendment to the Constitution adopted, forever prohibiting the manufacture and sale, as a beverage, of any and all intoxicating liquors, whether distilled, fermented, or brewed, what would be the result? Constitutions do not enforce themselves. Unless the legislature should enact the necessary laws, it would be merely a declaration of sentiment, of no force or effect. And whether or not the legislature would do that would depend on the people who elect it. It is upon the people we must depend in every step of this reform, and that brings us down to the ultimate end of our efforts, the enforcement of law. If the people favor it, it will be done. If they oppose it, it will not be done.

3. But what is the remedy? If the majority of the voters in any county, township, or ward in the State, says it does not want saloons, it will not have them; but if it does want them, it will have them in some form. Experience demonstrates this. Let the legislature enact a law with the following provisions, and if our history teaches us anything, it surely shows us that in a short time we can have the saloon driven from a very large portion of our territory. Let an act be passed providing that on the petition of, say, ten per cent. of the legal voters of any county in the State, as shown by the last preceding State election, the County Commissioners shall order a special election, at which the voters of the county shall vote on the question as to whether or not intoxicating liquors shall be sold, at retail, within the county. If a majority of the votes cast are against such sale, let it be unlawful throughout the county; and if such majority is not against such sale, but a majority in any township or ward is against such

sale, then make it unlawful in any such township or ward.

In any county in which the majority shall be in favor of such sale, and in any county in which the County Commissioners, on the petition of ten per cent. of the legal voters as aforesaid, shall refuse to order such vote taken, in all such counties let a tax be levied of such amount as may be deemed proper, not less than three hundred dollars, on all persons who engage in such sale. If the people insist on having the saloon, make it pay, not only its just and proper share of the taxes of the people, but also an additional amount, to atone, in some measure, for the mischief it does. And make no distinction between brewed and distilled liquors, for two reasons; first, the man who sells the one will almost certainly sell the other; and secondly, while distilled liquors create more open disorder and crime, the evidence is to me conclusive, that the fermented and brewed liquors are doing more harm to mankind than the distilled.

Whenever a community or a locality wants to banish the grog shop, give it the power to do so, and whenever a point is thus gained, use it as an advance post to attack the remainder. JOHN J. JANNEY.

Columbus, O., Fifth month 14.

For Friends' Intelligencer and Journal.

OVER-INSURANCE OF UNSEAWORTHY SHIPS.

SAMUEL PLINSOLL will be remembered as a member of the British Parliament who many years ago carried through, under very singular circumstances, a statute providing for the inspection of sea-going vessels, and the condemnation of such as are unseaworthy. He has since obtained the passage of another, introducing certain regulations as to the loading of grain, which prevents loss by the shifting of the cargo, and has vastly increased the safety of such vessels. In an article in the *Nineteenth Century* for Fourth month he attacks another great abuse, which, as he seems to prove, causes every year the loss of 1,600 lives and \$60,000,000 worth of property. This is the practice of insuring vessels far more than they are worth, and the consequent temptation to have them lost. There are many ship owners in the United Kingdom who do not insure their vessels, but take great care of them, and the percentage of loss among vessels so uninsured is not one-fourth of that of all vessels. And he calculates that of the 2,140 lives, and £16,000,000 of property annually lost at sea, the figures above mentioned would represent the saving if vessels were insured for only a part of this value or not insured at all. The existence of the abuse is rendered possible by the practice of insuring vessels on open policies with fifty or more underwriters, each for a small amount. The number of underwriters prevents concert in detecting fraudulent losses, and the smallness of the risk in each case removes the inducement to do so.

J. D. MCP.

We can do no better or braver thing than to bring our best thoughts to the every-day market. They yield us usurious interest.

SUNSHINE LAND.

They came in sight of a lovely shore,
 Yellow as gold in the morning light;
 The sun's own color at noon it wore—
 And had faded not at the fall of night;
 Clear weather or cloudy—'twas all as one,
 The happy hills seemed bathed with the sun,
 Its secret the sailors could not understand,
 But they called this country Sunshine Land.

What was the secret?—a simple thing
 (It will make you smile when once you know).
 Touched by the tender finger of spring,
 A million blossoms were all aglow;
 So many, so many, so small and bright,
 They covered the hills with a mantle of light;
 And the wild bee hummed, and the glad breeze
 fanned,

Through the honeyed fields of Sunshine Land.

If over the sea we two were bound,
 What port, dear child, would we choose for
 ours?

We would sail, and sail, till at last we found
 This fairy gold of a million flowers.
 Yet, darling, we'd find, if at home we stayed,
 Of many small joys our pleasures are made,
 More near than we think—very close at hand,
 Lie the golden fields of Sunshine Land.

—Edith M. Thomas.

KEEP US PURE.

Now doth the sun ascend the sky,
 And wake creation with its ray;
 Keep us from sin O Lord, most high!
 Through all the actions of the day.

Curb thou for us th' unruly tongue;
 Teach us the way of peace to prize
 And close our eyes against the throng
 Of earth's absorbing vanities.

Oh, may our hearts be pure within!
 No cherish'd madness vex the soul!
 May abstinence the flesh restrain,
 And its rebellious pride control.

So when the evening shades appear
 And in their train the darkness bring:
 May we O Lord with conscience clear
 Our praise to thy pure glory sing.

—Selected.

THE FIRST GRANDCHILD.

"GRANDMOTHER," called the farmer, and there came
 Out through the vine-wreathed porch a blushing dame
 Surprised and eager at the strange new name.

The clock within rang forth the chime for eight.
 "A message? Read it—quick—how can you wait?"
 Her husband, smiling leaned upon the gate.

At arm's-length holding in his trembling hand
 The crisp white sheet, while he the writing scanned,
 Then read once more, with voice almost unmanned.

"Thy granddaughter salutes thee," 'Baby Bell,'
 "Mother and thee, thank God, are doing well."
 A moment's silence on the proud twain fell.

She broke it soon, "Grandfather, I congrat—" "
 "What, me?" the good man cried, lifting his hat—
 "'Grandfather'—me? I hadn't thought of that."

Annie A. Preston, in *Harper's Weekly*.

From *The American* (Philadelphia).

APPLE BLOSSOMS.

DURING the whole of April, the old apple trees in the lane are closely watched, and not without a deal of impatience, too. "Will they blossom freely?" is asked almost daily, and what a world of anticipation hinges upon this wonderful wealth of bloom!

To linger in the lane when the old trees are flower-laden; when the air is heavy with a honey scent, when the bees' low hum fills the long leafy arch, and every summer bird is happiest—this is an experience too valued to be lost; one that sweetens life until spring shall come again.

The trees are old. They have more than rounded a full half-century, and now bend with the weight of many winters. They are ragged rather than rugged; yet, game to the last, are again sturdily upholding to the bright sunshine of merry May mornings, a marvellous wealth of bloom.

As seen from the crests of the rolling hills beyond, this double row of trees recalls a huge snow-bank, such as has often filled the lane in winter—recalls such as I have seen at sunrise, when they were tinged with a rosy light. In winter, I have often thought of the blossoming trees in May: now I recall the lifeless beauty of mid-winter's snows. In winter the beauty of the marble statue held me: now, the joy of a living form.

But apple blossoms bear well a close inspection. Better than a comprehensive view from the neighboring fields is to draw near, to walk beneath and beside them, to linger in their scented shade. Time after time, until now, a shadow of doubt has crossed our paths, when we gathered early bloom. The wail of winter winds still sounded in every passing breeze, although we plucked violets from the greensward beneath budding trees. Too often, in April, we are over-confident; but there is little danger of disaster now. Apple blossoms are the first assuring gift of fruitful summer. Grim winter is powerless now, to wound us. Trickery April can play no heartless pranks.

What summer sound is more suggestive than the hum of bees? Certainly not even the song of the returning birds. As I look among the flower-laden boughs above me, I can see not only the bees from the hive, the true honey-gatherers, but burly humble bees go whizzing through the rosy labyrinths, or dipping down to a level with my upturned face, threaten fierce vengeance, if I draw too near. Again and again they come, one after another, and each time, I think, a little nearer, yet never, despite their bluster, venturing to sting. To be sure I make no threats in return nor run away, and so my bold front may deter them, for they really seem to read my thoughts at times. Not so their cousins, the autumn wasp. They brook nothing. I remember, one October morning, throwing a stone at and bringing down an apple, upon which, as it happened, a wasp was feeding at the time. The ruffled insect came the first to the ground, and not only promptly stung me when I stooped to pick up the apple, but followed me across the lawn, into the house, and darted most viciously at my face, time after time.

When the old bee-bench, with its half-dozen rude boxes, stood by the gooseberry hedge in my grandfather's garden, the lane, when the trees were in blossom, was, as I recall that time, even more thronged by bees than now, and the mighty humming of their wings forcibly suggested the rapid flow of water; as the roar of the mill-dam, after a heavy rain. So great a volume of sound, indeed, was there all day, that the night was silent in comparison. So ran my thoughts; so returned vague visions of past years, as I lingered in the lane to-day. But after all, may it not be that I, rather than the conditions, have changed? How often have I longed to hear the songs, to see the bloom, to catch the fragrant breeze that held me spellbound when a boy; and all these later, fleeting years, I have hoped for them in vain.

With the apple blossoms come the birds' nests, and who that has lived in the country knew not of a robin's home in some old apple tree? And did ever a bird sing merrier strains than this same robin at sunrise? Or, even better, as the sun shone forth again, after a shower, the rapid roll of his rejoicing, as he perched upon his home-tree's loftiest branch.

It is the rule, apparently, that very old apple trees have great hollows in them. If the entire trunk is not a shell, then here and there, where branches have decayed and fallen, caves of considerable depth are found, and how quickly wild life tenants such snug quarters. A few of our mammals, many birds, several snakes, besides one species of salamander, and the tree toad have been found at home in hollow apple trees. If, therefore, such a tree stands not too near a dwelling, its occupants may epitomize the fauna of a farm. Although, after a rain, I have found pools of water in old trees, there were no fish, and these need not be looked for, unless some venturesome mud-minnow, that now can work its way over narrow mud-flats, shall, in time, take to climbing trees, as does a perch that is well-known to ichthyologists. "In 1794, Daldorf," says Dr. Gunther, "in a memoir . . . mentions that in 1791 he had himself taken an Anabas in the act of ascending a palm tree which grew near a pond. The fish had reached the height of five feet above the water, and was going still higher."

When I peer into the hollow trees in the lane, here, at home, I only expect to find birds, and seldom have been disappointed, except so far as the English sparrow has ousted the old-time bluebird. It is exasperating to think that the latter have been crowded out and now gather in the more retired woodland areas to breed. What song better fitted with apple blossoms, of a bright May morning, than that of the bluebird? And now, we have instead, the ill-tempered chirping of an alien sparrow!

But apple blossoms are none the less beautiful because of the unfortunate changes meddlesome men have brought about. They hold their ancient glory still and yield, as of old, that rich, rare fragrance which never cloy. Surely no one ever walked among rows of blooming apple trees, and said, "It is too sweet." Not even of our native wild crab-apple is this likely to be said, and it is unquestionably of

deeper tints and richer fragrance than the average cultivated tree. I know of one exception. At the end of the row upon one side of the lane, there stands a vigorous apple tree. It has more the appearance of the trees in the forest than of those in an orchard, and if its fruit is not quite so small as that of the wild crab, it is but one remove therefrom. This tree rests its glory upon its blossoms, and well it may! Upon these go out all its strength, offering, therefore, beauty to the eye, rather than food for the body. It is a tree with a history, perhaps not worth relating. When set where it now stands, it appears to have been more exposed to the wind than its companions and was twice blown down. When last put back, my grandfather remarked, rather impatiently, "now stay, at least, if you never bear an apple." And the tree stood, still stands. What of the fruit it bears? Tough, wrinkled as a toad, and sour; it is said that even the pigs refuse it, squealing in disgust, when, by mistake, they crunch it. So, if my grandfather's muttered curse fell upon the fruit, the tree revenged itself by adding beauty to its blossoms, and to-day, though twice hoar frost has chilled the opening buds, if judged by the eye alone, it stands, among a goodly number, brightest of them all.

CHARLES C. ABBOTT.

Near Trenton, N. J.

A LITTLE consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a Soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. . . . The whole course of things goes to teach us faith. We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word.—*Emerson*.

FIND fault, when you must find fault, in private, if possible, and some time after the offence, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses. Both parties are calmer, and the accused person may be struck with the forbearance of the accuser, who had seen the fault, and watched for a private and proper time for mentioning it.—*Selected*.

I LOVE the brooks which down their channels fret,
Even more than when I tripped lightly as they;
The innocent brightness of a new-born day
Is lovely yet;
The clouds that gather round the setting sun
Do take a sober coloring from an eye
That hath kept watch o'er man's mortality;
Another race hath been, and other palms are won.
Thanks to the human heart by which we live!
Thanks to its tenderness, its joys and fears!
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

—*Wordsworth*.

NATIONAL TEMPERANCE SOCIETY.

THE Twenty-fourth Anniversary of the National Temperance Society and Publication House was held at 58 Reade street, New York City, on the afternoon of the 14th instant, Dr. T. L. Cuyler, President of the Society, in the chair. The Annual Report was presented by J. N. Stearns, Corresponding Secretary, showing the work of the Society and the progress of the cause in all its departments the past year. The review was most encouraging. The Society had published 58 new publications, making a total of 1,756 now on the catalogue. Thirty-six million three hundred and fifteen thousand eight hundred and seventeen pages of literature had been printed during the year, making 761,508,299 pages since the organization of the Society. The total receipts of the year were—from publications, \$48,094.67; from donations, \$11,801.92;—making the total receipts, \$59,956.59. Total expenses, \$59,908.67. The missionary work of the Society has greatly increased the last year. Six colored missionaries have been kept in the field and a large amount of literature has been distributed among the colored people of the South. The Society has continued its important work in Congress for a Commission of Inquiry and a national constitutional amendment, to secure legislation to suppress the sale of intoxicating liquors in Africa and among the native races. The educational work among the children has been continued with good results. The Society has rendered important aid in the prohibitory amendment campaigns in the various States. The Report gives a condensed statement of the action of every Legislature in session the past year on the liquor question. It reviews the work "In Congress," "What Governors of States Say," "The League of the Cross," "The Action of Religious Bodies," "Supreme Court Decisions," "Liquor Organizations," "Internal Revenue Tax," "High License," "Results of Prohibition," "Beer Brewers' Congress," "The Saloon as a Power in Politics," etc., etc., and gives a summary of the work in all the national temperance organizations. It is a complete history of the most important events in the temperance world during the past year.

ST. GEORGE MIVART'S CRITICISM ON DARWINISM.

THE conditions of material existence, the primary energies and the ultimate properties of matter, cannot be the offspring of the undesigned play of blind force. But if so, why is it less creditable that intelligence has called into being, through ordained internal forces, all the varied species of animals and plants? If we are compelled, as in fact we are, to suppose this latent intelligence in nature, how superfluous, impertinent, and absurd become those imaginary trains of hypothetical ancestors, with hypothetical qualities, so freely indulged in by puzzled Darwinians, who do not see how without them to dispense with reason and design in nature.

On the other hand, men, having recognized the guidance of a divine reason, we reconsider the play of nature's destructive forces, we can perceive therein also the same agency which we saw in the primary

conditions of the universe and in the mind of man. So considered, we see that natural selection not only may be but must be orderly and providential, as much as the properties of elementary substances or the budding forth of fresh variations in the forms of organic life. Thus natural selection may well be a pre-ordained subordinate agent, not only in the evolution of animals and plants but of families, tribes, and nations of mankind.

Such an evolution of species as this may be called "creation," for all that creation need mean in such connection is implied therein. It is an evolution full of purpose and replete with design, which exists not only at its root and origin, but also accompanies it at every step of its progress.

Darwinism, therefore, wonderfully useful as it has been in stimulating biological research, is not, philosophically considered, a progress, but is rather a retrogression. Deeply considered, it is far more widely divergent from the truth than were the old-fashioned views of creation of 100 years ago.

The teaching which science seems to us clearly to indicate, is that the world has been developed by a process of evolution directly contrary to that which is dreamed of by Darwinians. It is a system in which every activity of every inorganic and organic body, from the dust of a volcano to the imagination of a Michael Angelo, a Dante, or a Shakespeare, is a divinely-ordered process, carried into effect through the re-action of the inner nature of each being, on the stimulus of its environment, the further action of which controls and limits it. It is a process, the co-existences, successions, and laws of which it is the noble task of physical science to investigate in a fruitful and practically limitless progress, by studying the phenomena which are on every side spread out before our gaze, and for the reasonable apprehension as well as the right use of which we are in each degree variously responsible.—*The Forum*.

WHO IS THE RICHER?

If they praise in my presence the rich Rothschild, who gives from his thousands towards the education of poor children, the healing of the sick, and the care of the aged I am touched and praise him.

But while I am touched and praise him, I involuntarily remember a wretched, poverty-stricken peasant family, who received a poor orphan, a relation of theirs, into their miserable, tumble-down hut. "We will take Katey in," said the wife,— "it will cost us our last penny; we shan't be able even to afford salt to salt our soup with."

"Well, then, we will eat it unsalted," answered the peasant, her husband.

Rothschild does not compare with this peasant!—*Ivan Tourgueneff*.

WHEN a man thinks that nobody cares for him, and that he is alone in a cold, selfish world, he would do well to ask himself this question: What have I done to make anybody care for and love me, and to warm the world with faith and generosity? It is generally the case that those who complain the most have done the least.—*Selected*.

THERE is a wide difference between strictness and narrowness. It is quite commonly said in disparagement of a man's conduct, that he is too strict. But the truth is, no one can over be too strict. A strict man may or may not be a narrow man. A narrow man may or may not be a strict man. Indeed, a man who has character enough to be strict—to live strictly up to his principles—is likely to be broad, catholic, and liberal in those principles; while a man who has not character enough to be strict in his conduct, is likely to be narrow and ill-defined in his principles. True strictness is a sure sign of character; and no one can have character without having clearly defined principles. It takes character to be liberal; it takes character to be broad; it takes character to be strict. Little character is needed to be loose or to be narrow. If you would be a man of principle, broad or narrow, see to it that one of your principles is to be strict in living up to your principles.—*Sunday School Times*.

HOLINESS is love welling up in the heart, and pouring forth a crystal stream.

NEWS AND OTHER GLEANINGS.

—Over one hundred thousand Americans are booked for Europe this summer.

—The "regal red poppy," an exchange says, has recently been found to have the power of binding with its roots the soil in which it grows in such a manner that it will prove most valuable in supporting embankments. Already French engineers have undertaken the sowing of railway embankments with poppies.

—One of the oldest engineering projects in the world is now gradually approaching completion, and the work will probably be finished during the present year. This is the canal through the Isthmus of Corinth, in Greece. Work was actually begun on the canal under the Emperor Nero, so that over seventeen hundred years will have passed between its beginning, and its final completion. As finally excavated, the canal will be four miles long, with a depth of eight metres, or sufficient for the largest vessels which usually navigate the adjacent seas.—*Christian Register*.

—The editor of the *Woman's Tribune*, after journeying in the far West, says: "One can but rejoice in the care taken for the comfort of emigrants. Even in the regular emigrant cars they have a chance to sleep and wash and get over the ground as fast as their neighbors who have paid not only full fare, but the enormous price charged for the privilege of the Pullman sleeper. But the Pullman Company have purchased the tourist cars, and now for a small additional sum the second-class passengers can have a berth, curtained and provided with a table, and at night made up comfortably with mattress, bedding and pillows; while a porter travels with each coach to look after the comfort of passengers, and keep it clean and pure."

—Works of Mechanical and Industrial Art by the Colored People of Philadelphia, were on exhibition at Horticultural Hall, last week. Among the exhibits were cutlery, watches, and clocks, a model of a steam engine, upholstery, knit goods, cabinet work, brass wire goods, boots and shoes, brooms, glass blowing, type writing, photography, water-color sketches, and paintings. The display was a creditable one, and it is earnestly to be hoped that the prejudice against admitting colored workmen into the va-

rious manufacturing establishments may ere long disappear.

—We learn from *Science* that it has been announced by the United States Entomological Bureau that Brood VIII. of the periodical cicada will appear this year throughout a large extent of this country. This race is of the seven-teen year kind. The region in which it will appear commences in southeastern Massachusetts, extends south across Long Island; then down the Atlantic Coast to Chesapeake Bay; thence up the Susquehanna river to Harrisburg; westward from there into Illinois. The Bureau will be glad to receive news of the appearance of the cicadas, and desires especially to receive accounts of all occurrences in West Virginia and North Carolina.—*The American*.

—The most remote point reached by Mr. George Kennan in his Siberian trip was the mines of Kara, 5,000 miles from St. Petersburg and about 1,000 miles from the Pacific coast. The narrative of his adventures and discoveries at these mines will begin in the *June Century* and be continued through several numbers. It may be said to mark the culmination of Mr. Kennan's papers. The mines of Kara are the private property of his Majesty the Tsar, and are worked for his benefit, and it is to them that the "Nihilists" are sent when the Tsar is pleased to commute a death sentence to penal servitude in the mines. Hence an unusual number of political prisoners are gathered at Kara, and Mr. Kennan made the best use of his time while there to make their acquaintance and obtain trustworthy information regarding their life.—*Exchange*.

—There is a well-known petrifying stream of water at Knaresborough, Yorkshire, England, three miles from Harrogate, the well-known sanitarium. It is a cascade from the river Nidd, about fifteen feet high and twice as broad, and forms an aqueous curtain to a cave known as Mother Shipton's Cave. The dripping waters are used for the purpose of petrifying anything sent to be hung up in the drip of the water ledge, which flows over, as it were, the eaves of the cave. This ledge, of limestone rock, is augmented unceasingly by the action of the waters which flow over it. This cascade has an endless variety of objects hung up by short lengths of wire to be petrified by the water trickling over them, as sponges, books, gloves, kerchiefs, and veils, hunter's cap, fox, cat, dog, birds, boots, etc., just as fancy prompts people to seek petrifying results. A sponge is petrified in a few months, a book or cap in a year or two, cat or bird a little longer.—*Scientific American*.

—A dispatch from San Francisco says: "The Spreckels Brothers have incorporated a company here to manufacture sugar from beets, which promises to be a gigantic enterprise. They propose, it is stated, to establish ten factories, which will produce 50,000 tons of sugar annually. Nearly all the machinery will be wrought in this State, and the farmers will find a demand for 500,000 tons of beets every year. A new patent process will be utilized to extract a low grade of sugar from the molasses."

—Bees took possession of a grocery store in Plainfield, N. J., one day last week, swarming upon a quantity of comb honey in one of the show windows. There were thousands of the little insects, and their presence destroyed trade for the remainder of the day. When night came the grocer and his clerks smoked the store with sulphur, thereby killing the honey makers.

—The *Galveston News* says that more cattle have been shipped from Texas to the North this season than for many years, although actual figures are hard to obtain from the fact that thousands of cattle have been driven

besides those that have been shipped on the different railroads; 2,630 carloads of cattle, with a total of 10,600 head have passed through Fort Worth alone in one month.

CURRENT EVENTS.

THE bridge of the Nashville, Chattanooga and St. Louis Railroad, over the Stone river, near Nashville, Tennessee, caught fire from a passing train on the 18th inst. Seventeen men, two whites and fifteen negroes, who were working on the road near by went to the bridge, and took an engine on it with the intention of extinguishing the fire with the water from the tender. The span gave way, carrying men and engine into the river, 50 feet below. William Morgan, white, the engineer, received serious internal injuries. The fireman, Charles Gribble, also white, had his leg broken and received other serious injuries. Three of the negro laborers were killed and six were injured, four dangerously.

ADVICES as to the peach and berry crops from points all over Delaware and several localities in Maryland, indicate a fair crop of peaches, and an unusually good yield of strawberries, of better average quality than usual. Some damage to late peaches by frost and storm is reported, and the whole crop has yet to run the gauntlet of the June drop and rose bugs. Berries are likely to yield well everywhere.

ALLEN THORNDYKE RICE, proprietor of the *North American Review*, who had been appointed Minister to Russia, and was just about to sail, died suddenly in New York City on the 16th, of suffocation in connection with an attack of tonsillitis.

THE steamer *Rockton* arrived at San Francisco on the 20th inst., from Samoa, having on board 8 officers and 150 men of the *Vandalia*, and 12 officers and 303 men from the *Trenton*. There were but 75 men, and a small number of officers left at Samoa.

THERE were 5,562 emigrants landed at Castle Garden on the 21st inst., the largest number in one day for many years.

THE monthly report of the statistician of the Department of Agriculture contains an investigation of the deficiencies or surplus of each European nation, especially in the products of American agriculture that seek foreign markets. About one-tenth of the agricultural products of the United States is exported, and no other nation exports so large a proportion.

THE French steamship *La Normandie*, going out of New York harbor, in a fog, late in the evening of the 18th inst., ran down a pilot boat, lying at anchor, and drowned two of the pilots.

NOTICES.

* Henry T. Child expects to attend Friends' meeting at Christiansa, Lancaster county, Pa., on First-day morning next, the 26th inst., and a Temperance meeting at the same place, at 2 p. m.

* John J. Cornell will address a meeting at the Girard Assembly Room, N. W. corner of 9th street and Girard Avenue, Philadelphia, on Seventh-day evening, the 25th inst., at 8 o'clock, on Temperance and the Constitutional Amendment. He expects to be at Darby on First-day, the 26th inst.

A Temperance Conference will be held at Warminster meeting-house, on First-day, the 26th instant, at 3 o'clock. All Friends and others interested are invited to attend. Under the care of the Women's Temperance Committee of Abington Quarterly Meeting.

CHARLES BOND.

* The semi-annual meeting of Nottingham First-day School Union, comprising the schools at Little Britain, Oxford, East and West Nottingham, Fawn, Drumore, and Eastland, will be held at Drumore, on Fifth month 25th, at 10 o'clock a. m.

All interested are cordially invited.

GEORGE B. PASSMORE, } Clerks.
DR. L. LUCRETIA KING, }

* Friends desiring accommodations during the time of New York Yearly Meeting will please communicate as early as possible with the undersigned, in order that the Committee having charge of same may be enabled to properly arrange for their comfort and entertainment.

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* Quarterly Meetings in Fifth month occur as follows

- 27. Warrington, Pipe Creek, Md.
- 27. *New York Yearly Meeting.*
- 28. Burlington, Q. M., Crosswicks, N. J.
- 29. Southern, Easton, Md.
- 30. Bucks, Buckingham, Pa.
- 31. Nottingham, Deer Creek, Md.

* First-day School Unions in Fifth month occur as follows:

- 25. Blue River, Ind., 8 p. m.

PUBLISHERS' NOTICES.

* As a definite number of copies of the *INTELLIGENCER AND JOURNAL* is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

* Matter intended for insertion in the *INTELLIGENCER AND JOURNAL* should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day and must be sent to press at noon of the day preceding.

* We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.



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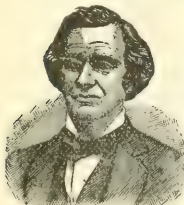
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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 22. }

PHILADELPHIA, SIXTH MONTH 1, 1889.

JOURNAL.
{ Vol. XVII. No. 529.

A SPRINGTIME THOUGHT.

IN spring, the seeds hid deep in earth's dark mold
Push upward, striving still to find the light,
Till in full beauty they their buds unfold,
And, free from earth-soil, robed in purest white,
Bloom on, through fair June days, with sunshine bright.

So thou, my soul, if striving e'er to rise
Through this dark mold of sin and doubt, shalt see
The Sun of Righteousness in God's fair skies;
And, having seen, it shall be given to thee
To live in light to all eternity.

—Margaret L. Ballard.

MEMORIAL OF MARY S. LIPPINCOTT.

A MEMORIAL OF CHESTER MONTHLY MEETING, NEW JERSEY, CONCERNING OUR DECEASED FRIEND, MARY S. LIPPINCOTT.

UNDER a sense of the loss that we have sustained by the death of this dear and valued friend, we feel it right to make a brief record of her life, and of her religious experience, for the benefit of survivors, desiring that it may serve as an incentive especially to those who are in the morning of life, to walk in the path of obedience to manifested duty, and to profit by the example of one, who by an early dedication of all her faculties, experienced preservation from evil, strength in weakness, and comfort in seasons of outward trial.

Mary S. Lippincott, daughter of Anthony and Jane S. Hallowell, was born on the twenty-third day of the Sixth month, in the year 1801, in Cheltenham township, Montgomery country, Pennsylvania, and was a birthright member of the Religious Society of Friends. She was endowed with a vigorous intellect and retentive memory, and before she had concluded her tenth year had read aloud to her grandfather, Benjamin Shoemaker, the Bible, as well as the journal of George Fox, and portions of other Friends' works.

The influence of this early course of reading was plainly manifest throughout her life, as she was both ready and accurate in her quotations from the Scriptures, and familiar with the writings of early Friends.

Her school education was received at day schools at Hatboro' and Abington, and at boarding-schools at Westtown in Pennsylvania, and at Fair Hill in Maryland. When about twenty-one years of age, she engaged in teaching, a work for which she seemed to be fitted both by nature and training, and which was not finally abandoned until she was in her eightieth year. She taught at Cheltenham, Ab-

ington, and Westtown in Pennsylvania; at Fairhill, in Maryland; at Alexandria, in Virginia; and at Rensselaerville, in New York.

In 1829, she was married to Isaac Lippincott, a member of Chester Monthly Meeting, New Jersey,—and removed to reside with him, becoming a member of the same meeting, and so continuing until her death. In 1842, she and her husband established the Moorestown Boarding School for Girls, which was continued under her supervision for a period of thirty-eight years. The influence for good which went out from this institution has been widely felt. Her pupils not only received thorough instruction in the ordinary branches of a school education, but their moral and spiritual being was carefully nurtured, and the training there received was of priceless value in after life. In the matter of school and family discipline it may truly be said that she "ruled with meekness,—they obeyed with joy"—and her authority "was but the graver countenance of love." In the education of young women whose means were limited she was almost over-generous, and in this and in other acts of beneficence she did much that was only known to herself, and to those whom she benefited. She was ever desirous that an increased liberality might prevail in the Society for the advancement of its schools, and encouraged Friends to improve those they had, and to use their best endeavors in the establishment of others.

It would appear from her memoranda that she was early brought under the preparing Hand for service in her Master's vineyard. She records that while a school girl, engaged in some household duties, being in a serious state of mind, her spiritual ear was saluted with the language: "Simon, son of Jonas, lovest thou me?" "Feed my sheep." This salutation seemed to foretell the labor that would be required of her, and she alludes to its fulfillment many years afterwards.

When about twenty-two years of age, and for some time subsequently, she passed through many deep baptisms; of these she has left abundant notes. In the early part of the year 1824, she records a fervent prayer, a part of which is as follows: "Be pleased, O righteous Father! to look down with pity on a poor frail mortal of the dust, whose heart is ready to sink, and who is almost overwhelmed. Suffer me not to perish, but keep me, I beseech thee, and suffer me to abide under the shadow of thy wing. Cleanse me, purify me, try me, prove me, and spare not the rod, till all within me that is offensive in thy sight be purged away. Refine me, and baptize me again and again, if consistent with thy holy will.

Create in me a clean heart, and renew a right spirit within me. Teach me humility, yea keep me down in the valley, that I may not think much of myself. Lead me wheresoever thou desirest me to go, and make me willing to bow in full submission to thy holy presence."

She was then in the twenty-third year of her age, and feeling deeply exercised, she writes that she was not at liberty to unburden her mind to any human being, but adds: "I believe it best for me to be sober in all my movements, quiet and retired, that I may be more watchful over myself." The time for her to be cheerful had not yet come, and those who tried to anticipate it were strangers to her inward struggles.

She lived in the desire to do good, and as she grew older became convinced that it was obedience to manifestations from the Most High that qualified for good works,—even the Grace of God that maketh known the divine will to his children, and giveth ability to perform it.

As she followed her convictions, she was early led to exhort others with much tenderness to a dependence on the same divine Comforter, expressing the assurance that under its guidance every human effort, however small, when made with a sincere desire to do good, is acceptable with the Father. By abiding in humility, and keeping a strict watch over herself, in conduct, conversation, and thoughts, she gradually experienced a growth in grace, and in her ministerial gift. In her twenty-ninth year, with the full unity of her meeting, her gift in the ministry was acknowledged and approved.

In the year 1845 she was appointed Clerk of the Yearly Meeting of Women Friends held in Philadelphia, and by successive appointments filled that position until 1867. For this service she had unusual qualifications,—executive ability, great forbearance, and an inward criterion for determining the true sense of the meeting,—all combined with readiness and felicity of expression. While faithfully serving the meeting as Clerk, she was careful not to neglect her individual exercises. Sometimes she would find it necessary to lay down her pen, get into the quiet, and find what she had to do. After a short season of waiting, she would arise, deliver her message with clearness and power, and then proceed with the business of the meeting.

A concern opened by our friend at the close of a First-day morning meeting, was the origin of the First-day school at Moorestown, which was one of the first within the limits of Philadelphia Yearly Meeting. She entered upon this important work with her usual earnestness and was Superintendent of the school for many years. Here, as in her ministry, she did not feel called to sound the note of controversial doctrine, but her teaching was according to the new commandment given by Jesus, "That ye love one another." The testimonies embraced in our first and second queries, were to her vital realities, and her steadfast endeavor to maintain them has been of lasting benefit.

Her heart ever went out in sympathy to those in distress, affliction, or bereavement, and amid her many engrossing cares and labors she was never too busy

or too weary to listen to their troubles, to give words of advice, encouragement, or consolation, and to the extent of her ability, share their burden.

In her middle and later life she was a bright example of the happiness to be experienced from a full surrender, and an early dedication of heart. In the social circle she was a general favorite, her animated and interesting conversation being instructive and enlivening both to the young and the old.

About eight years before her death she and her two daughters removed to Camden, New Jersey, where so long as her health permitted she continued to attend meetings.

Her life as to the outward was a checkered one, and many were her trials and bereavements. Her aged mother, who died in 1847, was the object of her tender care, and her faithful ministrations to promote the comfort of this revered parent are worthy of record as well as imitation. The loss of her husband in 1858 was keenly felt. As partners in life they had been congenial and closely united, and as an elder he had sympathized and traveled with her in her religious exercises. Of five children only one survived her.

But throughout all she was sustained by an unfaltering trust. One of her pupils gives expression to the feelings of many when she says: "I have marveled at her cheerfulness, her courage, her patience, and her unwavering faith in the goodness and protecting care of her Heavenly Father." During her last illness, which she bore with great fortitude, she said to her friends that her sufferings were doubtless permitted for a wise though unseen purpose, and was comforted with the firm belief that she would be accepted. That "more sure word of prophecy" to which she early gave heed, and which had been followed by the dawning of the day and the arising of the day star in her heart, had been her faith through life; and when her sun was about to go down in brightness she desired that the young might have their attention directed to this same more sure word.

With full faith in the promise of a happy eternity, she made a peaceful close, on the 18th of the Fourth month, 1888, and on the 21st of the same her remains were interred in Friends' burial ground at Moorestown.

She was aged nearly eighty-seven years, sixty of which she had been a faithful and acceptable minister of the Gospel.

Read and approved in Chester Monthly Meeting of Friends, held at Moorestown, N. J., Third month 7th, 1889, and directed to be forwarded to the Quarterly Meeting.

JOHN M. LIPPINCOTT, } Clerks.
RACHEL A. COLLINS, }

Read and approved in Haddonfield Quarterly Meeting of Friends, held at Moorestown, N. J., Third month 14th, 1889, and directed to be forwarded to the Representative Committee of Meeting for Sufferings.

CLAYTON CONROW, } Clerks.
ELIZABETH L. JESSUP, }

And what is Originality? It is being one's self, and reporting accurately what we see and are.

MEMORIAL OF AARON BORTON.

A TESTIMONY OF PILESGROVE MONTHLY MEETING OF FRIENDS CONCERNING OUR DECEASED FRIEND AARON BORTON.

WHEN the faithful ones of earth have received the call "Come up higher," and have realized that "Death is but an open door that leadeth to Eternal Day," it seems a duty, as well as a tribute of love, to preserve the memory of such as an incentive to the living to dwell near to that All-Sustaining Power which ever leads us upward and onward. Believing that "the memory of the just is blessed," we feel it right for us to bear our testimony to the zeal of our departed Friend in every good word and work, not for the purpose of eulogizing the dead, but rather that we may encourage those who are following after to mind that Light to which it was his mission to direct, and to persevere in well-doing.

He was the son of Joseph and Elizabeth Borton, was born in Burlington county, New Jersey, on the 25th of First month, 1810, and soon after removed with his parents within the limits of Pilesgrove Monthly Meeting of Friends, and continued a member thereof the remainder of his life.

According to his own account he was impressed at a very early age with the importance of our testimonies in regard to plainness of speech, behavior, and apparel, and we believe was ever after a consistent example to young and old in these important particulars. He was constant in the attendance of our meetings from a feeling that it was profitable to be there, and that the reward was sure. When principle was involved, he was bold in the expression of his views, both by word and act, yet endowed with a spirit of tenderness that brought grief to his soul when Friends whom he loved and appreciated were disposed to censure.

Remembering them that were in bonds as bound with them, he was careful to abstain from the produce of slave labor, believing it to be included in our testimony against prize goods. The temperance cause found in him an able and consistent advocate. Having formed the habit of using tobacco in early life, he became convinced in his latter years that he must renounce it, which he did, although his physician warned him that it might prove fatal; and he ever after lost no opportunity of bearing his testimony in regard to the subject.

About the fiftieth year of his age he was called to the ministry, and manifested his obedience to the call, and his gift was soon after acknowledged by Friends; but his ministrations seldom extended beyond his neighboring meetings, wherein he did much service. The First-day Schools claimed his earnest attention; the children were always the object of his affectionate interest, and oftentimes he made sacrifices that he might not fail to be present at their meetings.

He was one that tried to live an upright life, ready to give words of counsel, and free to lend a helping hand, in any way that he could, to assist a weak brother on his way Zionward. He was an earnest worker in promulgating the principles of truth and righteousness, ever ready to go as his Heavenly Father might bid, to spread the gospel and preach the

glad tidings to Jew or Gentile; not so engrossed in his own profession that he could not mingle with others, but was willing to take them by the hand and say, "Let us go up to the house of the Lord together, and praise Him with all our hearts and souls, not fearing to let our light so shine that it may be seen of men."

As the final change approached and his bodily strength decreased, his loving spirit manifested itself by his appreciation of the visits of his friends; and when upon one occasion near his close, being told that they were about to leave for meeting, he bade them farewell and added, "Give my love to them all." And in this loving frame of mind he continued until the morning of the 5th of Eighth month, 1887, when in the seventy-eighth year of his age, he peacefully passed from earth to the enjoyment of a life well spent.

Signed in and by direction of Pilesgrove Monthly Meeting of Friends, held at Woodstown, New Jersey, the 25th of Ninth month, 1888.

CHARLES E. DAVIS, } Clerks,
AMY DAVIS, }

Read in and approved by Salem Quarterly Meeting of Friends, held at Woodbury, New Jersey, Twelfth month 6th, 1888, and signed by direction thereof.

ASA ENGEL, } Clerks,
SARAH M. GRISCOM, }

NEW YORK YEARLY MEETING, 1889.

THE meetings on First-day, in New York and Brooklyn, were well attended, but there were fewer Friends than usual from other yearly meetings. We were glad to have the few, but could have welcomed more. At 15th street, in the morning, the speakers included Davis Furnas, of Ohio, Frances J. Newlin, of Philadelphia, and Joseph Horner, of Medford, N. J. In the afternoon, Avis Porter, now in her ninety-seventh year, was one of those who spoke.

Among the religious concerns that Friends expressed were the all-sufficiency of the Inner Light, complete submission to its guidance, and the beauty and efficacy of the law of love,—love to God and love to man,—as the ruling motive of our thoughts and actions. Parents were also urged to consider whether a greater love of our testimonies, and a stronger, more intelligent faith in their efficacy, would not be reflected in similar love and faith in their children.

On Second-day, the men's meeting was opened by earnest appeals to members of all ages to take a more active part in the work of the Society. It was urged that not only the Society, but the workers would be benefited by this course. The younger members in particular were urged to take an active part in all proceedings of the meetings.

The morning session was occupied largely in the consideration of four of the epistles from other yearly meetings. At the close of the session, Robert S. Haviland, who for many years has served as clerk of the Yearly Meeting, asked to be relieved from further service in that capacity. At the opening of the afternoon session, his long and acceptable services were warmly commented upon, and his request was

granted by the appointment of William H. Willets as clerk, with Jesse H. Griffen as assistant clerk.

In the morning meeting information was asked for as to whether women were allowed to visit the state prisons as ministers. In the afternoon meeting this question was answered in the affirmative, and it was learned that some of the women Friends were concerned to make such visits.

The report of the Committee on Education which was presented in the afternoon, showed that most of the schools were in a more prosperous condition than usual. The importance to the members of the Society and to the Society as an organization, of keeping up these schools and of contributing of their means, large or small, for the further development of these and other institutions was referred to in the report and dwelt upon by the meeting. The report also called attention to the constant demand, not only in the Society but elsewhere, for teachers who were Friends, or imbued with the Friendly spirit by being educated at Friends' schools and colleges.

The First-day School Association held three sessions on Seventh, First, and Second-day evenings. Fourth-day afternoon was also set apart for the First-day school work.

On first-day evening the subject discussed was methods of teaching. William M. Jackson recommended the method of developing thought,—turning the attention of scholars to the light within themselves,—by means of questions and answers. And in reference to the answers he illustrated the importance of not accepting an answer that was given in a set phrase, or formula, or quotation. These might, but more generally did not, contain any independent thought of the scholar. The scholar's own words, framed in his own manner, were the only true index to his thoughts. If we had full and true faith in the Light within, we would depend on it for the child as well as for the adult.

SCRIPTURE LESSON, No. 22.

SIXTH MONTH 9, 1889.

JESUS BEFORE PILATE.

GOLDEN TEXT.—“Take him yourselves and crucify him; for I find no crime in him.”—John 19: 6.

READ Mark 15: 1-20.

THERE are many circumstances connected with the betrayal of Jesus and his unlawful arraignment before the Sanhedrim, which the other evangelists record, that are not found in Mark's, whose Gospel is mainly a summary of the chief events and discourses, recorded more fully in the other gospels.

Our lesson is a study of the scene before Pilate, and the moral cowardice of the friends and adherents of Jesus. No more impressive and instructive evidences of the uncertainty and unreliability of professions of loyalty and devotion when put to the test, are to be found on the pages of history than are here disclosed.

Delivered him to Pilate. Pontius Pilate was the governor, appointed by the Romans. During the Pass-over he took up his official residence in Jerusalem, the better to preserve order while the city and adjacent country were crowded with the Jews who came

from all parts to attend the feast. The accusers of Jesus would not enter the judgment hall for fear of defilement, but stood without in the court adjoining (John 19: 13), where Pilate held the trial.

Art thou king of the Jews? This indicates the charge brought against Jesus, which, with the immense throngs within the city and encamped outside its walls, was a most serious consideration. To raise the standard of revolt at that time, would be to enroll under him who made the claim the whole force of the Jewish people, and these cruel priests knew that the governor dare not let such an assumption go unpunished.

Pilate marveled. There was nothing in the appearance or manner of Jesus that he could condemn. Innocence vindicated itself in his calm, dignified deportment under the indignities offered him, and the accusations charged against him.

Will you that I release, etc. This shows Pilate's unwillingness to give him into their hands, and his belief of Jesus' innocency.

Crucify him. This cruel demand could not further be set aside, and the unwilling ruler tried to exonerate himself by washing his hands in token of his innocency. (Matt. 27: 24.) Those were hard, cruel times, in which kings and magistrates were often made to condemn the innocent to dreadful torture and death, when they, like Pilate, were unable to see “what evil” had been done, and they too were brought to the rack and the executioner's block upon false charges. We have great reason to rejoice that such conditions in civil society are rapidly passing away under the spread of the religion of love and good-will which the pure and holy Jesus gave his life to establish among the nations of the earth.

Our lesson to-day brings to each one of us a warning. How certainly it shows us we are poor and weak when we are governed by the interests pertaining to this life. But the Divine Father only waits until we are willing and prepared to establish a higher law, a Spiritual Law within us. And this is just what we learn as we trace the footsteps and teachings of Jesus while he walked among men. Moral cowardice has perhaps done more to enslave and dwarf the spirit's growth, strength, and development, than any other one of the vices or weaknesses to which we are liable to yield, and by yielding we surely bring suffering, gloom, and sorrow upon what was intended by a loving Father to be a life of beauty, truth, and happiness. For not only our spirit but our whole being is *divine*—created by the Father on purpose for his own glory. And what a responsibility we take, if by *cowardice*, we allow the lower nature in any form to rule over the higher.

We have such a splendid example in Jesus of moral courage, that it should be an inspiration to us when we are tempted or accused falsely. His noble answer to Pilate (John 18: 36), should ever lead us onward to greater spiritual heights.

NOTES ON THE LESSON.

When Jesus was brought before Pilate and the vague accusations of his enemies were made against

him, the Roman governor insisted that some specific charge be offered. It was not his place to listen to any question of their law, or any complaints connected therewith. Of what crime against the government as administered by the Romans had he been guilty? This was the main point. The account given by Mark is very brief. Luke adds "When Pilate found no fault in him, they became more urgent, and accused him of stirring up the people, beginning at Galilee. This induced him to send Jesus to Herod whose jurisdiction extended over that province but who then was in Jerusalem to preserve order during the Passover. There he was followed by his enemies and the same charges brought against him. We see the same quiet, dignified manner in Jesus that was exhibited before the council of his countrymen. All the indignities offered by Herod and his brutal soldiers, were not able to move him; as it had been written by the prophets, "He was led as a lamb to the slaughter, and as a sheep dumb before the shearer, so he opened not his mouth." Finding nothing upon which to condemn Jesus, Herod sent him back to Pilate, who in yielding to the popular clamor for his condemnation, washed his hands as a token that he was innocent of his blood. The attempt was vain, the name of Pilate has come down to us associated with a crime of the deepest dye, committed because he was too weak and irresolute to be true to himself or to his helpless victim. In the early history of the Hebrew people, justice was administered at the gates of the cities. The elders and chief men of the place sat in an open space just within the gateway, and whoever had a grievance resorted hither to make his complaint; all sorts of cases were tried, and there was no distinction made between the civil and the criminal charges. Later on, and under the now settled form introduced by the Romans, this primitive usage gave way to organized courts held in the judgment hall. The proceedings were much the same, and the noise and clamor which characterized the arraignment of Jesus, and the indignities heaped upon him represent the low estimate in which justice was held, and how difficult must have been its administration in those early times.

For Friends' Intelligencer and Journal.

LETTERS FROM BERLIN.—II.

The sun shines every day now, and nothing ever seemed more beautiful than its light glowing among the red chimneys and gleaming on the white and cream-colored masses of houses on which my window looks out. There are gardens among them too, with blossoming plum trees where the black thrush (*Turdus Merula*) sings in the morning, and a stretch of blue sky above. Every time I look out there comes to mind something beautiful about light that I have heard or seen from the gracious command "Let there be light" and the prayer of Ajax—to the breaking of one of Wagner's magnificent dawns. From the court below, around three sides of which this great house is built, as are nearly all the houses here, there comes now a sound of continuous beating. A soldier in his blue coat and red shoulder straps is pounding

the dust with a wicker work instrument shaped like a tennis racket, from the rugs, great and small, from his officer's apartments; as he hangs them one after the other over a strong iron bar erected there for the purpose, and when he is through some blue aproned maid will come and beat the carpets from some other Wohnung until all are clean. On a great block near the bar they go in turn also to cut up the kindling wood, for before we moved our Lares and Penates here, a printed contract was signed to the effect that we would not cut up kindling in the rooms, nor sit on the front steps, nor hang about the back door, nor stamp on the floor with wooden-soled slippers, nor hang our clothes out of the windows, nor quarrel on the landings, nor throw scraps in the entry.

Now a wandering musician has strolled in to sing and play for the few pennies that will be thrown him from the windows. There seems in this instance of money to be an exception to a law in force here, that nothing shall be thrown from a window in the city. A fine of six marks is imposed for an infringement of it, and it was instituted because once a child was throwing something out and fell—and anything that might bring evil to a child here would be amended if possible. A bell from a large printing establishment near by is ringing for twelve, and it is a reminder of how, one day, a month ago, I was walking up the long corridor to the door of a laboratory in Invaliden street, when a voice behind called: "We want you to come with us and take dinner in the Volksküchen." I turned and went down the steps and across the street with two representatives of Mt. Holyoke College, Mass., to see the inner working of this Berlin institution, of which a student of political economy had spoken as so praiseworthy, and which one should not fail to see,—for it insures to all the laboring people a good warm dinner for the sum of fifteen pfennigs, less than five cents U. S. currency. It was twelve o'clock, and hod carriers and street menders and laboring men of all descriptions were filing down some narrow steps into a cellar entrance which had "Volksküchen" printed above. We went down too, the doubtful manner of the foremost of our party gaining assurance at the foot of the steps, and she called back, "Come on; I see a woman with a nice white apron and cap on." This was the cheery, tidy manager, who met us at the door of those low-ceiled rooms, which were packed with men sitting at very narrow tables, on long benches, eating, or newcomers were filing into a *cassé* in the corner near the door to pay their pfennigs, and passing thence to the window communication with the kitchen, to receive the dishes of food. We were among these newcomers and did as they, and each carried away from the window her large round dish, holding about a quart of soup, very thick with peas and carrots, and with a slice of meat in it, and were conducted by the wearer of the snowy cap and apron to the women's room—a narrow stall in one corner, wherein was a table up the centre and benches around. One side was filled with three old women, such as we see so often in the streets carrying huge baskets, or drawing carts, or sweeping the parks. We took the other side and talked with them. Cheery old souls they were,

with an out-of-doors air about them, who insisted on my beginning to eat. "It tasted good. The old empress came there and took dinner, because she gave money for the support of the Volksküchen, and so assured herself that the people were well served." Moved by their insistence and the example of my comrades, I put away the thought of the great iron spoon and of how many people had eaten with it, and if the dishes were well washed, and found the dinner very palatable indeed, and nicely seasoned and steaming hot. We did not taste the coffee, which was served in large mugs, but it looked and smelled good. Then we were taken through the kitchen, where were the boilers in which this mid-day meal is cooked for five hundred people, and saw the dishes and spoons and mugs being washed in three great tubs of hot water, and the potatoes and dried apples and meat being prepared for the next day, and came away feeling so glad that these men who do the hard work of keeping every part of this city in thorough repair and neat and clean, do not have to dine on a cold luncheon carried in their pockets, but eat in warm rooms, good food, varied each day—for there are sixteen of these places scattered over the city—and they grew from one woman's kindly thought for the poor, faithful laborers.

On Sunday afternoon last we took the two story street cars, (the gentlemen sit in the upper story), at the Brandenburger Thor for a ride to the moors outside of Charlottenburg, where the air was sweet, and the sand clean, and modest little potentillas and cruciferas and veronicas, the "blue-eyed speed well" of English verse, were in bloom, and overhead—

"The larks

Soared up and up, shivering for very joy."

It was a joy indeed to sit there among the grasses and wee flowers and listen to the rapsodies of these "laverocks in the lift," and to realize, as line after line from Shelley and Hogg and Jean Ingelow and Wordsworth and others came to me, just how the poets have always loved this "blithe spirit" and how well they have mingled its music with their verse—

"Sound of vernal showers

On the twinkling grass,

Rain-awakened flowers—

All that ever was,

Joyous, and clear, and fresh—thy music doth surpass."

Then we went down to the river's brim where the willows grow and where we could watch the boats slowly gliding down past wide reaches of wet meadow, golden with *Caltha palustris*.

"O brave marsh marybuds, rich and yellow,

Give me your money to hold."

There was a swan's nest, too, among the willows and a bit or two of scenery down the Spree, as simple and as full of tenderness and poetry as those Corot loved best to paint. When we came home we stood up in the front platform of the car, by the driver, for the long ride through Charlottenburg where the magnificent School building, and the palace had less attraction for us than some quaint old houses, with their low, red-tiled roofs, rippled or billowed with windows. There were crowds of people everywhere, filling the gardens and cafés, filling

the streets and the long avenues of budding trees in the Thiergarten, and coaches and cars were carrying hundreds to gardens and resorts outside the city. I can give no idea of the picturesque coloring of these crowds seen through the vistas of grey stemmed trees of the Thiergarten, for in the drives were long lines of droskies with red bodies and blue wheels, with blue bodies and red wheels, with green bodies and yellow wheels, and with—well if you were to see all the color put into them and their linings, and into the blue coats and scarlet waistcoats of the drivers of the second-class ones, you would think all the color would be used up—but no there are the hundreds of officers moving about everywhere "all gaily bedight" their swords dangling at their sides, and the women! One day I said contemplatively, "I wonder if a great many people here are not color blind?" "No doubt of it," said my companion, "and your eyes will soon be in the same condition." "Perhaps," I said, "but they are sound yet, for I can see that this lady ahead for instance is wearing a blue dress, with rows and rows of scarlet braid around the skirt, a snuff colored jacket and black gloves, and has yellow-green ribbon on her hat; and yonder is one with a green dress and sky blue bonnet." I do not mean to say that every one is such a bird of paradise, but a large enough proportion to give picturesqueness to the mass of black and brown and grey clad ones. All nations seem to have their representatives here, and amid the throng go Japanese students, and Chinese men in rich silk garments, East India men and Africans, curiously dressed peasants in holiday attire, and English and Americans in all times and seasons and places, to many of these last, no doubt often comes home Horace's

"*Patrie quis exul*

Se quoque fugit?"

conned in their school days. To each of them I trust comes a wider horizon, even though its line be often blurred by a mist of tears for old days, old scenes, old comrades, which are theirs no more save only in memory.

O. R.

Berlin, Fifth month 8.

A LOW TONE.

A RECENT writer in an educational journal tells us that "a judge of a Massachusetts court, speaking in an entirely kind and magnanimous spirit, lamented the 'low tone' of teachers. He found this peculiarity almost universal. He had sought, in vain, the cause of the phenomenon, and would fain help to apply some remedy for it, if he only saw the way." Low tone may mean an inferior condition in any department of human nature. We may speak of a low tone of morals or of intellect, of thought or of taste. In this case, however, what was meant was rather a depression of the physical and mental system, that prevented that vigor of life and buoyancy of spirits so necessary to the best kind of manhood and womanhood. The writer above mentioned gave various and sufficient reasons for this condition in teachers, especially that of the common custom among them of prolonging school work far into the evening hours by means of crushing piles of juvenile papers to be ex-

amined and corrected, and the consequent absence of that fresh life and elasticity which are dependent upon frequent changes of occupation, companionship, and scene.

It is not only teachers, however, who are afflicted by this low tone. It is but too prevalent among all classes of our busy people. Not that it is a necessary adjunct of being busy; on the contrary, few things are more depressing than having nothing to do. But that is not our chief danger. The extreme division of labor, the strain of competition, the demand only for the very best and most rapid work, these and other accompaniments of advanced civilization have led ambitious men and women to exert their energies in a single direction, far too continuously for the best results. Then comes the reaction, the depression of spirits, the loss of vigor, the sinking and weakening of the whole system, which sleep only partially restores, and which at length impairs the powers, enfeebles the health, and cuts short either the life itself or everything that makes life worth living.

Now such conduct is sometimes dignified by the name of martyrdom to duty, but it is a title which it by no means deserves. There are doubtless a few cases in which duty requires the sacrifice of health, happiness, and even life itself, but they are rare and exceptional, and scarcely ever occur in the ordinary and peaceful routine of life's daily work. *There* duty lies in quite an opposite direction, and calls upon each individual to cultivate, to develop, and to strengthen himself, not to exhaust, enfeeble, and shatter himself. It is strange that, with all the advantages, educational and otherwise, that men enjoy at the present day, they are so slow to learn that their own best development and their usefulness to the world go hand-in-hand. Whatever injures them physically, mentally, and morally, also injures their work and lessens their value. The loss of vigor, of energy, of good spirits, of a cheerful and happy tone of mind, does not end in a mere personal loss. It affects everything they think or say or do, it influences all with whom they mingle, and it operates unfavorably upon the very work which they hope to benefit by their sacrifice. The man who toils all day at one occupation and then broods over it in the evening and dreams of it at night, and who finally falls into the low tone which is the inevitable result, will find, sooner or later, that his business deteriorates with himself. Freshness and vigor, a cheery spirit and a glad heart are as necessary to the true prosperity of business as they are to the happiness of man. Therefore let us banish the delusion that we can resign them for the good of our work, whatever it may be.

Too close application is not, however, the only cause of a low tone. Discouragement and failure are prominent sources. When people cannot, or do not, do their work well and thoroughly, they usually dislike it, and this feeling, united with the sense of short-coming, and the fear of eventual failure, will soon draw mind and body down into a hopeless depression. Then there are some who are employed by others in various occupations, and whose most strenuous efforts never draw forth one gleam of rec-

ognition or token of approval. It is a hard struggle for them to prevent falling into a low tone. Some are constitutionally despondent; the dark side of everything looming up and casting its shadow over them. Some have griefs which they nurse, refusing to be comforted. Some are thrown by circumstances under gloomy influences. Whatever be the cause, it is something which duty calls upon each one to battle with, and, as far as possible to subdue. Egoism and altruism alike demand it. We cannot perform our work in the best manner, we cannot make happy homes, we cannot be valuable friends, nor even good citizens, while we are personally weary and harassed, weak and nervous, heavy and dull, dreary and depressed. Nor is it sufficient to try to banish the signs of such conditions and simulate a cheerfulness that is not felt. That may often be a useful discipline, but it is only like cutting off weeds that should be uprooted. Every one should endeavor so to arrange his life, his hours of work, his recreations, his surroundings as to secure as much health, vigor, hope, and good cheer as possible. Instead of prolonged, work in one direction, or brooding over the same thing, or giving away to gloomy forebodings and discouraged feelings, let the time be so laid out as to afford change of work, change of scene, change of companionship; let open air, sunlight, exercise, amusement, refresh the tired mind; let unused faculties have their turn of activity; let other interests than our own come into our lives. Thus will the circulation be quickened, the spirits raised, hope and courage stimulated, and a new infusion of vigor, power, earnestness, and force render our exertions more successful, our hearts more sympathetic, and our lives of vastly greater value to the world.—*Philadelphia Ledger.*

DRINK HABITS OF AUSTRIAN CHILDREN.

So serious and widespread has inebriety been of recent years among school children that the Vienna school board have, though hitherto ineffectually, been making strenuous efforts for the prohibition of the sale of intoxicating drinks to children. The board has just resolved to invoke the intervention of the government, and a bill is to be laid before Parliament during the present session to prohibit the selling of intoxicants to boys and girls under fifteen years of age. So alarming is the present state of matters that the appearance of a boy at school in a state of drunkenness is by no means a rare sight. During the winter poor children are often sent to school with only a glass of the cheapest spirits for breakfast, partly to allay hunger, and partly to "keep out the cold"—that venerable delusion which still lingers in Eng-
 lane. Slav children, of the tender age of five and six years, are so "seasoned" to alcohol from infancy by the administration of small quantities in milk, that these youthful scholars can take a liberal dram without showing any symptoms of intoxication.—*British Medical Journal.*

God is the all-fair. Truth and goodness and beauty are but different faces of the same All.—*Emerson.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SIXTH MONTH 1, 1889.

SUMMER RECREATIONS.

THE "rare days," the "perfect days" of the year are now close upon us, and these have for some time been heralded by days very close akin to them, for the first awakening of nature from her winter slumber, in our climate, at least, never loses its charm. It always seems as if the hand of God was still re-creating the earth and none but absolutely stolid humanity can remain insensible to the feeling of great joy and thankfulness at the sight of springing grass, bursting buds, and the daily thickening canopy of green leaves. And with this joy there comes to the dweller in cities a desire to see more of nature, to be nearer to her; and to those who are favored to live all the time in close communion with her, a yearning for change, a wish to see her under new conditions, so there is developed a call for recreations.

Most happy are they that can enjoy these in the simplicity that nature loves; and we are convinced that there is, in spite of well-filled resorts where fashion holds sway, an increasing number that long for such a contact with wood and field, with sand and sea, that will promote a renewal within themselves of fresh life. And to accomplish this in the busy lives that most of us lead, necessitates a study of these summer recreations that they may indeed be what the name implies, seasons of recuperation; when the physical will not only take on fresh vigor, but the mind is filled with a sweetness born of calm and quiet which is alike comforting to the soul. Fenelon most truly and beautifully portrays this last condition when he says: "Whenever we perceive within us anxious desires for anything, whatever it may be, and find that nature is hurrying us with too much haste to do what is to be done, whether it be to say something, see something, or to do something, let us stop short, and repress the precipitancy of our thoughts and the agitations of our actions—for God has said, that his spirit does not dwell in disquiet."

To this task of deciding what we shall do to re-invigorate us, let us bring the same earnest thought and good judgment that we would give to our business pursuits, so that it may be crowned with the same success. And let the just resolve be that in its accomplishment we will not overstep the bounds of prudence in its financial aspect, for there is no more

direct road to failure in the result than to make a mistake here. The mind must be free to enjoy rest and change or nothing will be gained. Fortunately for all persons of moderate means, there are many recreations within easy reach and at slight expense, if only we consider them as such and enter upon them in that cheerful spirit of receiving from them what they have to offer. Even a day at the Park, the seashore, or in the country, if one has been trained to a love of nature, can be spent with both pleasure and profit. Yet we cannot wholly re-create ourselves, but if we have missed this training we are never too old to cultivate an acquaintance with nature, for truly has Whittier said:

"Her many hands reach out to us,
Her many tongues are garrulous;
Perpetual riddles of surprise
She offers to our ears and eyes."

Social visiting, when not carried to excess, has within it many elements of refreshment, for anything that tends to keep alive the ties of family and cements the bonds of friendship, is not to be ignored. We are sometimes jealous for the offices of hospitality when we see them so frequently set aside for the more independent pleasures that money procures, and would suggest in the planning of our summer recreations that old-fashioned visiting be not wholly omitted. Let it, however, carry with it the wholesome condition that visits made involve the obligation of a return at other seasons, so that the helpfulness of change may be mutual.

Not living to ourselves alone, we have also to consider that this is preëminently an age when the poor claim attention, and it is our privilege to aid in some of the many avenues that are opened for their benefit, so that into their lives good may flow. Having performed—each one—his duty here, there will be more susceptibility to assimilate the help we may seek in any of the ways open for a renewal of strength to body, mind, and spirit, that is so desirable in our pilgrimage through a world full of the evidences of the goodness and mercy of God.

MARRIAGES.

LESTER—SATTERTHWAIT.—Fifth month 21st, 1889, by Friends' ceremony, at their residence, Philadelphia, Evan J. Lester, son of Evan Jones Lester, and Helen G., daughter of Edward M. and Elizabeth M. Satterthwait.

DEATHS.

CHANDLER.—At his residence, near Sandy Spring, Montgomery county, Md., on the 20th of Fifth month, 1889, after a lingering illness, Albert Chandler, in the 57th year of his age; a member of Sandy Spring Monthly and Particular Meetings.

This dear friend had been an invalid for several years, at times suffering great weakness which he bore with much resignation.

He was the son of Mahlon and Catharine Chandler.

The former, who is now in his 99th year, still survives him. D. W. B.

DARE.—On First-day, Fifth month 19th, 1889, suddenly, Gideon G. Dare, aged about 70; a valued member of Baltimore Monthly Meeting.

ELLIS.—In Philadelphia, Fifth month 21st, 1889, Anna M., widow of Amos Ellis, in her 78th year.

JONES.—In Conshohocken, Pa., on First-day, Fifth month 26th, 1889, Edwin Jones, in his 57th year; a member of Gwynedd Monthly Meeting.

MASON.—At his home, Maple Grove, near Huntingdon, Huntingdon county, Ind., First month 29th, 1889, George Mason, in his 58th year. He was the son of Benjamin and Grace Mason, was born in Chester county, Pa., Tenth month 2d, 1831. In 1835 he moved to Richmond, Indiana, with his parents, and at the age of 12 years removed to Maple Grove settlement of Friends.

He was a kind, obliging husband and father, and a good, generous neighbor. We all mourn our loss and will miss him very much at our meeting and in the social circle here. P.

PALMER.—In Pleasant Valley, N. Y., Fourth month 4th, 1889, Peter Palmer, aged 61 years, 2 months, 17 days; a member of Oswego Monthly Meeting. Interment at Pleasant Valley burial ground of Friends.

PHILLIPS.—“She hath done what she could.” Frances A. Phillips, a beloved member and elder of Prairie Grove Monthly Meeting of Friends, and oldest daughter of John and Susan M. Price, was born Fourth month 22d, 1821, in Baltimore county, Md., and died Third month 30th, 1889, near Swedesburg, Iowa, of heart disease. She was married to James T. Phillips; Second month 8th, 1844, and after living eight years in Baltimore city they came to Burlington, Iowa. They were about the first Friends in this section of Iowa. The husband lost his life while inspecting a new church building in 1855. The widow with three boys returned to the East, but came back to Iowa in 1859 to care for her parents in old age. She performed this filial duty faithfully until their death.

In 1873, with two sons, she moved to the farm, her late home, where the rest of her peaceful life was spent. A multitude of neighbors and friends remember the sweet influence and kind acts in that home life. Many an Eastern boy found a temporary home there until he was settled. She had a severe fall in the spring of '71 from which she never fully recovered. A very large procession of mourning friends followed the remains to Prairie Grove burial ground for interment. P. E. R.

Henry county, Iowa.

RIDGWAY.—At Cream Ridge, N. J., on the 21st of Fourth month, 1889, Ellis W., son of Elizabeth W. and the late Henry W. Ridgway, aged 52 years; a member of Chesterfield Monthly Meeting.

SMITH.—In Buckingham, Pa., Fifth month 23d, 1889, Jonathan Smith, in his 63d year.

SPACKMAN.—Suddenly, on the evening of Fifth mo. 21st, 1889, at the residence of her daughter, West Philadelphia, Pa., Adaline G., widow of Chalkley Spackman, and daughter of the late George W. and Rachel Gibbons.

TITUS.—At Athens, New York, on the evening of Fifth month 20th, 1889, George Titus, in his 79th year.

WRIGHT.—On Second month 14th, 1888, Avis, widow of Gilbert Wright, aged 75 years.—On Fifth month 2d, 1888, Eliza A., wife of Joseph Wright, aged 78 years.—On Second month 24th, 1889, Hannah, widow of Samuel Wright, aged 83 years. These three Friends were members of DeRuyter Monthly and Scipio Quarterly Meetings.

NEWS OF FRIENDS.

FAIRFAX QUARTERLY MEETING.

FAIRFAX QUARTERLY MEETING held, at Hopewell, Va., on the 20th of the present month, was an occasion of much interest. Although there were no Ministering Friends present from other quarterly meetings, we were favored with the company of several speakers of our own household whose labors in the cause of Truth will be remembered by those present. The meeting on First-day morning was about the usual size, and more orderly than on some former occasions. The meeting was addressed by Jesse Hoge, William Williams, and Phineas J. Nichols, and the unusual quiet gave evidence that their labors were appreciated. The public meeting on Second-day was, as usual, much more like a Friends meeting than the one usually held on First-day. The solemn silence prevailing for nearly half an hour was indeed a season of spiritual refreshment. Our friends, J. H., and P. J. N. again acceptably ministered to the meeting, and a beloved sister appeared in supplication.

In the business meeting the reading of the usual queries and answers were reminders of some of our shortcomings, but our general condition was favorable. The monthly meetings comprising the Quarter have all arranged to hereafter convene in joint session, and the Quarterly Meeting decided to also adopt the same management. We were favored with the company of several Friends, both older and younger, from Baltimore and Warrington Quarters, whose presence and fellowship were very acceptable; and we believe the social mingling of friends on these occasions is a very pleasant feature of our quarterly meetings.

A FRIEND.

[After the above was in type we received some notes from another friend. We extract that part which is additional to what we already had.—EDS.]

Our own ministers, William Williams, Jesse Hoge, and Phineas J. Nichols, had discriminating and acceptable service on First-day, and again on Second-day morning before the business of the Society was taken up.

It is often desirable to have aid in the work of the ministry by those rightly sent from other meetings of Friends, but it is unfortunate and hurtful when the thought prevails that these must be urged to come and possibly moved to do so by something less than a proper call. For every meeting suffers that does not nourish and cherish the home seed and the home talent. By these the meetings will live and grow or languish, as they are appreciated or neglected. The meetings of ministers and elders as now constituted have a heavy responsibility resting on them. And to be of service to the body of which they are an arm they have need to be watchful and humble, remembering they are not masters but servants of the church.

On the third First-day in Sixth month, at 10 a. m., occurs our Circular Meeting at the Ridge, near Winchester; and at 3 p. m., the same day at Back Creek.

H. R. H.

THE PROHIBITORY AMENDMENT.

EDITORS INTELLIGENCER AND JOURNAL:

The following is an abridgement of a powerfully written article by Esther J. Trimble-Lippincott, who died in June of 1888. It is a marvelous foreshadowing of the action required in June of 1889. Our friend was truly a martyr to her endeavors to perform her duties faithfully, and to awaken the conscience of her time,—her death, as was believed by her physician, resulting from disease induced by the exhaustion of her physical powers, from long-continued over-exertion. Being dead, she yet speaketh.

L.

THE SACREDNESS OF LAW ; OR LAW VERSUS LICENSE.

In the beginning God created the heaven and the earth, and the Spirit of God moved on the face of the waters. And God said "Let there be Light and there was Light."

Then, as Light inspired Life, the mysteries of creation unfolded, crowned at length by a being in the image of his maker, endowed with God-like attributes.

This creation, so august, so abject, so free to choose, yet so wholly dependent on the Divine Law-Giver; so miserable when forsaking the law—so blessed when keeping it,—this highest creature must have light to guide him on his way. In asking for light,—in listening to the voice of God,—he leans upon the Divine outstretched arms, and is kept in communication with the most High.

Looking back over the ages for those who grew in spiritual stature to the undwarfed grandeur of inspired manhood, we see Abraham, obedient even when tested through the dearest object of his affections; Joseph, whose whole life was filled with Light, and whose gentle love of kindred, united him to all hearts; Moses, ascending the lonely heights of Sinai, (where all may speak with God, face to face) and promulgating his laws with the authority of "Thus sayeth the Lord;" Samuel, with attentive ear, closely listening to catch the Divine command, with "Here am I, speak, Lord, for thy servant heareth;" Daniel, the keeper of the divine law the servant of the living God, whom no persecutions or threats could intimidate, who, walking in the Divine Presence, rose to the height of a teacher of mankind by standing for all time as a guide to those who would resist the seven-times heated furnaces of temptation.

For the leading onward of the race, a greater than Abraham, Joseph, Moses, Samuel, or Daniel was sent. On the ears of the startled watchers on Judea's plains, sounded the glad tidings of "Peace on earth and good will towards men." And through the beloved Son, so filled with the spirit of God (as was the mother who bore him), the nature of the *Father* is revealed, and a new commandment, exceeding the commandments of Moses, is given—"That we love one another." As the highest revelation of the Divine Giver of life, was this gospel of "Good will towards men." It was an era of regeneration, the saving principle of which was Love,—the Love of the Father towards all mankind as children. Then was

the dawn of the glorious idea of the "Fatherhood of God and the Brotherhood of Man."

Slowly in all times have the doctrines of the Master been understood, and the vital essence of his teachings been received. The generation which crucified, could not obey him, neither could the generations which followed. So long as his doctrines are in advance of mankind, so long must he remain the teacher, inspirer, master, savior, of those he came to seek and to save; and he came to all men.

Instead of the life-giving spirit, symbols and signs came to be accepted. In the church which ruled the Christian world, the love of gain grew apace. Men closed their eyes to the light, and their ears to the voice of God. A mental and moral darkness fell upon them. Finally, the Church and State combined and wealth began to flow into the treasury from a traffic in indulgences. Indulgences to commit sin! St. Peter's at Rome, the grandest church in Christendom, was completed under Pope Leo X. by the sale of indulgences to commit murder, and every prohibited vice. Have we ever known such degeneracy? How long did this abuse continue? Oh, it went on until it became a madness,—until prodigality and pollution were withering the life of society at its very root. At length the conscience of men began to be aroused. Propositions for restricting the sale of indulgences were made. Perhaps a higher price was demanded for the privilege of sinning. The Germans at Constance and Basle demanded the unconditional abolition of the sale of indulgences. Then rang out the voice of Martin Luther through the length and breadth of the land. Because he listened to the voice of God in his own soul, he hurled defiance at the Pope of Rome. Nearly four hundred years ago, that reformation was wrought. The Bible had been a sealed book, but now it was placed before the people. We read our Bible, we read of the holy Nazarene, but indulgence to commit sin yet continues, and still, as ever, God speaks face to face with his children!

In the dark days of human slavery the servants of the Most High went forth, and amid persecution and sacrifice, gave liberty to more than four millions of God's oppressed people. Slavery's chains were not riveted by the love of cruelty, but by the love of gain. The whole country participated in the gigantic sin of that inhuman traffic! Cotton was king.

What is the name of our King to-day? Still "I am the Lord"—"Thou shalt have none other gods before me," is proclaimed. But men have bowed down to idols of gold, and Alcohol is King!

Has the primal law been suspended? In every church in this broad land to-day the little children repeat "Thou shalt not kill," and how many fathers will to-morrow sign a license for a place to sell liquor,—an indulgence for men to commit murder!

Men can no longer sin through ignorance. The children of our schools can teach their parents the poisoning, fatal effect of Alcohol,—that raging stream of death that turns men into demons, chilling the warmest impulses of the heart; deadening the finest intellect,—making of God's noblest creature a foul caricature of his work!—causing murder—causing

woe—causing the violation of all the divine precepts.

It is not that we are blind and cannot see the outstretched arms pleading for rescue from this living death. It is that we turn aside from the ghastly spectacle, for Alcohol is King.

From this sale of indulgences the nation is gathering into its treasury untold wealth, as the price of murder and every foul deed. Ah, the wages of sin is death!

What has been the history of every nation which has risen to worldly splendor, forgetful of the fact that "righteousness exalteth a nation, and sin is a reproach to my people."

Assyria, boasting thirteen centuries of Nimrod's descendants, fell to ruin through luxury and wine, Babylon laid down her empire when the drunken and sacrilegious Belshazzar read the words of doom, and Darius, the Mede, took the kingdom. Persia, in turn, succumbed to luxury and strong drink and fell into the hands of Alexander who, himself, became the victim of the base conqueror, Alcohol. As Egypt, Assyria, Babylon fell, so fell Greece and Rome from the height of splendor to ignominious death. Wealth was their idol and Bacchus their god!

Oh! ye poets, looking sunward, drinking in life's gladness only,—

"Ye who pipe and ye who play
In a sunshine holiday"

for every Bacchus, ivy-crowned, whom your imagination pictures with the "merry face," set beside it the sad face of the reality,—the disfigured, unmaimed face of the victim,—the sorrowing faces of mothers, wives, and children, with all the sunshine gone from them,—and sing no more of the merry Bacchus who has caused all this woe.

An old, old poet, grander than Anacreon, and wiser than Pindar, and sadder for experience, said "Look not on the wine cup when it is red, when it giveth his color to the cup, when it moveth itself aright. At the last, it bitheth like a serpent, and stingeth like an adder."

In the whirl of maddening pleasures and vices which brought upon England the most terrible plague that ever visited a nation,—in that dissolute age of Charles II.,—the same old story is repeated—wine, luxury, debasement, and man fallen from his high estate. Intellect, affection, honor gone out of the nation because there was license to commit all the sins which God's voice has ever thundered "*Thou shalt not.*" "*Thou shalt not*" applied to the evils of our time, comes within the governing and restraining functions of human law,—the paternal form of government founded on the idea of protection and of "good will towards men." It is the legal expression of the new commandment "Love one another."

Can a nation calling itself Christian, countenance the licensing of sin, receiving from that source a greater income than from the combined revenue of all that is beneficent and ennobling? Ah, the wages of sin is death!

The unthinking world takes cognizance of the outward wreck and ruin of the drunkard, the rags of poverty, the filth of the gutter. But what are

these to the inward, spiritual ruin? In the filth of the gutter which clings to those rags see the defiled soul—poisoned, seared, made obdurate by the fires of a worse hell than the mind can conceive.

And the defiled soul is as much defiled in purple and fine linen as in filthy rags. And the mother's head is bowed, and the wife's heart is broken, and the God-like intellect is dethroned, just as much in the glittering saloon which has paid five hundred dollars for the privilege of doing all this, as the mean low groggery which has paid but five. Do you not see in High License, the glitter of Assyria's wealth, and the funeral pyre of her greatness?

The old Germans said well of the sale of Indulgences, such a system cannot be restricted; it must be abolished. So say we of our license system.

Since we are convinced of the baleful effects on mankind from the use of this poison, let us prohibit the use, sale, and manufacture of this old, old enemy, the destroyer of souls.

CONSTITUTIONAL PROHIBITION.

EDITORS INTELLIGENCER AND JOURNAL:

In the issue of the INTELLIGENCER AND JOURNAL of Fifth month 25th, there is published a letter signed by John J. Janney, of Ohio, in reference to Constitutional Prohibition. There is, perhaps, no question of such vital importance to the people of our State, and certainly none which members of our Religious Society so generally advocate as the adoption of the Prohibition Amendment. It has, no doubt, been a source of great surprise and regret to the readers of the INTELLIGENCER AND JOURNAL that a Friend residing in another State, not directly interested in the struggle in this State, should have felt it right to thus oppose the Amendment campaign here, and throw his influence so far as it can be felt at all in favor of the saloon, and against the home. While he does not deny that Constitutional Prohibition, properly supported by the people, will fully accomplish the purpose intended, he opposes its adoption on technical grounds, that have long since been thoroughly considered by the best minds of the country and may now be regarded as settled, even though these decisions have not yet had his approval.

The first objection presented is that "such a provision has no proper place in a Constitution." This objection is fast becoming obsolete. It has been considered and answered in our highest judicial tribunal,—the Supreme Court of the United States,—and in the highest Courts of the States that have thus far adopted Prohibition Amendments. We should be willing to admit that such Amendments have a place in the Constitution when those especially qualified to pass upon questions of constitutional law have so decided.

The second objection urged is that "Constitutions do not enforce themselves, and if the Amendment be adopted, unless the Legislature should enact the necessary laws, it would be merely a declaration of sentiment of no force or effect."

Our friend seems to forget that no law enforces itself; that an Amendment cannot be adopted unless

a majority of the voters favor it; that the same people who adopt an Amendment elect the Legislature; that the text of the Amendment provides that laws for the enforcement of its provisions must be enacted by the Legislature immediately after its adoption; and that every Legislator, before he can take his seat, must solemnly promise to support the Constitution, of which the Amendment would then be a part.

The chief purpose of the letter referred to seems to have been the presentation of a plan of limited local option, as our friend's remedy for the saloon evil. In this State the people have had some experience with local option, as many Friends who voted for it in 1872 will remember. After nearly three-fourths of the counties in the State had adopted local option, and in spite of the fact that one of the provisions of the law was that it should continue in force three years, the law was repealed by the succeeding Legislature, and all that had been gained was lost. Constitutional Amendments cannot be repealed by unprincipled Legislators at their pleasure.

In conclusion it may be suggested that as our friend's plan is not now the issue before the people of our State, and Constitutional Prohibition *is*, it might have shown a greater interest in the welfare of our people, had he waited until the present issue is decided before advancing a theoretical plan not yet approved by practice. * * *

Norristown, Pa.

For Friends' Intelligencer and Journal.

TOBACCO.

THE history of this subject indicates that tobacco was first used for its narcotic effects, by the aborigines of this country. There is reason to suppose, however, that the plant previously existed in Asia, although we have no reliable authority for its having been used for the purposes to which we have devoted it. On his voyages of discovery, Columbus first beheld at Cuba the habit of smoking. There seems to have been no particular aptitude in the European taste for the use of the weed, as it was as late as 1560, when Jean Nicot, the French Ambassador at the court of Portugal, reported of its use to his sovereign; almost nothing having been known of it in Europe prior to that time. It appears that the adoption of the pipe into Europe is attributable to an Englishman, Raphaeleng, who having acquired the habit of its use in Virginia, introduced the practice into his native country. Nearly or quite a hundred years elapsed after the discovery of the habit by Columbus, before it took root as a custom of the English people.

The three centuries following, however, have spread it broadcast over the earth, and sown the seeds of physical and mental weakness and degradation, in one of the most filthy, enervating, and demoralizing habits to which the human family is addicted. The expensiveness to the user, which to the casual observer of its effects constitutes the chief objection to it, is the merest shadow, compared with its more direful results. That it costs the inhabitants of the city of New York, in common with all other large cities of the land, more for cigars than for bread, and that the expense to the people of the na-

tion amounts to six hundred million dollars annually for its use as an inebriating narcotic, are startling facts to present to the mind; but they sink into insignificance when the terrible physical and mental deterioration and suffering to mankind come to be known and appreciated. The once politically important kingdom of Spain, with its chivalry and rich appanage of art and literature, which made its inhabitants one of the first people of the earth, has dwindled into pitiable indolence and weakness, at the instance of the tobacco habit as the principal cause. Spain is now a vast tobacco shop, and takes consolation in the fact, that other nations are rapidly approaching to her level. It is probable that nothing so well as a knowledge of the injurious effects of tobacco on the human system, attained through study of the subject from a scientific standpoint, will become the all-sufficient means of restraint from its use. In view of this, it is not unlikely that in the course of time possibly not very far into the future, (as the philanthropist is now earnestly engaged in the endeavor to elevate mankind to an increasingly higher plane of moral conception and accountability) this subject of the tobacco habit, may demand recognition in our public schools as it does now in some of the churches of our country.

In the schools, the rising generations may receive scientific instruction on the poisonous and damaging properties of tobacco, which alone can properly fortify them against the error of acquiring the habit of its use. In some of the States, Pennsylvania for example, legislatures have seen the necessity for laws requiring that the physiological, pathological, and toxicological effects of alcohol on the human system shall be taught in the public schools. Next in importance to this statute, is one compelling scientific knowledge of the effects of tobacco on the human organism. It is highly essential that something be done to stay the destruction to health, character, and even life, for it materially shortens life, consequent upon this pernicious thing. J. D. J.

LIFE.

MORE life we thirst for, but how can we take!

We sit like children by the gurgling sea,
Dip with our shallow shells all day, and make

A boast of the scant measure, two or three
Brief drops caught from the immensity;

But what are these the long day's thirst to slake?

There is the sea, which would not be less full

Though all the lands should borrow of its flood:

The sea of Life, fed by the beautiful

Abounding river of the smile of God,
Source of supply and fountain of all good,
Boundless and free and inexhaustible.

There is the sea; and close by is our thirst,

Yet here we sit and gaze the waters o'er,
And dip our shallow shells in as at first,

Just where the ripples break to wash the shore,
And catch a tantalizing drop, nor durst
The depth or distance of the wave explore.

Ah, mighty ocean which we sport beside,

One day thy wave will rise and foam, and we,
Lost in thy strong, outgoing, reflux tide,

Shall be swept out into the deeper sea,
Shall drink the life of life, and satisfied,
Smile at the shore from far eternity.

—Susan Coolidge.

WHILE IT IS DAY.

If I could live without the thought of death,
Forgetful of time's waste, the soul's decay,
I would not ask for other joy than breath;
With light and sound of birds and the sun's
ray,
I could sit on untroubled day by day,
Watching the grass grow and the wild flowers
range
From blue to yellow and from red to gray,
In natural sequence as the season's change;
I could afford to wait but for the hurt
Of this dull tick of time which chides my ear;
But now I dare not sit with loins ungirt
And staff uplifted, for death stands too near.
I must be up and doing, ay, each minute;
The grave gives time for rest when we are in it.

—Wilfred Scaven Blunt.

A SERIOUS PUZZLE.

"I WONDER why," said little Sue,
"You say, mamma, 'If I were you
That's not the way that I should do,'
So many times a day!
I s'pose I'm wrong; but I don't see
If you were turned right into me
Why, truthfully, you wouldn't be
'Most sure to do my way!'"
—Elizabeth L. Gould, in *Wide Awake*.

SWARTHMORE NOTES.

—Henry Stanley Newman, a Friend of Leominster, Herefordshire, England, gave an instructive lecture upon his Oriental travels, in the College hall, on Second-day morning. He has visited Palestine, and the descriptions which he gave were very interesting.

—The Faculty has ordained that hereafter the class suppers shall be held on the Seventh-day evening immediately preceding Commencement, to fill the date left vacant by the dropping of the Senior Reception. Heretofore the Class banquets have been held on the evening of Class Day, the day before Commencement.

—The Senior examinations are being finished this week and the examinations in the other classes, and for admission to the college, will be held during the week beginning Sixth month 10th.

—The oratorical contest for the prize offered by Assistant Professor Furman in the Senior class, will be held in the college hall on Sixth-day evening, Sixth month 7th. Among the judges will be Professor Silas S. Neff, of the National School of Oratory, and Charles H. Banes, of Philadelphia. On account of this date the Eunomian-Delphic lower class debate will be held on Third-day evening, the 11th.

—Emily C. Yeo, matron of the Chappaqua Mountain Institute, New York, has been visiting the college during the week.

—Frederic B. Pyle has been appointed to the va-

cant position of Presenter at the Senior Class-Day exercises.

—The Sophomores and Freshmen have both had their class pictures taken. A prominent object in the '91 group was the *Phoenix* cup, which that class recently won for general excellence in athletics.

—The prospects for next year are bright; the number of entries for the classes so far being above the average.

DEATH OF LAURA BRIDGMAN.

THE famous blind and mute woman, Laura Dewey Bridgman, died on the 24th ultimo, at the Asylum at South Boston, Mass. A sketch of her life in the *New York Tribune* says:

She was born at Hanover, N. H., on December 21, 1829. She was born possessed of all her faculties, but during her infancy she was subject to severe fits. When eighteen months old there was an improvement in her health, and when two years old she is said to have been more active and intelligent than most children of her age. But scarlet fever, which carried away her two older sisters, brought her very low. She lost her eyesight and her sense of hearing and for five months she was left in a darkened room. Her sense of smell was almost destroyed and her taste was much impaired. The sense of touch was the only means with which she could communicate with others. She could not walk without support for a year, and it was two years before she could sit up all day. Her health returned when she was five years old and her mind became eager for knowledge. Deafness had been followed by dumbness, and it was only by feeling the motion of her mother's hand that she could make any progress. Sewing, knitting, and braiding were taught her.

It was at this time that Dr. Samuel G. Howe, then director of the Perkins Institution for the Blind, in South Boston, went to see her. He persuaded her parents to let him take charge of her, and it was through him that the avenues of instruction were opened to her.

Laura was eight years old when she was taken to the institution, and there she remained until her death. Dr. Howe, assisted by Miss Drew, began her first lesson by giving her the word knife, which was printed in raised letters on a slip of paper. Then a knife was given to her. By repeating this process with other articles she was led to understand what words represented. Then she learned to spell, and at the end of a year her first writing lesson was given her. She was slower in learning to write well than many of the blind children. After she had been sixteen months under instruction, Dr. Howe, in an official report, said:

"It has been ascertained, beyond the possibility of doubt, that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell, if she has any. Thus her mind dwells in darkness and stillness as profound as that of a closed tomb at midnight. Of beautiful sights and sweet sounds and pleasant odors she has no conception; nevertheless, she seems as happy and playful as a bird or a lamb; and the employment of her intellect-

ual faculties, or acquirement of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features. She never seems to repine, but has all the buoyancy and gayety of childhood."

At this time Laura had become quite expert in talking with her fingers, and only persons accustomed to this language could follow her rapid motions with the eye. In walking through a passage-way, with her hands before her, she knew all the persons she met, and gave them a passing sign of recognition, but she embraced affectionately her favorites, and expressed the varied language of the emotions by the lips as well as by the fingers. After she had been twenty-eight months under instruction she made great progress in expressing her ideas, and had learned to write letters. Addition and subtraction in small numbers were also familiar to her, and she could count and conceive objects up to 100 in number.

On January 29th, 1842, Laura was visited by Charles Dickens, who was so much interested in her that he remained several hours. His visit is described in his "Notes on America." In order to prevent her being made proud and selfish by undue attention, she was never told that people came to see her particularly, and she always understood that their interest was in the blind children generally.

A remarkable faculty of Laura Bridgman was her ability to read character, and this she did literally at her fingers' ends. She was very thoughtful of her friends, and liked to aid the poor. At the time of the famine in Ireland she bought, with money which she had earned by her work, a barrel of flour, which was sent to the sufferers. In the summer of 1852, when she was twenty-three years old, she undertook to make her permanent home in her father's house in Hanover, but she became so homesick that at last she was confined to her bed, and Dr. Howe, who went to see her, found that she was almost at death's door. He had her brought back to the institution, where in time she fully recovered her health. During a subsequent visit to Hanover in 1863 she was baptized and admitted to membership in the Baptist Church, with which her parents were connected. In 1876 she lost the great teacher who had opened to her the avenues of communication with the outer world; her health suffered severely from the blow, and when she went on a visit to her mother the following summer it was thought doubtful if she lived to return. Soon afterward she was called to mourn the death of her devoted friend and teacher, Miss Rogers. Yet, despite these trials, she lived on in possession of a reasonable degree of health, considering her frail physical system.

On December 21st, 1887, the fiftieth anniversary of her admission to the institution was commemorated, Mrs. Julia Ward Howe, Dr. Howe's widow, presiding at the reception. Dr. Howe, in his will, left Miss Bridgman the interest on \$2,000 annually.

If you would lift me, you must be on higher ground. If you would liberate me, you must be free. If you would correct my false view of facts,—hold up to me the same facts in the true order of thought.—*Emerson.*

A NINETEENTH CENTURY MARTYR.

A PARAGRAPH in our issue of 5th mo. 18, (under "News and Other Gleanings"), mentions the death of the Jesuit priest, Father Damien, who had devoted himself to the leper community in the Sandwich Islands. Many articles remarking upon his extraordinary self-sacrifice have been published in different quarters. The New York *Herald* says:

"There is nothing in history more touching than the martyrdom of the Rev. J. Damien de Veuster, whose death has been announced by telegraph. Sixteen years ago this heroic young Belgian priest landed on the rocky island of Molokai, in the Hawaiian group. His heart was filled with profound pity for the abandoned lepers. Stories of the horrible immoralities practiced in a pestilential community, where there was no law and no religion, had reached his ears. He yearned to raise the cross there and preach the tender message of Christianity to the ransomless captives of leprosy. Father Damien knew that certain death awaited him. He knew that his comely body would be polluted by the most dreadful disease known to man. But he went to his post with a smile on his face and sweet words on his lips. He found a damned company wailing in the uttermost depths of physical and moral degradation. Distinctions of age and sex were obliterated. Gaunt misery stalked among the dying wretches. Their homes were fit only for wild beasts. With the advent of the priest order was brought out of chaos. Soon the hush of piety succeeded the savage revels of the hopeless and friendless lepers. Little whitewashed cottages arose. Pretty gardens began to bloom. Christian hymns trembled up from the lost men and women. The peace of consolation brooded over the island. Who shall say what the kind ministrations of Father Damien were to the hundreds of ostracised human beings in far away Molokai, or with what holy devotion he soothed the dying hours of strangers? At last the good man was marked by the inevitable brand of nature. He was a leper too—to be shunned by all on earth save those around him. Slowly he perished, doing what he could to ease and comfort his flock while yet he was alive. Such an example ought to silence the man who cries out against the nineteenth century. No age and no race has produced a more supreme type of unselfish heroism."

The New York *Tribune* remarks: "It is true that Father Damien was not the first man to dedicate his life to the service of the victims of perhaps the most loathsome and hopeless of lingering diseases. The records of the Middle Ages, when this disorder, now stamped out from the earth except in a few plague-spots, was a general scourge covering the face of Europe with pest-houses and asylums where its miserable victims were shut up from contact with mankind, are full of such evidences of heroic unselfishness. But it is safe to say that in the whole history of the race no man ever entered upon the service of the most abjectly miserable of his fellow creatures under circumstances involving a more complete self-abnegation than did Father Damien. There was no glittering ceremonial to stimulate his purpose. The

mission was absolutely unattended by any element of the picturesque and spectacular, such as has so often, no doubt, mingled even in the pious dreams of saints. The scene of his labors was to be a narrow strip of land in the Pacific Ocean, and his only associates during his exile a swarm of wretches, whose bodies had been rendered hideous by the ravages of leprosy, and whose souls had been brutalized by a sense of the hopelessness of their doom and of their utter isolation from their fellow men.

"It was not as a man broken, either by age or sorrow, that Damien resolved literally to give his life to these outcasts. He was only 33, at a period when the pulse of a healthy man beats highest. He was endowed with a splendid physique. He had already attracted the attention of his superiors, and was regarded as a man of marked promise in the priesthood. He knew that when he had once taken his place among the lepers of Molokai he must remain a prisoner with them till the end of his life, and that, in all probability, he would die their death. The brutal indifference of the Hawaiian Government had thrust these poor creatures away on a barren peninsula from which escape was impossible. Damien found them a colony of men and women forgetting God and hating men, and abandoned in their desperation to every form of wickedness. The task of bringing order out of chaos like this might well have appalled even a braver soul than his, but he set about it promptly. He first endeavored to improve their physical condition as the best preparation for a moral amelioration. He worked like a slave with his own hands at everything, from the building of their houses to the digging of their graves. A change for the better in their way of living, combined with the influence of his own lofty character and the constant inculcation of the principles of religion, in time transformed this nest of disease-stricken savages into a Christian community. After eleven years passed in this work the blight fastened itself upon him also, and the five years that have elapsed since that time have been passed in the lingering death of leprosy. Surely few men who have given their lives for others have had to endure so much and so long.

"He was not, however, without a disciple. Some years ago a young priest, Father Conrady, joined him, ready to take up his work when he should lay it down. Revelations of latter-day heroism such as these kindle a new faith in humanity."

"Apropos of the death of the heroic Damien," says the *Churchman*, "we may mention that outside the walls of Jerusalem is a lepers' hospital tended by deaconesses from the German religious houses. Year after year these heroic women, without pretentiousness, without any trumpeting of their work, almost unknown to the world, have waited upon lepers, while themselves literally dying by inches."

The New York *Independent* also calls attention to the fact that Moravian missionaries have volunteered for work among the lepers and have laid down their lives in their service.

SEEK holiness rather than consolation.—*John Owen*.

From *The Wide Awake* (Boston.)

VOLUNTEER READINGS IN SCHOOLS.

It has occurred to me that some young teachers may like to know something concerning the methods in this famous school,¹ particularly the manner in which general reading is taught, and the very pleasant way in which the children are led up to an appreciation of the spirit of literature; also that boys and girls may like to suggest trying the plan to their teachers—at any event it seems to me worth the telling, since it differs so much from the methods employed in most schools concerning which I know much about.

One of the features of this method is the Friday "volunteer reading," as it is called, of the lower classes in the school. The children are allowed to bring something of their own selection to read in class on Friday. On this day the Principal takes these classes himself, and he says he enjoys them more than he does any work of the week. The children are to make their own selections, the only thing required being that they shall read the pieces over to some older person at home, and look out words they do not know the meaning of, so that they may read understandingly.

This lesson is not an exercise in elocution, as reading-lessons are made in so many schools. It is a mental work, training the understanding, and guiding the taste. To the children it seems so little like an enforced task that they regard it, almost, as a diversion. But their gain in this weekly three-quarters of an hour is great.

The selections to which I listened that day were as varied as the taste of the seventeen or eighteen eleven-year-old readers could make them. They included prose and poetry, natural history and science, narrative, description, and humor. One boy read an amusing paragraph from the newspaper, that gave him an opportunity of showing his powers of imitation, and gave the others the opportunity they all coveted—that of having a good laugh in school-hours. Another read something about the habits of the tiger; still another had selected the description of a steam-engine, and on being questioned showed himself an enthusiastic lover of mechanics. One of the selections was Mrs. Hemans's poem, "The Landing of the Pilgrims," and from that the children had a history lesson of more than usual interest. If you can believe it, there were children who did not know where Plymouth was; that is, they knew it was on the coast somewhere, and there was a general opinion in favor of Massachusetts, although some thought it might be in Virginia. But there were those in the class who had been there, and had seen for themselves the quaint old town on the hill that slopes down to the water, and knew that it was the first abiding-place of the Pilgrims who wandered here in their search for a new home. These pupils had many interesting things to tell, and were encouraged to tell them, and when at the end of the hour the teacher asked if they had learned anything new, the shout that went up the most generally was: "Yes, we know now all about Plymouth!" There was a little bright, round-cheeked girl from far-away Honolulu

¹Chauncy Hall, Boston.

in the class, and she got very much interested over this bit of history; it was like an Arabian Night's tale to her. One of the girls had taken as a selection one of Lockhart's ringing Spanish ballads, while another had chosen a religious hymn, and another a bit of lyric description. I am sorry to say that some had chosen very carelessly, and had not read the pieces at all before coming to class. I think, though, they had the grace to be ashamed of themselves when they contrasted their own poor performance with that of those who had selected with care and made a careful study of their pieces. When the author was one who was well-known the teacher would tell the children about him, and give them some idea of the place he held in literature. Then he would name one or two standard writers and suggest that the children should try and find something they had written. This was not given as a task that must be done, but was thrown out as a suggestion, and some of the children were sure to seize upon it and use it.

It may interest you to know some of the selections that have been brought by children in the past. You must remember, in order to give proper value to their taste in selections, that the children who made them are in the two lower classes of the grammar department, and their ages average from nine to twelve years. On the list that I have are Wordsworth's "Daffodils;" Mrs. Browning's "Swan's Nest;" Goldsmith's "Deserted Village;" selections from Edmund Burke, Daniel Webster, Milton, Shakespeare; "The Death of Paul Dombey;" Holmes's "Grandmother's Story of Bunker Hill," "Old Ironsides," and "Dorothy Q.;" bits from Longfellow's "Evangeline," and from Dickens's "Christmas Carol." This certainly shows how the children became familiar with the best work of the modern writers. The leading is so gradual, too, that the children themselves are not aware how much good it is doing them; they will understand it when they are older, and will be glad of the kind of training they got when they were such little children.

Quite in contrast with this method of teaching is one that obtains in another school where elocutionary effect is sought rather than intellectual appreciation. The story was told me by Mr. John J. Hayes, the accomplished teacher of reading at Harvard College. One day a young girl came to him to take some lessons in reading. She had been told that she had talent and would make her mark as an "elocutionist"—how I dislike that word! Mr. Hayes asked her to read something, and she undertook to recite a poem. She gave no meaning to the lines, but she had a great many gestures; she raised her eyes and her shoulders, and did a great many things that were supposably dramatic, but which were particularly inappropriate to the descriptive poem she was reciting. After she had finished Mr. Hayes said:

"What do you suppose was the poet's thought when he wrote this:

'O, Freedom! thou art not as poets dream,
A fair young girl, with light and delicate limbs;
A bearded man, armed to the teeth, art thou.'"

A blank look came into the girl's face. "I don't think I know what you mean."

"Why, what do you think the poet meant by those lines?"

"I don't know; I never learned that," was the hesitating reply.

"Yet you tell me you have studied it," said Mr. Hayes.

"Why, yes, I have spent a great deal of time on it, and my teacher marked it for me."

"Let me see it," and Mr. Hayes held out his hand for the book which was put into it with an air of the greatest assurance, as though it was to settle every question of her "study."

And what do you think the "notes" were? Simply these: "right hand extended," "weight forward on the left foot," "raise the eyes," "both hands in appeal," and so on. Not a suggestion about the expression, but all meaningless action. This is the way so many are taught who seem to consider elocution "so far ahead of reading."

The great danger has been, in this late craze, that the world would lose its readers in the flood of elocutionists that are being poured out of the hands of teachers of that terribly over-worked "art." In former times it was considered a great accomplishment to read well; that is to read understandingly, behaving in the meantime like a lady or gentleman, and not like a spasmodic marionette whose wires are out of order, and only works by jerks. It is the reading with the understanding that is taught to the little folks I have been telling of, and it is a kind of teaching that will give its results all through a pupil's life.

It seems to me that this method is a good one for all teachers to follow. In place of the stereotyped reading lesson, from the book that is in constant use, take a day occasionally from the routine, and let the children bring whatever they like for their reading exercise. At first they may disappoint the teacher in the selection, but a little judicious advice will be a great help. One thing may be set down as certain. Most children appreciate writing that seems far in advance of their comprehension. They catch the best spirit of an author, and retain it. This is particularly true of poetry. I have been very much surprised at the fancy quite young children will take to certain poems. It is not the jingle of the rhyme, or the smoothness of the rhythm. It is the something in the poem itself that appeals to a chord in the childish mind. Mrs. Browning said that when she was a little girl she "gathered visions from Plato."

I HAVE seen manners that make a similar impression with personal beauty, and, in memorable experiences, they are suddenly better than beauty. But they must be marked by fine perception, they must all show self-control. Then they must be inspired by the good heart.—Emerson.

It is wonderful, wonderful, and delightful to think how long a good man's beneficence may be potent, even after his death.—Hawthorne.

WE judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

THE WORLD'S PRODUCE MARKETS.

WASHINGTON, May 20.—The following facts and figures are from the May report of the Agricultural Department statistician:

Europe is America's only market for wheat. She imports only 144,000,000 bushels, of which the United States supplies 95,000,000 bushels. Europe's own production of wheat is 1,200,000,000 bushels, more than half the world's crop. Of oats Europe imports 19,000,000 bushels, of which the United States furnishes 2,500,000. Of barley the United States imports 7,500,000 bushels.

Rye is the bread grain of Eastern and Central Europe, and Europe imports less than 1,500,000 bushels, while to all countries the United States exports less than 3,000,000 bushels.

Of Indian corn or maize Great Britain takes nearly three-fourths of Europe's imports, or 62,000,000 bushels. The United States exports to all countries 68,000,000 bushels. Russia and Roumania have a surplus, and Southern Europe grows enough for home consumption. Europe imports 1,000,000,000 pounds of rice, but none comes from America. Europe grows more potatoes than she needs, while the United States has to import from Canada. Of butter Great Britain, Belgium, and Portugal only are importers. The deficiency is 25,000,000 pounds, and the United States furnishes 24,000,000. Of cheese Europe needs 140,000,000 pounds to supply her deficiency, and the United States sends 118,000,000 pounds. Europe consumes 2,636,000,000 pounds of cotton, of which 1,850,000,000 pounds is American.

Of wool the United States imports, net, 69,000,000 pounds and produces four-fifths of the wool she uses. Europe produces as much tobacco as the United States does, about 500,000,000 pounds, and the United States furnishes her 242,000,000 pounds.

To sum up, the United States exports about one-tenth of her agricultural products, and this is about all that can be hoped to be done. In view of the danger of surplus production, the report calls attention to the home market for sugar, of which we import so largely, and urges that agriculturists turn their attention to that and to the raising of flax and hemp.

PRESBYTERIAN REVISION OF VIEWS.

The General Assembly of the Presbyterian Church has been in session in New York City, and has just adjourned. Among its most important proceedings was a vote, on the 24th ult., looking to a revision of its "Confession of Faith"—that adopted at Westminster, in Oliver Cromwell's time. Several of the Presbyteries had sent up propositions favoring a revision, most of them particularly desiring a change in relation to the "doctrine of reprobation." This is set forth in the "standards" of the Confession, (Chap. III., Secs. 3, 4, 6, and 7), as follows:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated into everlasting life, and others foreordained unto everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and

their number is so certain and definite that it cannot be either increased or diminished.

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his spirit working in due season; are justified, adopted; sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures to pass by, and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice."

The action taken by the Assembly was the adoption of an "overture" to all the Presbyteries asking them (1) if they desired a revision; and (2) if so, in what respects, and to what extent? Replies to these questions will come up at the next General Assembly, which will be held at Saratoga, in 1890.

GLACIERS IN ALASKA.

THE most accurate information yet obtained concerning these glaciers is that gathered by Mr. William P. Blake in 1863. According to him, "there are four large glaciers and several smaller ones visible within a distance of sixty or seventy miles from the mouth" of the river. The second of these larger ones has attracted most attention. This "sweeps grandly out into the valley from an opening between high mountains from a source that is not visible. It ends at the level of the river in an irregular bluff of ice, a mile and a half or two miles in length, and about one hundred and fifty feet high. Two or more terminal moraines protect it from the direct action of the stream. What at first appeared as a range of ordinary hills along the river, proved on landing to be an ancient terminal moraine, crescent-shaped and covered with a forest. It extends the full length of the front of the glacier."

This glacier has never been fully explored. A number of years since, a party of Russian officers attempted its exploration, and were never heard from again. Mr. Blake reports that, as usual with receding glaciers, a considerable portion of the front as it spreads out in the valley is so covered with boulders, gravel, and mud that it is difficult to tell where the glacier really ends. But from the valley to the higher land it rises in precipitous, irregular, stair like blocks, with smooth sides, and so large that it was impossible to surmount them with the ordinary equipment of explorers. The glacier is estimated to be about forty miles long.—Prof. G. F. Wright, in *Popular Science Monthly*.

RAINFALL AT SALT LAKE CITY.

The Salt Lake Tribune of 5th mo. 10, says: The rain that blessed this region yesterday was a Western storm. It passed over San Francisco on Monday and, unless some unforeseen disaster comes, this year's crops in California will be the biggest ever known. It was an unqualified blessing to Utah, and

if the weather can resume its normal condition without a frost, the safety of Utah crops for this year will be pretty well assured. There is nothing in the world more beautiful than is the process by which the rain is sent to the desert. In the warm currents of the Pacific the force pump of the sun was set to work last week and enough of the ocean was picked up to cover all this space between the great mountains with moisture. Then the winds were called out of their caves and made to waft the moisture-laden clouds inland. They were cooled by the mountains and part of their life was pressed out of them. Lightened, they found their way into the Great Basin, leaving more and more of their treasures wherever a high mountain crest caught them, until at last they struck the wall of the Wasatch range and in rain in the valley and in snow on the heights, exhausted their stores. The water that fell here yesterday was a week ago being sported in by the Pacific ocean whales. Now it has been set to work to make sure the lucerne and potato crops here seven hundred miles from the nearest ocean coast. Irrigation by artificial means is a wonderful success, but for a perfect success when the whole world is parched, there is nothing else like the blessed rain. In harvest time irrigation by man beats that of nature, but when plants are struggling under the discouragement of a dry spring it is a joy to see nature set her marvelous machinery in motion and with it delight the gasping world with rain.

FUNGUS GROWTHS.

WHAT, forsooth, is a fungus? A wily invader which, having by some unguarded entrance gained access may do all sorts of mischief; may fill our cellar, for instance, and turn us out of house and home, as one is reputed to have filled the cellar of the wine merchant, barring the door from within and threatening summary eviction and what not! Is it not a fearful parasite which, having found lodging in the tissues of its unwilling host, swells to proportions vast, a hidden tumor, sending its human victim all too soon forth from his tenement of clay?

Even when not thus associated with the destruction of nobler forms, fungi are nevertheless held *suspect*. At best and largest they are odd, peculiar, hiding in out-of-the-way places, far from "the warm precincts of the cheerful day"; "off color," as men say, and owing little or no allegiance to our sovereign sun; pale, ghastly things whose homes are with the dead.

It remained for modern Science to dignify the word; nothing shall be stranger to her touch benign. Even the fungi come into prominence as they come into light. Odd as they may appear and mysterious too, they, like some odd and peculiar people, do greatly improve upon acquaintance. Certainly no one can look in upon a basket of *Boleti* fresh from August woods and not greatly admire their delicate tints, their yellows, purples, browns, and grays. Fungi, once for all, are plants, for the most part very simple ones, too; in their forms more commonly useful than noxious, and positively sources of serious injury and detriment in those species only which to

mankind at large are unseen, unknown, and unsuspected.—Prof. T. H. McBride, in *Popular Science Monthly*.

NEWS AND OTHER GLEANINGS.

—"Bird hunters," the Jacksonville (Fla.) *Times-Union* says, "are not making as much money as of yore. Plume birds have been hunted so much that they are very wild and keep in the most inaccessible parts of the everglades." "

—"I've known the time," said Superintendent Powell of the U. S. Geological Survey, "when aluminum was more precious than gold. Then it fell to \$8 per pound; now it is \$2 per pound. When it reaches a cost of twenty-five cents per pound it will be generally used. It is about as light as oak wood, four times as light as iron, and has more resistance than the very best steel. It will be used in the construction of houses, superseding wood and stone or brick. It will take the place of iron and wood in ship-building. Just think of a ship constructed of a metal that will but just sink in water. The ocean steamer of to-day built of iron and wood will be as a canal boat compared to a vessel constructed of aluminum. Such a one will fly as a bird over the waves."—*Exchange*.

—There is clearly no attempt in the Bible to disclose the chronology of the earlier ages of the world. What we call "Bible chronology," is a series of deductions from certain statements in the Bible text concerning which Bible students differ widely. Even where figures are given, we know that in some instances these are employed symbolically or suggestively, and we are not sure that they are not so employed in many more cases.—*Sunday School Times*.

—All that is left of Buddhism, apparently, among the educated classes in Japan is its agnosticism and its pessimism, its avowed ignorance respecting God and the future life, and its despair of doing anything for man here or hereafter except by delivering him from the laws of existence in the rest of unconsciousness. Buddhism as a religion is no longer a competitor, even in the lands where it has been dominant, with Christianity. If the world is to know anything of God and the future, it must acquire its knowledge from the gospel of Jesus Christ.—*Christian Union*.

—"I know an instance," says Dr. J. L. Jenkins of Pittsfield, Mass., "where sons, year after year, continue certain benefactions their father was wont to make—what could be more filial! I trust we may yet import from China, or some other pagan country, great increase of ancestral veneration, and so be led to perpetuate the usages of the fathers."

—The machinery palace of the Paris Exposition, now open, is the largest building ever constructed under a single roof. A remarkable feature of the building is that the roof has no interior support, except twenty great arches, hinged at the foundation plates and apex so as to provide for expansion and contraction under changes in temperature. The roof is glazed. The length of the building is nearly 1,400 feet, its width 370 feet, and its height 170 feet. A gallery 30 feet from the floor extends the entire length of both sides. At the four corners are steam generators for driving the entire machinery. An idea of the colossal character of the Exhibition may be gained from the fact that the power available this year is four times as great as that furnished during the exhibition of 1878. The American machinery exhibit occupies one-third of the entire space in this building and is in all respects but one more imposing than the exhibit at any previous international exhibition. The exception is in agricultural machinery, in which progress is not shown corresponding

to that manifested in other lines. The electrical exhibit by Thomas A. Edison occupies one-half the entire American frontage, covering 9,000 square feet. It is the largest single exhibit in the Exposition.

—The Commissioners to negotiate with the Sioux tribes of Dakota for the opening of their great reservation in that Territory, have left Chicago on that errand. A dispatch from Pierre, South Dakota, says: "Eleven million acres of land, or 68,750 farms of 160 acres each, to be thrown open to settlement under the Homestead law—that, in a nutshell, is what the Sioux Commission is expected to accomplish. If, as is expected, the Commission secures the signatures of two-thirds of the adult Indians on the great Sioux reservation, this enormous tract of land will be opened within two or three months, and a rush of settlers may be looked for that will make the recent Oklahoma craze seem a tame and insignificant affair. The southern boundary of the reservation is the Niobrara river in Nebraska, its eastern the Missouri, its northern the Cannon Ball, which flows a few miles south of Bismarck, N. D., and its western the 103d meridian, which runs through the Black Hills. The reservation may be said, in general terms, to embrace an area averaging 325 miles in length by 140 in width. The Government, it is understood, is willing to pay for the eleven million acres, which is about one-half of the Sioux Reservation, about \$14,000,000, and it is believed that the negotiations will be completed by August 1. The land is reported productive, the climate healthful, and the territory easy of access."

—An earthquake was felt at the Lick Observatory in San Francisco at nine minutes past three on the 19th of last month. The shock was not heavy, but an extraordinary feature of it was the great duration which is registered on the instruments. For two minutes and twelve seconds the vibrations were felt. They were from north and south.

—Prof. Cleveland Abbe, in the *Forum*, asserts that the study of the known "phenomena has failed to establish that there has been any sensible change in the climate at any point of the earth's surface during the past two thousand years."

CURRENT EVENTS.

A LARGE meeting favorable to the adoption of the Prohibitory Amendment was held at the Academy of Music, Philadelphia, on the evening of the 27th ult., and was presided over by Governor Beaver. Many meetings in the same behalf are being held in all parts of the State.

A STEAMER sailed from New York on the 25th ult., for Greytown, in Nicaragua, with men and supplies to begin the construction of the proposed Nicaragua Ship Canal.

ADMIRAL KIMBERLY, who is in command of the American forces at Samoa, has advised the contending natives to make peace, in order to attend their crops, and avert famine. He now telegraphs by way of Auckland, that they are disbanding, and peace prevails. The Conference of the three nations at Berlin is reported to be about concluded, a satisfactory adjustment being reached.

A TORNADO swept over Clements, thirty-five miles west of Emporia, Kansas, Third-day afternoon. The news was brought to Emporia by persons on a stock train, the wires being down. It was reported that four persons were killed, and a number injured.

A DESPATCH from Baltimore on the 28th ult., says that since the 24th 2.04 inches had been added to the unprecedented rainfall of the present season, making the total for the month so far 6.32 inches. With the 8.70 inches of April, 15.02 inches have fallen in the two months, which is more than double the normal precipitation.

NOTICES.

* * A special meeting on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Birmingham Friends' meeting-house, on First-day, the 9th of Sixth month, at 3 o'clock p. m.

Friends and others interested are cordially invited.
MARY MCALLISTER, Clerk.

* * The Burlington First-day School Union will be held at Crosswicks, Seventh-day, Sixth month 8th, at 10.30 a. m. Will be glad to have members of other Unions meet with us.

WM. WALTON, } Clerks.
SALLIE T. BLACK, }

* * A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches, will attend the First-day morning meeting held at Haverford, Sixth month 2d, 1889, at 10 o'clock.

Train leaves Broad street Station at 8.45 a. m. for Wynnewood Station. Returning, leave Wynnewood Station 11.56 a. m., 12.40 and 1.56 p. m.

* * A portion of the same Committee will attend the Preparative Meeting, held at Merion, on Sixth month 5th, 1889, at 10.30 o'clock a. m.

Trains leave Broad street Station 8.45 and 9.45 a. m. for Elm Station. Returning, leave Elm Station, 11.58 a. m., 12.42 and 1.58 p. m.

* * Mothers' Day Peace Meeting, 1524 Arch street, Sunday evening, 8 o'clock. A number of speakers will be present. All cordially invited.

S. T. ROGERS, M. D., President.

* * Circular meetings in Sixth month occur as follows:

1. Caln, Pa., 2 p. m.
2. Middletown, Del. Co., Pa., 3 p. m.
16. Roaring Creek, Pa., 2 p. m.
16. Gunpowder, Md., old house, 10 a. m.

* * Quarterly Meetings in Sixth month occur as follows

1. Whitewater, Richmond, Ind.
3. Centre, Dunning's Creek, Pa.
3. Prairie Grove, Prairie Grove, Ia.
6. Salem, Salem, N. J.
10. Baltimore, Sandy Spring, Md.
10. Genesee Y. M., Farmington, N. Y.
13. Haddonfield, Medford, N. J.
20. Fishing Creek, Millville, Pa.
29. Scipio, De Ruyter, N. Y.



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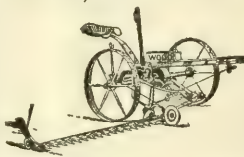
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INTELLIGENCER.
Vol. XLVI. No. 23. }

PHILADELPHIA, SIXTH MONTH 8, 1889.

{ JOURNAL.
Vol. XVII. No. 854.

WE REAP AS WE SOW.

WAS it not said by some great sage
That life is an unwritten page?
We write our fate, and when old age
Or death comes on,

We drop the pen.

For good or ill, from day to day,
Each deed we do, each word we say,
Makes its impression on the clay
Which molds the minds

Of other men.

And all our acts and words are seeds
Sown o'er the past, whence future deeds
Spring up to form our wheat or weeds.
And as we've sown

So reap we then.

—Selected.

NEW YORK YEARLY MEETING, 1889.

IN women's meeting, on Second-day, the minutes for the following Friends were read: Elizabeth W. Chandler, a minister from Centre Monthly Meeting, Pa.; Rebecca J. Cowperthwait, and Joseph Horner, ministers from Medford Monthly Meeting, N. J. Then followed the epistles from four of the yearly meetings, and the appointment of a committee to assist the clerks in gathering the exercises of the meeting, and a committee to nominate a clerk and an assistant clerk. In the afternoon this committee proposed for clerk, Amanda K. Miller, for assistant clerk, Jane W. Carpenter, both of whom were reappointed. The report of the Educational Committee was considered, and a committee was appointed to nominate a new Representative Committee for the succeeding three years.

On Third-day, in women's meeting, the Queries with their answers were taken up, and their consideration was begun. (See notes elsewhere on this and subsequent business in women's branch.)

In men's meeting in the morning, after a visit from Elizabeth Thistlethwaite, four queries and answers were read and considered. It appeared that meetings were generally well attended except those in the middle of the week. The falling off in membership in past years was attributed by one Friend to our lack of ministers, and possibly this was due to the neglect of duty by those who were qualified in other respects. Davis Furnas of Ohio, thought there was now no cause for discouragement; and that all our religious duties would be performed if worldly matters were relegated to their proper place. If we would clear out the spirit of the money-changers the,

Lord would come into his temple. Another Friend regarded the query as to love and unity as implying more than not hating. There was a middle ground of indifference to be avoided also. We should cultivate a positive feeling of love, and to this end we should improve our opportunities, social and otherwise, to become more interested in our fellow members individually. Other Friends concurred in expressing similar views of this inquiry. Another Friend said that Christ in presenting the cup to Judas at the last supper showed him a mark of favor. He regarded it a beautiful example, showing that we should even go out of our way to serve, or extend the hand of kindness to, those who show a coldness toward us.

In the afternoon the Committee to visit Subordinate Meetings was reappointed by both bodies, with the addition of the name of Jacob Capron. The Representative Committee reported that they had, jointly with the Representative Committees of Baltimore and Illinois Yearly Meetings, caused to be presented to the new President and Secretary of the Interior, the views of Friends in relation to the Indians, with special reference to securing the necessary legislation for the appointment of matrons to instruct the Indian women in housekeeping and other matters needed in building up the home influence. The committee were encouraged to believe that some practical legislation on this subject might be secured in the near future. The question whether Indian affairs should be referred to the Representative Committee, or to the Committee on Philanthropic Labor, was deferred to a future sitting.

The rest of Third-day afternoon was occupied with the Queries. Special concerns were felt in regard to the ministry. Samuel S. Ash, of Philadelphia, said that our testimony in favor of a free gospel ministry meant something more than that our ministers should not be paid. It meant that we should make it possible for them to preach the gospel. Labor in the ministry was, he feared, too often embarrassed by the want of means to pay traveling expenses. He thought this ought to be the care of the meeting, and not merely of individuals; and further that Friends should take charge of the business affairs of ministers in their absence, and as far as possible prevent the losses which would otherwise be inevitable. Other Friends united with this concern. It was urged that a more efficient, more systematic ministry was, and had been for some time past, the greatest need of the Society; and Friends were urged to consider whether some remedy for this condition

could not be found without doing the least violence to our testimonies.

Third-day evening was occupied by a public meeting of the Committee on Philanthropic Labor. Reports of the sub-committees on Indian Affairs and on Prison Reform were briefly considered, after which the labors of the committee on the Education of the Colored People in the South were taken up. The presence of Martha Schofield and Samuel S. Ash made this subject peculiarly interesting, and the knowledge gained of the workings of the Schofield School in South Carolina, the results of the work, and the present condition and hopeful future of the negro race, was most gratifying. The present need of the school is a larger house for its industrial training departments. Liberal contributions for this purpose have already been received, but additions of any size will be received and acknowledged by addressing Martha Schofield, Aiken, South Carolina, or other Friends interested in this work in the several yearly meetings.

The religious meeting on Fourth-day morning was largely attended, the entire body of the house and a large part of the youths' gallery being occupied. The religious liberty we enjoy by adhering consistently to the doctrine of the teaching of the Spirit, and the consequent freedom from creeds and theological dogmas and controversies, was very acceptably dwelt upon by Samuel S. Ash and others. Some of these matters of doctrine, it was said, were doubtless important, but they were secondary to the spiritual condition of love to God and man and the life of purity and uprightness in obedience to the Voice Within. These matters being secondary should not be made the grounds of division and exclusion, but should be treated in the spirit of love. The meeting was also brought into deep feeling by a communication from Martha Schofield. The query: Who shall roll away the stone from the tomb of the Savior? was beautifully applied by her to the difficulties of life arising from our condition, surroundings, inherited weaknesses and tendencies. There were but few, perhaps, who did not realize how constantly this question must have been with her in the countless difficulties of her life-work, and how constantly it must still go with her, though with an ever-strengthening faith, to the end. Few that heard her could have failed to receive something of the same inspiration.

There were other exercises that might be dwelt upon with profit if space permitted. These were by John Keese, of Manhasset, Robert S. Haviland, Thomas Foulke, Rebecca J. Cowperthwait, Burling Hallock, and Elizabeth Thistlethwaite.

In the afternoon Joseph Horner, of Medford, had a meeting for young people, after which the First-day school held its concluding session. The reports from the several First-day schools were read, and awakened much interest, there being over sixty-five brief responses from Friends present, by way of collateral information and special exercises. The prosperity of the schools and their good effect upon the regular religious meetings, was especially noted. Josiah T. Tubby, superintendent of the Brooklyn First-day school, urged teachers to look constantly to the

only true Source of Wisdom, whose light was sufficient for them, and without which they could hope for no true success.

In women's meeting, on Fifth-day morning, the reference of Indian Affairs to the Representative Committee was concurred in, and the epistles from the other yearly meetings were read and considered.

In men's meeting, Jacob Capron, of New York, said the reading of the Queries was profitable as a means of awakening discussion and self-examination as to our condition and needs, and leading to amendment and instruction in these directions. But the Queries should be kept applicable to changes of conditions, should be pertinent to our present needs and dangers. If they were allowed to become obsolete, they would of necessity become a lifeless formality. Other Friends concurred in this view.

The report of the Committee on Philanthropic Labor was then taken up, which was a short general report submitting the reports of the several sub-committees; and appended to these was a leaflet containing the recommendations on some of the subjects as issued by the sub-committees of the Friends' Union for Philanthropic Labor. The work of the Committee on the Education of the Colored People in the South was read and warmly approved. Then came the report of the Committee on Prison Reform. This was approved, but the recommendation that the meeting send a petition to the Governor of New York requesting his signature to two bills now in his hands, called out much discussion. (The two bills provide for the appointment of police matrons in the station-houses, and for the employment of prisoners in the State prison.) The objection of some Friends was not to the reforms proposed, but on account of doubt whether the meeting was sufficiently informed as to the provisions of the measures as finally passed, and also a scruple against frequent petitions. A message was finally sent to women's meeting announcing that men Friends were not able to unite in approving the proposed petitions, whereupon the women sent a committee to represent their strong feeling in regard to the matter. (See notes, below, of women's proceedings.) It was decided to appoint a joint committee on the subject, and this, on the following day, reported in favor of a petition on the police matron bill.

Other business on this day in women's meeting was the report of the Treasurer, the report of the book committee, and the reading of the essays of epistles to be sent to Illinois and Baltimore Yearly Meetings; also the consideration of the report of the sub-committee of the Committee on Philanthropic Labor, on corrupt literature. The report was approved but not the appended leaflet of suggestions. Men's meeting reached the same conclusion. The rest of the afternoon in men's meeting was occupied with the question of reappointing the Committee on Philanthropic Labor, but it was found impossible to reach a conclusion on this question, or to finish the other business, so the meeting adjourned till Sixth-day morning.

On Sixth-day, the proceedings occupying two sessions in each of the two bodies, followed about the

same course in each, except that in men's meeting the epistles from Illinois and Indiana were read, and the epistles to be sent to the other yearly meetings were read and approved. The matter which consumed most of the time of the morning session was the reappointment of the Philanthropic Committee. The extreme views were, on the one hand, to reappoint without change; and on the other hand not to reappoint at all, but to have special committees on each subject and responsible to the yearly meeting only. The conclusion at last united upon was to continue the committee for another year and refer to it the following subjects only: The Promotion of Temperance, Reform in Prison Management, Education of the Colored People in the South, Settlement of Differences by Arbitration, and Discouragement of the Use of Tobacco. The following matters were also disposed of: the publication of memorials, appropriations for several purposes, report and reappointment of Committee on Isolated Members, report of Committee to present a memorial to Congress and the President in favor of international arbitration and against the liquor traffic with the native races of Africa and the islands of the western Pacific; and a greeting to be sent by the yearly meeting to the convention to be held this summer in Switzerland for the suppression of the legalization of vice. John T. Willets was appointed treasurer, and Charles Griffen, 171 Cherry st., New York, was appointed correspondent.

The minute of the exercises expressed the feeling of all, that in a meeting in which great diversity of opinion had been held and freely expressed, the discussion had been very profitable and instructive and there had been maintained a remarkable unity of feeling and kindly consideration of one another's views.

NOTES ON THE PROCEEDINGS IN WOMEN'S MEETING.

THE fourth Query called forth much expression and the concern on the part of several that women, especially the young, should by their example try to lend strength to resist the temptations of intemperance, to their brethren who are so much more strongly tried in their contact with the world. A trifling act of disapproval on the part of a young woman may turn the tenor of a life into a new and better channel. Martha Schofield said: "Very often only a kindly word or thought has the power to help another to resist temptations. The young man is often tempted astray, but if he knows that some one cares for him and will help to lead him back to the right path, great strength will be given." Elizabeth Thistlethwaite felt there was some encouragement in the answers to the third Query as it showed that we are beginning "to see ourselves as we really are," the answer saying that greater care should be had in regard to the several points of this Query. It was felt that as there are so few in our Society needing aid, we should turn our attention to others in need outside of the meeting.

The concern expressed that as those who now fill the higher seats will soon have passed away, others

will have to fill their places, let these seek the true source of inspiration and righteousness, that they may be prepared for these duties. "Be ever on the watch. Let not the little trials come in and take away our peace. We should grow to be willing to suffer and become, as far as it lies in us, more like our Example, remembering that the banner of the Lord is love. If the young Friends could centre down to this condition, they would not so much desire amusements. There is no distress of mind after having done the Father's bidding, as when seeking merely for our own amusement."

On Fifth-day one of the reports from the Philanthropic Committee was sent in from the men's meeting, with which was the proposal that a petition be sent to Governor Hill requesting him to sign the bills known as the "Fassett Bill" and the "Police Matron Bill," which have passed the legislature and are awaiting his signature to become laws. The men reported they had accepted the report, but rejected the proposals. A feeling of sadness seemed to pass over the whole meeting at this, and one woman after another appealed for the poor women who are daily subjected to ill treatment in the station-houses, with no one to care for them and perhaps encourage them to a better life. The whole heart of the meeting seemed to cry out against this decree of the men, not to lift a helping hand to try and raise the fallen. Some thought it best to follow as the men had led the way, but even the young people rose and spoke against it. Hannah A. Plummer told how much value the Police Matrons are in Chicago, caring for the helpless babes whose mothers are brought in drunk, and guarding those who have committed a first offense and trying to lead them in a better way. It was thought possible that the bills might have been changed in their passage, but that this should not stand in the way if they should remain the same. It was decided a delegation should be sent into men's meeting to request them to appoint a committee to act in unison with one from the women's meeting, and thus bring it again before the men. Six women were appointed, Eliza F. Rawson, Marianna Chapman, Anna Field, Sarah Merritt, Phebe C. Wright, and Eliza Ann Shepherd. As they went out the sympathy of the whole meeting seemed to accompany them. Their request was granted, and Sixth-day morning the joint committee reported they approved the sending of a memorial to Governor Hill in regard to the Police Matron bill, but that there was not sufficient unity to do so in regard to the Fassett bill. The memorial to be placed in the hands of a committee who were to ascertain if the bill had passed the legislature as presented, before forwarding the memorial. Phebe C. Wright and Mary Willits were appointed on this committee.

The Philanthropic Committee was continued.

In the report of the Committee on Isolated Members it was recommended that the monthly meetings take up the work, as they could reach them better. This was united in by the meeting, and it was proposed to send papers and epistles to members so situated. Martha Schofield remarked how pleasant it was to receive such messages, especially written ones

as they are "fresh from the pen and not cold print."

The men's meeting directed that a memorial be sent to the Geneva Convention to abolish State Institutions of Vice, expressing their sympathy with the movement, women Friends concurring. In speaking of the Philanthropic Labor to be done, Hannah A. Plummer said: "We must not be discouraged at the amount of work, but in our daily life learn to choose between the necessary and unnecessary, to know the little things to be left undone. Not what others think we ought to do, but what seems best to our own light is what is right."

'I'm glad to think

I am not bound to make the world go right,

But only to discover and do

With cheerful heart the work that God appoints.'

And one hour of thoughtful silence will nerve the heart for days and days."

LONDON YEARLY MEETING.

LONDON, England, 5th mo. 25.

EDITORS INTELLIGENCER AND JOURNAL:

THE Yearly Meeting commenced on Second-day, the 20th inst., by the holding of the Meeting on Ministry and Oversight. There was a large attendance, including an unusual number of Friends from the American Continent. Samuel Morris, and his companion, Morris Cope, from Philadelphia, were very cordially received. Dr. James Carey Thomas, Baltimore, Prof. J. J. Mills, of Earlham College, (Richmond, Ind.), and Laura Haviland, Chicago, with minutes from their respective monthly meetings, were also present, together with W. and S. Thompson, of New England, and Jno. T. Dorland, Jr., from Canada Yearly Meeting. The reports presented by the quarterly meetings on Ministry and Oversight were generally encouraging, and much expression of view on how to deal with the large and increasing number of those not in membership (said to number about thirty-five thousand) who attend our First-day schools, and show warm attachment to the Society. Those also who are drawn towards Friends through what are now definitely known as "Mission Meetings," claimed similar attention, but with not the same amount of sympathy. The Mission movement is extending, but the lines on which it is being worked are not entirely satisfactory to Friends generally, and confessedly need more judicious management. The question of birthright membership claimed some consideration as manifestly complicating the matter of dealing with the admission of any large number of new members from the working classes.

The Yearly Meeting proper commenced on Fourth-day morning and was not considered to be larger than of late years. The reading of the certificates of the two Friends from Philadelphia Yearly Meeting elicited many expressions of hopefulness that the time might be approaching for a renewal of correspondence with that Meeting. One Friend thereupon remarked that seeing we so very cordially welcomed our dear Friends from a yearly meeting with which we had not corresponded for a great many years, he hoped that it might be a step towards dis-

continuing the formal annual letter, which it was now evident was not a necessity—in order to receiving Friends traveling on religious service in this country from America.

A memorial concerning the late John Bright, from the meeting to which he belonged, was read, and will be, no doubt, widely copied into the public press. It treats his character very fairly and claims a good deal of credit for his training in the careful manner of Friends sixty years ago.

Again the subject of the conducting of Mission meetings, Bible classes, and adult schools, claimed attention and a good deal of criticism and much counsel was extended, encouraging Friends to have faith in their principles and not to expect more success by following the practices of other denominations. There is considerable diversity of practice in regard to what goes on in these meetings. In many meetings throughout the country what were formerly First-day afternoon or evening meetings are now conducted as reading meetings, and some as missionary meetings, where recourse is had to the singing of hymns, the formal offering of prayer, and other unfriendly usages. A distinction is endeavored to be kept up as between these meetings and other ordinary old style meetings of Friends.

The number of members was shown to be 15,574, not including Ireland, being a small increase upon last year.

A Friend of some prominence had the temerity to reopen the subject of the publication of "A Reasonable Faith," which gave two out of the three Friends, authors of that little book, an opportunity of defending themselves against his attack, which it was felt had better not have been made, and it was not further pursued. The result of the discussion was an evident gain. * *

MEMORIAL OF SAMUEL J. LEVICK.

A TESTIMONY OF THE MONTHLY MEETING OF FRIENDS OF PHILADELPHIA CONCERNING SAMUEL J. LEVICK, DECEASED.

In conformity with the custom in our Religious Society of placing on record, for the encouragement of survivors, memorials of deceased Friends who had in their day been conspicuous standard-bearers therein, we believe it right for us to prepare this simple testimony concerning our late esteemed friend Samuel J. Levick.

He was the son of Ebenezer and Elizabeth W. Levick, members of the Religious Society of Friends, and was born in Philadelphia, Eighth month 30th, 1819. The guarded care and training of his parents were as a hedge of preservation to their children, and helped to fit them for usefulness in mature years.

From his infantile days Samuel was susceptible to the tender influences of the Heavenly Father's love, and being of a sensitive nature his sympathies were enlisted for the poor, even in childhood. In early youth he became interested in the colored people living in the lower part of the city, mingling with them in their homes on First-day afternoons and reading to them and instructing them. He af-

terwards procured a room where others joined him in the work of collecting and teaching them such lessons as would advance and elevate them in life. He was a member of the Junior Anti-Slavery Society, and was interested in other associations having for their object the amelioration of the condition of the human family.

In the spring of 1841 he was married to Ellen, daughter of Caleb and Jane Foulke, of Quakertown, Pa., and settled near there as a farmer. In a little more than a year afterward this beloved companion was removed by death. He subsequently married Susanna, daughter of Charles and Jane Mather, and continued to reside at Quakertown until 1848, when they moved to Philadelphia. In 1857 they returned to Quakertown, where he was engaged in business until 1874, when they again removed to this city where he resided the remainder of his life.

As he was faithful and obedient in youth to what he felt called to engage in, he was fitted for a more extended field of labor, and he became a public ambassador for Christ in his twenty-first year, continuing in the work of the ministry for over forty-five years. His gift therein was acknowledged by Richmond Monthly Meeting in Fourth month, 1842, and confirmed by Abington Monthly Meeting of Ministers and Elders in Fifth month of the same year. He did not shrink from declaring the whole counsel of God according to his understanding thereof, boldly and forcibly. Earnest, animated, eloquent, and frequently pathetic, bearing the magnetism of his warm heart to his hearers, he was an attractive preacher, especially to the young. His communications were generally of a practical character, frequently giving evidence that they were in the demonstration of the spirit and with power, and when fully equipped in the armor of the Lord and Master no greater valiant could be found in His service. His interest in the free ministry of the Gospel and his faith in its conformity to the teaching of Christ were unbounded. Satisfied that the Religious Society of Friends was the one with which he should be connected, and fully recognizing the ground of its establishment, he was yet no sectarian, but mingled freely with people of all denominations, regarding all as children of the same great and good Father. At times he felt called to appoint meetings among those of other religious societies, which were very satisfactory, calling his hearers not to any creed or form of worship, but ever encouraging them to live up to the teaching of that Power which enlightens the conscience. In our mid-week meetings at Race street he was particularly favored of latter years in addressing the hundreds of school children there assembled, clearly presenting to their comprehension many of the undisputed truths of the Gospel, acknowledged by all Christian sects. He traveled much in the work of the ministry, having visited all the Yearly Meetings except Illinois, and very many of the meetings composing them, and his company and services in the ministry were welcomed wherever he went. While he was not without his seasons of trial and deep proving he was ever able to rise above these, and being blessed with a remark-

ably cheerful disposition he looked upon the bright side of life, and feeling that he had a right to enjoy the good things thereof without abusing them, he practically carried out this view in his intercourse with the world.

Samuel J. Levick was a man of strong and earnest convictions, and very plain and outspoken in the expression of his views. He was not a man to withhold his thought lest the candid expression of it should make him enemies. Many with whom he did not agree in sentiment were inclined to think him too earnest and persistent in the expression of his convictions, but perhaps this should be overlooked in one so thoroughly honest and open in all his words and actions, who never bore malice, was kind and forgiving to all, and who never spoke disparagingly of any in their absence. His strong will and impetuous temperament were often a source of anxiety, and we should mention as instrumentalities of great help to him the steady discretion and wisdom of some of his nearest friends, and the meek and quiet spirit of his wife. He was deeply interested in public affairs, both national and local, active in the work of organized charities in our city, and in the progress and education of youth. For several years he was the efficient secretary of the "Society for the Prevention of Cruelty to Animals," holding this position at the time of his death.

He was one of the delegates to Washington from our Yearly Meeting in 1865, to express our sympathy with the government after the assassination of President Lincoln.

A week previous to his death he suffered from an attack of oppression to which he was subject, but was able to be about the house most of the time. While sitting in his easy chair at the close of a quiet First-day, he was peacefully gathered to his rest on the 19th of Fourth month, 1885, in the sixty-sixth year of his age.

His funeral at old Merion Meeting-house was largely attended, and testimonies were borne by several Friends in the ministry from different meetings.

Read in and approved by the Monthly Meeting of Friends of Philadelphia, held First month 16th, 1889.

ALFRED MOORE,) Clerks.
SARAH J. ASH,)

Read in and approved by Philadelphia Quarterly Meeting of Friends, held Second month 5th, 1889.

ISAAC H. HILDEBOEN,) Clerks.
ANNIE SHOTEMARK,)

MEMORIAL OF REBECCA JOHN.

A TESTIMONY FROM READING CREEK MONTHLY MEETING CONCERNING REBECCA JOHN, DECEASED.

WHEN those have passed from our midst who, by obedience to the revelations of the Holy Spirit, have witnessed preservation from the temptations of life, and have been enabled to show forth the fruits of the Spirit in their daily walks, and to receive an assurance of a crown everlasting, we believe there is an advantage in holding such up as examples to those that remain, that these may be encouraged to trust in the power and mind the same light which illuminated their path, and gave them the victory. Under

this feeling we are concerned to bear our testimony to the beautiful and exemplary life of our dear friend, Rebecca John. She was the daughter of Zephaniah and Hannah Underwood, and was born on the 15th day of Second month, 1808, in the county of York, Pa. When about 28 years of age she went with her parents to Centre county to reside, becoming a member of Centre Monthly Meeting. Here she grew more concerned to walk in accordance with her Heavenly Father's will. In her 32d year she appeared in the ministry, and her gift was acknowledged by Centre Quarterly Meeting, held at Centre the 17th day of the 11th month, 1842. She was united in marriage with our friend Perry John, and came with him to reside within the limits of this Monthly Meeting, where she labored faithfully the remainder of her life. Her ministry was sound and edifying.

In the Ninth month, 1886, she was attacked with illness which was attended with great suffering. This she bore with much patience for about nine months, when relieved by death. She once remarked, she believed her Father in Heaven beheld her in this affliction, and that he would do all things right. At another time she expressed herself, saying, I feel so very happy, and again she said, there was not a cloud in her way, but all was bright and clear. Her sufferings terminated on the 3d day of Sixth month, 1887, and her remains were interred in Friends' Burying Ground, at Bear Gap, on the 6th of the same, where a solemn meeting was held which was attended by many of her friends and neighbors.

Read and approved by Roaring Creek Monthly Meeting, held at Roaring Creek, Fifth month 26th, 1888.

Signed by

GRIFFITH JOHN, } Clerks.
RUTHANNA KESTER, }

Read and approved by Fishing Creek Half-Year Meeting of Friends, held at Millville, Pa., Sixth month 21st, 1888.

ELLIS EVES, } Clerks.
FRANCES M. EVES, }

THE USE OF HARDSHIPS.

LET none consider hardships as reflecting on the goodness of the Creator. The difficulties of our state are among its best blessings. The distance at which good objects are placed, and the obstacles which intervene, are the means by which Providence rouses, quickens, invigorates, expands all our powers. These form the school in which our minds and hearts are trained. Difficulty and hardship bind us more closely to objects. We love more ardently what we have suffered to attain, and enjoy nothing so exquisitely as what we have pursued through calamity and danger. It is in such pursuits, when we endure and labor for ends which conscience and religion enjoin, that our whole nature is called forth and perfected.—*Channing.*

HEED not distressing thoughts when they rise ever so strongly in thee; nay, though they have entered thee, fear them not, but be still awhile, not believing in the power which thou feelest they have over thee, and it will fall on a sudden.—*I. Penington.*

SCRIPTURE LESSON, No. 23.

SIXTH MONTH 16, 1889.

JESUS CRUCIFIED.

GOLDEN TEXT.—"And being found in fashion as a man, he humbled himself, becoming obedient even death, yea unto the death of the cross."—Phil. 2: 8.

READ Mark 15: 21-39.

THE story of the cross and the incidents connected with this lesson are too dreadful to be made the subject of class study. Only in the privacy of the inner consciousness can a scene so sacred, yet so revolting to the feelings, be contemplated.

To those who hold a faith that bases acceptance with the Father just where the well-beloved Son based it,—upon obedience to the Divine will, to the Inward voice heard within the soul of every rational creature that has reached the age to understand its teachings,—to the Friend who is truly rooted and grounded in this most blessed and soul-inspiring doctrine of the Gospel of Christ preached by Jesus, in whom the fulness of divinity dwelt without measure, this deed was most cruel and wanton, and, as a judicial transaction, must ever stand as among the most heinous offenses perpetrated by man upon a human being.

The saving power of the crucified Jesus to the whole family of man, is in the example of faithfulness to known duty which he exhibited, faithfulness to the testimony given him to bear to the world, rather than save his life by being false to it. In this sense he becomes the Savior of every soul that, through his example, is willing to suffer, even to the death of all that is precious. The Christ, the anointing power which enabled Jesus to thus suffer, is still able to save to the uttermost, every one seeking with full purpose of heart redemption from all that stands in the way of acceptance with our Heavenly Father.

F. W. Robertson says truly: "In Christ there is not given to us a faultless essay on the loveliness of self-consecration to convince our reason how beautiful it is; but there is given to us a self-consecrated One, a living truth, a living person, a life that was beautiful, a death that we feel in our inmost hearts to have been divine. And all this in order that the spirit of that consecrated life and consecrated death, through love and wonder and deep enthusiasm, may pass into us, and sanctify us also to the truth in life and death."

Our lessons of the history of the meek and lowly One in this gospel are about closing and we wonder that such cruelty could ever have been committed by human beings. The common people, as they were called, had been oppressed and degraded, not only by the Romans, but also by their own high priests and scribes. Their sense of justice and true manhood seems almost destroyed. Even the chosen twelve could not for a time understand Jesus's teachings about humility and pure, unselfish love for all. They had to grow up to it, as we must try to do, from week to week. He went about doing good to the souls and bodies of the poorest, the most loathsome in their afflictions. He never thought of his own ease and comfort, but only of relieving them, when he himself

"had not where to lay his head." Who could imagine such a life to end in such a death between two malefactors. His enemies did not understand that a pure, heavenly spirit could not be disgraced by any outward circumstance. He told his friends that they, too, must take up their cross and follow him, if they wanted to be his disciples. Not a perishable wooden cross, but to deny ourselves whenever we want to do wrong, or speak an unkind word to or about any one. Sometimes it is hard to keep this feeling down, but in so doing we are bearing our cross.

This Crucifixion lesson is a deep warning to us to grieve not the Holy Spirit. Had the Jews, whom he was trying to serve and to save, but listened to the witness in their own hearts, what life-long sorrow they would have been spared. All the mockery that he endured was as nothing to the sorrow that remained with them.

NOTES ON THE LESSON.

The place of crucifixion is called both Golgotha and Calvary, the one is Hebrew, and the other Latin : they have the same meaning. It is not certainly known why this name was given ; some have supposed that it was because the mount resembled in shape a human skull. The most probable opinion is that it was a place of execution, that malefactors were beheaded or otherwise put to death there and their bones left unburied.

Much is being said and written about the exact site of Calvary, but to Friends who believe that every soul has its own cross to bear, there is little except the historic interest that attaches to the exact point where the cross stood, upon which the beloved Son hung for hours in all the agony of mortal suffering. The fact remains that he so suffered: that he suffered for us is a central truth, but not as God to pay a ransom for our inheritance of sin that we may be free, but as a perfect example and pattern that we who are also the sons of God may take heart, welcoming the heaviest cross, and bearing it faithfully as did that beloved Son who taught obedience through what *He* suffered.

We must ever bear in mind the unmeasured difference between ourselves and this "holy, harmless, undefiled sufferer," who came with his message of peace and good-will, and could say, "I do always the things that are pleasing to him," (our Heavenly Father), yet was despised and rejected by those whom he would save and bless, and through their sin was nailed to the cross; while we, by our own sin and disobedience make the cross; upon which must be sacrificed every will and desire that separates us from the same source and fountain of life in the soul—the same Father in Heaven, who, as we surrender to his guidance, will give us the grace to say, "not my will but thine be done." Robert Barclay writes: "Blessed forever are they, that having truly had a sense of their own unworthiness and sinfulness, and having seen all their own endeavors and performances fruitless and vain, and beheld their own emptiness and the vanity of their vain hopes, faith, and confidence, while they remained inwardly pricked, pursued, and condemned by the Holy Spirit, and were brought to the

having applied themselves thereto and suffered his grace to work in them, are become *changed and renewed* in the spirit of their minds, passed from death unto life, and know Jesus arisen in them, working both the will and the deed, and so having put on the Lord Jesus Christ, in effect are clothed with him and partake of his righteousness and nature; such can draw near to the Lord with boldness and know their acceptance *in* and *by* him, in whom, and in as many as are found in him, *The Father is well pleased.*" This is given in language common to the age and time in which it was written, but when taken in the simplicity of its meaning has the same significance which Friends who examine for themselves with the spirit of the earnest seeker now accept for the "truth as it is in Jesus."

"HIMSELF HE CANNOT SAY."

The highest price of all

Though meant for mocking jeer:

Others he came to save:

For him the nails, the spear,

Could he both keep and give?

Himself for us he gave.

He needs must die for love:

Himself he could not save.

So, who would save must give.

Nor think himself to gain.

Who would make others live

Must state not love nor pain.

Emil, Tolman, in N. Y. Times

For Friends' Intelligencer and Journal.

AN APPEAL TO PARENTS.

O, DEAR PARENTS, think of your responsibilities to your children! A responsibility that you cannot avoid without incurring a heavy penalty. The great importance of an early religious training cannot be urged too strongly. At the first dawning of the intellect the child's mind should be turned to Deity—impressed with a fear of doing wrong or indulging an unkind word, thought, or deed towards another.

Teach it the love of God, through the tender mother love. Let the parents first cultivate the Heavenly attributes in their own breasts, and their labor will become easy and beautiful, and they will behold their dear children growing up like plants about them. Harmony and peace will prevail in the home, and our Society will not be wearied and harassed trying to devise ways to make our meetings attractive to the young. For they will have grown up so much interested in the Society, and will bring so much life into it themselves, that the heart will overflow with the grateful prayer: "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes," in Christ.

R. M. T.

R. M. T.

and to fully realize the truth that all things will be found to work together . . . for the very best . . . to those that above all things desire to love and serve Him.—*John Barclay.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor*.

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.
RACHEL W. HILLBORN.

LOUISA J. ROBERTS.
LYDIA H. HALL.

PHILADELPHIA, SIXTH MONTH 8, 1889.

PHILANTHROPIC WORK AMONG FRIENDS.

THE active philanthropic work of Friends has always been one of the chief characteristics of the body. It is natural that this should be the case. Regarding their Creator as a God of love, and cherishing especially the new commandment which Jesus gave, they could not be content without evidencing in a practical manner that their love for their fellow men meant more than a profession in words.

One of the earliest of the concerns of the American Yearly Meetings was that for the Indians. In the endeavor to aid them in the preservation of their rights and an advance towards Christian civilization the labor of many years and the expenditure of large sums of money have been bestowed. There has never been any question, so far as we are aware, that this was a perfectly proper and suitable direction for the Society's organized bodies to take. Committees on the subject have been appointed, and their labors have been supported by funds from the general treasury. It has been regarded as a fit manifestation of the earnest desire of the Society to do good to those who needed help.

The labor for the colored people is of the same nature. Like the Indians they have suffered many wrongs. Like them they need aid. The example of Fox and Woolman and a long line of those whom we most regard has pointed out our duty toward them. The utmost that Friends can do will be but a small part of what needs doing. There is no danger of our exceeding the limits of what is called for, or what is appropriate for us.

Other fields of labor are offered in other directions,—the effort to cast out intoxicants and their kindred, to destroy the evil broods of corrupting literature, etc., to aid the prisoner, and lift the fallen. To some one or other of these many feel especially called, and their earnestness, within due bounds, is a crown of honor to them. So much is this the case, indeed, that our Society must see that it is the gainer by having within its fold those who are not merely formal and professing Friends, but who are friends indeed to all mankind, manifesting their love in acts that are loving.

Exactly how the Philanthropic Work is to be adjusted, so as to complement and support but not to

disturb or displace, the Society's own interior work, has evidently not finally been determined. But we hope no one will fail to see the need and the duty of seeking sincerely for this adjustment, in good faith, and with the sincerest sympathy. The Society is the instrument, and it must be preserved strong, or its work cannot be done. The philanthropic labors are the outcome of that good spirit which the Society must possess in order to be worth preserving. "But wilt thou know, O vain man, that faith without works is barren?" "For as the body apart from the spirit is dead, so faith apart from works is dead."

THE overwhelming disaster which has fallen upon the city of Johnstown and neighboring towns and villages in Western Pennsylvania, is elsewhere described in an imperfect general way. Accurate details have been obtained with difficulty by the newspapers, for the calamity was so sudden and so tremendous that it was almost impossible to learn its exact circumstances.

Funds for the relief of the sufferers have been subscribed in this city and elsewhere. They amount to very large sums, but all will no doubt be needed, and can be put to good use. We are desired to say that Friends' Book Association, southwest corner 15th and Race Sts., will receive and forward contributions of money.

CORRECTION.—In our issue of 6th mo. 1st, in the memorial of Aaron Borton, he is mentioned as the son of Joseph and Elizabeth. It should be Joel. Also, at the close of the memorial, it should read: "he peacefully passed from earth to the enjoyment of *the reward for a life well spent*," the words italicised being omitted in our printing.

These errors were due to the copy from which we printed.

MARRIAGES.

LONGSTRETH—EVANS.—At the bride's residence, under care of the Monthly Meeting of Friends of Philadelphia, Fifth month 28th, 1889, John L. Longstreth, of Philadelphia, son of the late Daniel and Elizabeth L. Longstreth, of Warminster, Bucks county, and Emily T., daughter of the late John C. and Louisa A. Evans, of Philadelphia, Pa.

DEATHS.

BETTS.—In New Hope, Pa., Fifth month 22d, 1889, Ellen Hart Betts, in her 22d year.

Though young she was a conspicuous example of faithfulness in the household, at meeting, and in the First-day School, as scholar and teacher. Conscientious and true, how endeared to her the circle of her social life,—how precious now the light and love of her memory. So few her years yet an ornament to home and a power in her valued Religious Society. She has spoken and acted a lesson worthy to be seriously heeded by all the companions of her happy days. Her last words were the sweetest and

rest of an afternoon. I felt as they were, from the consciousness of a great truth. My time has come. I leave my beautiful home. I am not afraid to die.

S. S.

BRINGHURST.—In Wilmington, Del., Fifth month 27th, 1889, Anna Richardson, widow of the late Joseph Bringhurst.

DILWORTH.—At her late residence, Wilmington, Del., Fifth month 28th, 1889, Juliet W. Dilworth. Interment at West Chester, Pa.

GASKILL.—On the morning of Sixth month 2d, 1889, Aaron W. Gaskill, in his 81st year; an overseer of the Monthly Meeting of Friends held at Green street, Philadelphia.

HAMPTON.—Fifth month 5th, 1889, Catharine S., widow of Asa Hampton, in the 79th years of her age; an esteemed elder of East Hamburg Monthly Meeting of Friends, N. Y.

HOOPES.—At his residence in Avondale, Pa., Fifth month 29th, 1889, after a protracted illness, Henry Hoopes, son of F. Pratt, and Abigail Hoopes, of West Chester, Pa., in the 37th year of his age; a member of London Grove Monthly Meeting.

KILLE.—Fifth month 26th, 1889, of scarlet fever, Florence R., daughter of George H. and Sarah B. Kille, members of the Monthly Meeting held at Green street, Philadelphia, in her 8th year.

PAUL.—At Germantown, Fifth month 25th, 1889, Edwin Bettle Paul, in his 44th year, son of the late Bettle Paul.

SCATTERGOOD.—In Philadelphia, Fifth month 25th, 1889, Mary Rhips, daughter of Elizabeth S. and the late Samuel S. Scattergood, and granddaughter of the late William S. Hallowell.

STOTESBURY.—Suddenly, Fifth month 30th, 1889, at Chelton Hills, Pa., Martha P., widow of Thomas P. Stotesbury, and daughter of the late Thomas (Jr.) and Eliza Parker, in her 66th year.

TAYLOR.—In Newtown, Bucks county, Pa., on the 23d of Fifth month, 1889, in the 83d year of her age, Sarah Ann Taylor, widow of the late Mahlon K. Taylor of Taylorsville, Pa.; a member of Newtown Particular and Makefield Monthly Meetings.

For Friends' Intelligencer and Journal

SOUTHERN QUARTERLY MEETING.

We left West Chester the 15th of Fifth month en route for Easton, to attend Southern Quarterly Meeting. Vegetation wore its most verdant robes, freshly washed by the copious rains of the last few days. Some of the corn fields were partially immersed, and wheat fields flattened as if in swarth, or twisted in occasional bunches by varying winds, resembling small shocks. There even were places where it seemed growing in water. Other fields, perhaps of a less rank growth, stood erect, having had strength to resist both wind and water. It was too early especially with the swift passage by steam, and our untutored observation, to judge of the precise crop status, although we have already had the usual tidings through the press concerning quality and quantity. The young orchards looked very fine, and many of the older ones in a flourishing condition. The sun shone out brightly after a very stormy day, an hour or more before reaching Easton, after

noon, when we were met by Robert K. Shippen, of Maryland, and a number of other persons, some familiar on other visits in the last twenty years. Third-day morning was bright and promising for the coming days. We took a delightful drive of several miles to the house of Henry and Emma Speakman. They have a great variety of fruit. The strawberries are abundant. We saw them making the boxes for shipping, the strips coming just the right length, two for each box, with slight indentures for the angles, they are easily adjusted, and with a magnetic hammer for the tacks, they are speedily completed.

In the afternoon we attended the Meeting for Ministers and Elders. Eleven were present, including Martin Maloney and ourselves. The word of encouragement was given, that relying on the Divine Power, and being obedient to the promptings of the Spirit, having faith in the Almightiness of Truth, the smallness of their numbers should not weaken that faith, but rather lead to increased watchfulness, that we might show forth the Glory of the Father. An earnest call was extended—that those holding responsible positions in the Society should be careful, that their example might always be helpful, and never a cause of stumbling to others.

We were desirous of making a visit to Hannah Willson and family, also others where we had been kindly entertained in the past; but needing rest, we returned to our kind friend's M. A. K.'s. Fourth-day morning was bright and cool. The roses are in full bloom, in great beauty and variety, and in our ride yesterday we greatly enjoyed the laurel which was abundant on either side of the road for quite a distance skirting the woodland. About 70 assembled for the Quarterly Meeting. After a solemn silence, fervent prayer was offered by a brother, that the Divine blessing might dwell in our midst, in which other hearts united. Then expression was given to the thought of our exceeding great privileges compared with those of early Friends; their devotion, even among the children, in assembling for spiritual refreshment. And, it was asked, is not the need as great and pressing to-day amid the varied engagements, the rush and hurry of life? Should we not be thankful for these seasons of retirement, this time to "be still and know that I am God"? Is there not strength in the united aspiration of spirit realizing that we are members of the one family, with a common need for established relations with the source of life and truth? Then we separated for the business session, which did not require much time. The "Extracts" from our late Yearly Meeting had been forwarded, and a part of them was read, affording interest for all, and especially those not privileged to have attended the Yearly Meeting. The ancient meeting-house, which has been newly roofed, stands close by, a monument of early Friends and their precious memories. We went from meeting to the delightful home of James Dixon on Third Haven River. We had missed his genial presence and cordial greeting at the meeting, and were now glad to find him brighter and better than anticipated after his late illness. The wife had neither recovered nor was it likely we could find her, but passed from the

earthly home since my last visit, but there was the beloved daughter and niece to make cheer and comfort in the home. We called at Susan K. Bartlett's, whose pleasant residence is on Miles River. At all of these places the roses abound, lending their charmed influence amid other varieties of fragrance and beauty. From there we came to Robert B. and Amanda Dixon's on the same river, a lovely home. The boating in each of these places is a great attraction, especially for the young people, though older ones often mingle with them to enjoy the pleasure. Two of their children are now at Swarthmore, but will soon return to enjoy familiar scenes and share the home life.

In the evening we attended a Temperance Conference in Easton, a committee having been appointed at the last quarterly meeting to provide for one. Elizabeth Lloyd, who is greatly interested, presided, and the meeting was free for the expression of any who wished to participate. They have "Local Option" in this county, Talbot, but labor under great disadvantages from unjust legislation, an act having been passed providing that any one forming a "club" of ten or more can use and freely distribute intoxicants, and there is no limitation to the number of these "clubs." There has been some change in the Legislature and they now hope this law may be repealed,—a hope we sincerely shared. The meeting was thought to be satisfactory, and we adjourned at an early hour, returning with our friends, R. and A. Dixon, glad to rest for the duties of the coming day.

Fifth-day morning was warmer than the last few days. An easterly wind blew soft and rain-like. The "Youths' Meeting" was longer than that of the previous day. Vocal prayer, after a season of silence, arose for our preparation to receive the good seed of the Kingdom. Then the call went forth for a religion pure and undefiled—not valued for its name so much as the fruit it bears,—a "religion that will enable us to do justly, to love mercy, and walk humbly with our God." And most especially that will regulate the whole of life, sanctifying the home with unselfish love, and adorning it with the graces of mind and spirit from whence shall proceed characters that can stand true and steadfast amid the changes and temptations of life. E. Lloyd followed with earnest words emphasizing the power of love which sweetens all other qualities and virtues, and constrains us to walk in the path that leads to Eternal Life. We separated from the dear friends gathered, thankful for the measure of faith which permitted a visit at this time to Southern Quarter. May the feet of others dedicated to the cause of truth and love journey thither. We returned to M. A. Kemp's and after dinner, with little time for rest, bade them farewell, taking train for Philadelphia en route for Bedford county.

Easton, Md., Fifth month 30.

L. H. P.

MAN by living wholly in submission to the Divine Influence, becomes surrounded with, and creates for himself, internal pleasures infinitely greater than any he can otherwise attain to—a state of heavenly beatitude.—J. P. Graves.

For Friends' Intelligencer and Journal.

BLUE RIVER QUARTERLY MEETING.

AFTER a day of wearisome car-riding and waiting at the depot, our little company of five persons, two from Clear Creek, and three from Benjaminsville Monthly Meeting, were met at Salem, Ind., by kind friends on the evening of the 23d of Fifth month, and taken to their pleasant homes for a night of rest, preparatory to the duties of the Quarterly Meeting. The magnificent trees of oak, beech, sugar maple, etc., the high hills,—mountains, almost,—the huge rocks, the clear running streams, the springs of pure water issuing from the solid rock, gave to me, fresh from the broad and level prairies of Illinois, a new and strange sensation, this being my first visit to this part of the State since, a child of six years, I lived here for a year or two with my mother. Such a country for roses I never saw,—so many kinds, monthlies, standard, climbing, etc., the bushes of enormous size, so many of them in every yard, every bush literally loaded down with profusion of bloom, their perfume scenting the air around with its subtle fragrance.

After a refreshing night's rest, our host took us to see some invalid friends, with whom we spent a short time pleasantly, and then went on to see an almost bed-ridden friend, 82 years of age, with whom and the family we had a sitting after dinner. Then went to the meeting for ministers and elders, which was small, but alive. We there found two other friends from the first-named meetings. The ministry in this meeting was clear and acceptable. At its close we visited a dear friend who is confined to her chair, having been unable to walk for many weeks, though having good use of her hands and arms, and in full possession of her mental and spiritual powers, and in a sweetly resigned state of mind. In the evening the First-day School Quarterly Conference was held, but owing to the rain falling at the time to convene, it was not nearly so large as usual. I would be glad to give a full account of the exercises, for they were of a high order, and would interest all who feel a concern in such work. They were participated in by many, from the little child of five or six to the youth of twenty. There were essays, readings, and recitations, original and selected. One in particular, original, on "What shall my future be?" by a lad of fifteen or sixteen, contained such excellent sentiments, and was so well delivered, that it was the subject of special comment after the meeting. Others on "Work," "The advancement of the First-day School Cause," etc., were good, and I am sure would compare favorably with the productions of any other gathering of like ages. Blue River certainly has a good showing for a future of rare usefulness among its members, which it is very encouraging to contemplate. No fear, here, I think, of the "decline" so often and so mournfully spoken of in other localities. The reports from all the schools were good, showing an increase of interest in this cause. The First-day School here is very large and well attended, these conditions implying an efficient superintendent and teachers, which is the case.

On Seventh-day, at 10 a. m., the Quarterly Meet-

ing convened, the house being full. It was gratifying to observe so large a proportion of the younger members in attendance, and all giving such appreciative attention to the speaking and the business, of which last there was very little save routine work.

First-day dawned bright and beautiful, after the rain of the previous evening, for which we all felt thankful, as the practice has been for two or three years, to meet in the beautiful woods surrounding the house, the latter not being large enough to accommodate more than one-fourth of the number usually congregated on this day of the meeting. Seats were improvised from the benches of the house, buggies were drawn up in a circle around the speaker's platform, and an attentive audience listened to an inspired discourse of an hour or more in length, dwelling much on the necessity of love and a non-sectarian spirit, though admitting the need of denominational organizations. From twelve to two the time was devoted to the refreshing of the body, dinner having been brought to the grounds in the morning and served in real picnic style, after which we again assembled in as much quiet as it seemed possible with so large a crowd to obtain, and again were words of wisdom and strength handed to us by the Master's devoted servant, to the edification of many.

A most touching and heartfelt prayer at the beginning of the morning meeting brought a very solemnizing feeling over the whole assembly, the influence of which seemed to pervade throughout the continuance of the meeting. It was estimated that from 1,000 to 1,200 people were on the grounds. The need of a large meeting-house was keenly felt. A meeting for the youth, which was well attended by all ages, was held Seventh-day evening. On Second-day morning the greater part of the visitors departed for their distant homes, leaving a kindly feeling among those with whom they had mingled, and carrying with them many blessed memories to cheer their future days.

One point of interest I have omitted: a call upon a venerable couple, aged ninety and ninety-two years, the eldest one, the wife, being very smart and active. Met us, and going out to the carriage with us, urged us to remain and take tea with them; but we thought it would be an imposition to do so. These aged Friends are a link in the chain that binds the past and the present together, and can tell many an interesting narrative of olden times, seeming to have their mental faculties unimpaired save for a partial forgetfulness of recent events. The home of our dear friend, Priscilla Hunt, was also visited,—the place where she died.

Holder, Ill.

E. H. C.

THE only way to escape sterility of mind and character is to feel and live with men and not apart from them, to bear cheerfully the stress and struggle, to be patient with to-day's imperfections, and to struggle after the ideal by entire and continuous identification with the actual. In the swiftest current of life and action is to be found the most vigorous and victorious living.—*Christian Union*.

THE DECLINE (?) OF THE SOCIETY.

IT is saddening to hear Friends refer, sometimes even in our meetings, to an alleged decline in our Society. They mourn over empty benches and forsaken meeting-houses. If this be really anything more than the commonplace error and plaint of old age, that the former times were better than these, there must indeed be a sad outlook for the organization. It means that the Society has finished its peculiar work, that it gives only in a lessening degree the spiritual and intellectual sustenance that it did formerly, and that therefore it was not founded on an ever-living truth.

If it be admitted that there is some falling off,—and it is questionable whether it is nearly as great as some of our more melancholy Friends imagine,—it seems to me that the cause is much deeper than mere failure to do our duty. This comes from lack of interest. "True," you say, "but this is acknowledged. We should take more interest in our meetings, do our duty in the Society, and our membership will then not fall off as it has been doing, but will increase and the Society will grow and prosper."

Ah, but my Friend, this is effort, conscious effort. Interest does not come so. It is not made. It comes of its own volition. If what is said at our meetings is discouraging; if it tells of taking up a cross in order to follow Christ; of meeting many trials in following the right path, instead of showing the truth that there only can be found pleasure and happiness; of Friends being a "peculiar people," which may mean peculiarities in garb and speech; of continual reference to the past and a calling upon modern Friends to imitate those of the early days of the Society; who can doubt that many Friends, and particularly the young, who must be the hope of the Society, will lose interest; the Society will decline while that sort of spirit grows in it and it will deserve to do so. It never could fall back if it were looking forward. History has rich illustrations of this fact. Jesus of Nazareth did not mourn over the past but with a soul in his work, and with manly force brought a New Dispensation which did not require effort to interest. When George Fox came he turned his back on the old mistakes of ceremonialism and with contagious zeal exhorted his followers to start anew. Can we imagine that those who sat at the feet of these men had to make an effort to be interested? What an absurdity it is to suppose that to sit with the hand over the face weeping for past glories will attract the young or the thoughtful! No, that attitude is not for them. Take thy hand from thy face, O Friend. Thou art blind so. Look out upon the world. Canst thou not see any avenues of modern thought as yet untrodden by the feet of Friends and in which a glimmer of their Heavenly Light is not yet apparent? Are there no places which still need the application of the principles of our Society or must they still be merely meditated upon in the seclusion of their homes?

The intellectual world is in a conflict over the authority of the Bible. It is a conflict between "naturalism" and "supernaturalism." Have Friends a part in this or will

they suffer their younger members either to become influenced by the anti-religious side, or else by a revulsion of feeling be drawn into that which is called orthodoxy? To my mind Friends have every interest in the discussion and have already a knowledge of the principle by which the problem might be solved if they would but learn of the present.

Quakerism need not fear that any development in science will disturb its doctrine of the existence of a Supreme Being, or that the most forcible exposition of the handiwork of man in the construction of the Bible can ever cast a doubt on the Inward Power of the Deity.

Perhaps the first and most necessary thing to be accomplished would be the entire doing away with the metaphorical manner in which our doctrines are expressed. We use phrases which are half-symbolical, half mystical, often wholly mysterious. We comprehend them better than is possible to those outside of the Society, but even to many of our own associates they lack the definiteness that they might have if given with the clearness of modern forms of expression. Anyone who turns aside from these conventional terms and seeks with entire freedom of thought to know what lies deepest of all, of the existence of the Universe, of the existence of the Deity and his relations to man, one who will not consider as sacrilege any doubt that may come to him of any received forms of belief or unbelief, one who seeks to know of those things that are ultimate, and will not even acknowledge the existence of a Deity until he has found him, will come back from his quest with a greater knowledge of how deeply imbedded in Eternal Truth are the foundation principles of the Society of Friends. Those principles can never perish, but they may pass out of the hands of the Society if we lose sight of their real depth and meaning.

Modern criticism of the Bible discards the ceremonies which the churches claim are instituted by that Book. Friends rejected them two hundred years ago. Modern criticism can find nothing purer than the precepts contained in the Bible. Friends can make no contention there. Modern science comes from a laborious search through the universe with a confession that there is behind it all a Mysterious Power, a final first cause, that is unknowable, unfathomable. Friends cannot deny the truth of this. They have ever acknowledged that "Touching the Almighty, we cannot find him out." But to this Quakerism adds that the Infinite Power that fashioned the heavens, that from nebulous chaos brought forth untold systems and the countless diversity of living forms that exist on our own planet, is no more absent now from His highest creation than He was from the first formations in the beginning of time. Quakerism tells of an Unsearchable Power in the human soul that is one with that in the material universe. Quakerism invites to a study of that Heavenly Impulse, which, while it leads man to seek that which is good also gives him a discernment by which he can discriminate it from that which is evil, and strength to pursue it in the directed way. True Quakerism leads man to know that all trials and unhappiness that are in control are reserved, not

for those who will, but for those who will not follow the Inspiring Spirit; while only so far as a man lives aright will he have the rewards of peace and happiness.

Are not these some of the "glad tidings of great joy" which the Society of Friends might take up afresh as its mission to the world? If these old doctrines were as distinctly comprehended and as widely applied as they might be, Quakerism would no longer burrow among old ruins with the antiquated implements of the past, but would put on new armor and with fresh vigor would take its rightful place in the front rank of the most advanced thought of our day. Let those who have the love of these principles at heart and the ability to express them come forth to the people and they will surely find that there will be no lack of interest then in our meetings and they themselves will soon forget to look for evidence of "Decline" in our Society.

Brooklyn, N. Y.

H. M. H.

NEWS OF FRIENDS.

DUANESBURG QUARTERLY MEETING.

THIS was held at New Baltimore, N. Y., on the 22d, 23d, and 24th of Fifth month. Its several sittings were fraught with deep interest. The meeting of ministers and elders was not large, but a solemn covering was spread over it. Isaac Wilson of Canada was in attendance, inciting us to watch against all presentations of evil, even in thought, and to have a care lest our minds wander unduly in our sittings for worship. He admonished us that the Divine insight of the true elder is equal to, or superior to, the gift of the ministry, being made capable of judging of the right qualifications for such worship.

A meeting was appointed for Isaac Wilson on the evening of the 22d, at New Baltimore, in the Reformed Church, which was well attended and much interest and appreciation was expressed by those of other societies who heard him. In his testimony he enlarged upon and made practical application of the beautiful figures of the "Vine and its Branches," showing that the sap of Divine life flowing into and flooding the soul, crowds out everything of evil tendency in our nature, and our lives are thus made fruitful in the Divine sight.

On Fifth-day, at the meeting-house, the exercises of our Friend were mainly upon that condition of mind commonly called luke-warm, careless, and indifferent in regard to our spiritual welfare. He was favored in pointing out the danger of dwelling in these conditions, and with earnest and powerful entreaty moved the hearts of his hearers until many of us felt to accept the blessed invitation, "Come let us go up to the house of the Lord together." The business of the Quarterly Meeting followed in joint session, and the accounts brought from the different meetings were in the main encouraging.

On Fifth day evening a parlor meeting was held at the house of a Friend which was felt to be productive of good. On Sixth-day another large and favored meeting was held at the meeting-house, many beside Friends being present. Friend Wilson opened his exercise with the account in Genesis of

the flaming sword which turned every way to keep the way of the Tree of Life. He said that Adam was not responsible for the sins of the human family. That we are all Adams by nature. That Divine Law always works right in the line of common-sense, but this must be enlightened by spiritual insight. Our differences of opinion do not affect the law. Salvation was not to preserve men from the consequences of sin, but to keep them from the commission of sin. God looked upon the chaos and confusion and darkness of the human soul and said, "Let there be light, and there was light."

The inebriate, the profane, the soul steeped in sin, this is the stable and the manger, but light dawns in the East, there shall be a wonderful birth there, if we will but receive him in the way of his coming. The flaming sword, the light by which we are enabled to discern our true condition, accompanied by a consuming fire which burns all dross from our nature. He touched upon many figures and parables taught by Jesus, making plain their spiritual significance. The discourse was long but full of life to the end. The voice of supplication at the close brought the influence of a blessed benediction upon our hearts.

M. J. H.

FRIENDS' MEETING AT ATLANTIC CITY.

While spending a few days at Atlantic City we remembered an advertisement we had seen in the INTELLIGENCER: that there would be a Friends' parlor meeting on First-day morning at 171 South Carolina Avenue. We felt it right not to forsake the assembling of ourselves together, but accept the invitation of this Friend who had so kindly opened her doors that we might meet together in social worship under our own vine and fig tree as it were. While sitting in silence we felt we had the promised blessing and the Master was with the two or three there gathered. After meeting we thought what a lesson of faithfulness this Friend had taught us; that she who had so many cares could lay them all aside, gather her children around her, and invite Friends' to partake with her of the good things the Lord will provide for all those who wait upon Him.

A. S. D.

SWARTHMORE NOTES.

—An interesting tennis tournament has been in progress among the young women of the college during the past week. The contest was begun on Fifth-day morning of last week, and was finished on Third-day.

—The Senior examinations were finished on Sixth-day last. The entire class acquitted themselves very well. The examinations for the other classes begin on Second-day next, and continue through the week.

—The captains of the base ball teams of the two lower college classes and the Preparatory School have arranged an interesting series of games. The contests have been close, and have aroused considerable class spirit.

—President Magill and Elizabeth Powell Bond will tender the Seniors a reception on the evening of the banquets in the lower classes, the Seventh-day before Commencement.

—Only two classes of the Preparatory School will be open for students next year, the third class being dropped with the close of the present term. The college students welcome the change and hope soon to see the Institution distinctively a college. The growth of the college department has been steady of late years, and class after class of the Preparatories has been dropped until now but two are left.

THE CLOUDS.

The sky is full of clouds to-day,

And sky to and fro;

Like sheep across the pasture, they

Across the heavens go.

I hear the wind with merry noise

Around the house-tops sweep,

And dream it is the shepherd boy—

They're driving home their sheep.

The clouds move faster now; and see!

The west is red and gold.

Each sheep seems hastening to be

The first within the fold.

I watch them hurry on until

The blue is clear and deep,

And dream that far beyond the hill

The shepherds fold their sheep.

Then in the sky the trembling stars,

Like little flowers shine out,

While Night puts up the shadow bars,

And darkness falls about.

I hear the shepherd wind's good-night—

"Good-night, and happy sleep!"—

And dream that in the east, all white,

Slumber the clouds, the sheep.

—Frank D. Sherman, in *Hesperus*, Young People.

THE KING'S DUST.

"Thou shalt die," the priest said to the king.

"Thou shalt vanish like the leaves of spring.

Like the dust of any common thing

One day thou upon the winds shalt blow!"

"Nay, not so," the king said. "I will stay

While the great sun in the sky shines bright.

Heaven and earth, when I do, pass away.

In my tomb I wait till all things go!"

Then the king died. And with myrrh and nard,

Washed with palm-wine, swathed in linen hard,

Roll'd in spices, and the spices bound

Of his steadfast tomb, they laid the king.

Century fled to century; still he lay

Whole as when they hid him first away,—

Sooth, the priest had nothing more to say,

He, it seemed, the king, knew everything.

One day armies, with the tramp of doom,

Overthrew the huge blocks of the tomb;

Arrowy sunbeams searched its chambered

glloom,

Bedouins camped about the sand-blown spot.

Little Arabs, answering to their name,

With a loud hurrahy led the throng.

Then a word among the ranks came.

Blow them lightly,—and the king was not!

—Harriet Prescott Spenser, in *the Atlantic*.

THE DAISY.

Nor worlds on worlds in phalanx deep,
Need we to prove a God is here ;
The daisy fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but He that arched the skies,
And pours the dayspring's living flood
Wondrous alike in all He tries,
Could rear the daisy's purple bud,—

Would its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem,
That set in silver gleams within,

Then fling it unrestrained and free,
O'er hill and dale and desert sod
That man where'er he walks, may see
In every step the stamp of God?

—John Mason Good.

THE CALAMITY ON THE CONEMAUGH.

DURING the time of the preparation of this issue of the INTELLIGENCER AND JOURNAL, an overshadowing of sorrow and pain has prevailed throughout Pennsylvania, and beyond its borders, by reason of the terrible destruction of human life at Johnstown, and near that city, on the afternoon and night of the 31st ultimo. This was caused by a sudden flood in the Conemaugh river, increased by a wave coming down from the mountains above, where the dam enclosing a large artificial lake gave way. The loss of life is without precedent in this country, or in any other "English speaking" country, except in battle. At this writing, (4th instant), the estimate is made, (in a proclamation issued by Governor Beaver), that 5,000 persons have been destroyed and \$25,000,000 of property. But these are only estimates, and it will be many weeks before enough data can be obtained to make anything like a trustworthy enumeration. The destruction occurred at Johnstown, and in the towns and villages above and below. We take from a daily paper the following details.

The flood was caused by the meeting of two storm waves of opposite extremes of temperature. Commencing about 10 o'clock on the morning of the 30th, the wind blew strongly from the southeast, increasing in velocity until it became a gale, traveling at the rate of forty-two to forty-eight miles an hour. This gale blowing off the ocean was warm and heavily laden with moisture. During the same period there was an unusual fall in the temperature in the West, central about Southern Michigan, which moved slowly eastward. The cold wave and the warm, moist gale met over Western Pennsylvania, on the 31st, and the low-hanging rain clouds burst over the Allegheny Mountains, swelling every mountain rivulet to a mountain torrent. The unusually heavy rains of several preceding weeks had filled every brook and river, and when this great downpour of rain came the swollen streams swept everything before them.

Throughout the 31st, and until the next noon the storm raged, and then it dispersed completely. During the twelve hours when the storm was at its

height on the 31st, the rainfall at Harrisburg was 4.34 inches, and these figures will fairly represent the fall throughout the region where the storm was central. To the east, the west, and the south the swollen rivers carried destruction, and the force of the flood was felt throughout the course of the Allegheny, Ohio, and Monongahela rivers, the Susquehanna and Juniata, and even the Potomac and Patapsco rivers.

The point at which the tempest reached its greatest fury and wrought the greatest loss of life and property was in the narrow valley of the Conemaugh River, at the foot of the western slope of the Allegheny Mountains, in Cambria county, about forty miles north of the Maryland State line and ninety-two miles east of Pittsburgh. The South Fork Creek rises among the Allegheny Mountains, and a few miles above the scene of disaster it broadens over a little basin, where it was formed into a big reservoir by a huge dam. This reservoir was built in 1940 as a feeder of the old Pennsylvania Canal, which fell into disuse when the Pennsylvania Railroad was built. In 1860 the old dam broke and let out all the water, and the property remained idle until it was bought in 1880 by the South Fork Fishing and Hunting Club of Pittsburgh. The club built a new dam at a cost of \$30,000, erected private cottages and a club-house, forming a summer resort for the members of the club.

The basin, which has since been known as Conemaugh Lake was the largest artificial body of water in the country, held by a dam 700 to 1,000 feet wide, 90 feet thick at the base and 100 feet high. The lake was about three and a half miles long, and from a mile to a mile and a quarter wide.

A chain of thriving little villages nestled in the Conemaugh Valley before the flood swept down, beginning with South Fork, a town of 2,000 inhabitants, which was four miles below the dam. There the South Fork Creek changes its name to Conemaugh River. Three miles below South Fork was Mineral Point, a little mining village of 800 inhabitants. Then came Conemaugh, four miles down the stream, aborough of 4,000 inhabitants, with several iron mills and manufacturing establishments. A mile below was Woodvale, a suburb of Johnstown, containing about 2,000 inhabitants and many handsome residences. Cambria City adjoined it with a population of about 2,500, and then came Johnstown, lying on a sloping plateau between the Conemaugh River and Stony Creek, which met there.

Johnstown, fourteen miles distant from Conemaugh Lake, was a busy manufacturing city of about 30,000 inhabitants which had grown up around the vast mills of the Cambria Iron Company. These works employed about 8,000 men, and were the main support of the town. Iron ore and coal were drawn from the neighboring mountains, and the vast plant of the company, which cost about \$5,000,000, lay on both sides of the river. Other industries of varied character had grown up in and about Johnstown, making the city an important manufacturing centre. Just below this point the river is spanned by a heavy stone bridge recently built by the Pennsylvania Railroad to replace an iron structure. Then came the little settlement of Sheridan, the tele-

graphic station of Sang Hollow, six miles below Johnstown; the village of Nineveh, four miles further down; New Florence, six miles below, and Bolivar, three miles beyond, about twenty miles from Johnstown.

Swollen by the steadily pouring rain the Conemaugh River rose above its banks and began to spread over the lower portions of the towns along its course early on the 31st. Rapidly the water rose higher and higher, but the people, who had seen many freshets in the valley, felt no great alarm and feared no great disaster. In the midst of the storm the alarm was sent down the valley that the great South Fork dam, which backs the Conemaugh Lake 250 feet above the river level, had weakened and threatened to burst. It did break at 3 o'clock that afternoon, and in an hour had poured down over the doomed valley. Some contractors who were building a new draining system at the lake tried to avert the disaster by digging a sluice way on one side to ease the pressure on the dam. They had about forty men at work, and did all they could, without avail. The water passed over the dam about a foot above its top, beginning at half-past 2.

There had been but little rain up to dark of the 30th. When the workmen woke in the morning the lake was very full, and was rising at the rate of a foot an hour. It kept on rising, until at 2 o'clock it first began breaking over the dam and undermining it; men were sent three or four times during the day to warn people below of their danger. When the final break came at 3 o'clock there was a sound like tremendous and continued peals of thunder, trees, rocks, and earth were shot up into mid-air in great columns, and the wave started down the ravine. A farmer who escaped said that the water did not come down like a wave, but jumped on his house and beat it to fragments in an instant.

At the present time the lake looks like a cross between the crater of a volcano and a huge mud-puddle, with stumps of trees and rocks scattered over it. There is a small stream of muddy water running through the centre of the lake site. The break in the dam is about 200 feet wide, and there is but a small portion of the dam left on either side.

Before the wave came down, the overflow of the Conemaugh was such that the streets of Johnstown were flooded to a depth of three or four feet. Awakening to a sense of their danger the citizens strove to remove their goods to the mountain side, and they struggled about in the torrents that poured through every street. Up in Stony Creek a great boom held in check a mountain of logs. The swollen stream tugged and strained at this mountain of lumber until it gave way, and with a mighty roar the enormous mass hurled itself down into the submerged section of Johnstown, crashing through the houses as though they were flimsy structures of cardboard, and sweeping dwellings and all their contents of living beings and household goods off into the Conemaugh River and to death. But this was only the beginning, and Johnstown was so far the only suffering town. Then the wave from the bursted lake came down. The enormous volume of water

swept along the course of the Conemaugh Creek, dealing destruction on every hand, obliterating the villages of Mineral Point, Conemaugh, and Woodvale, and rushing upon the city of Johnstown and its suburb Cambria City, already wrecked by the breaking of the boom in the Stony Creek. With a rush and a roar the torrent swept the last vestiges of the city down the river, hurling houses, mills, machinery, timber, and trees against the massive stone bridge of the Pennsylvania Railroad, and forming a dam that held back the flood until Johnstown was buried thirty feet beneath the turbulent waters.

Upon the tracks at Johnstown two sections of the Pennsylvania Railroad's day express were standing, and three or four of the passengers were drowned. The round-house, with its forty locomotives, the Cambria Iron Works, with their massive machinery, all were swept like crumbs from a table into the seething flood and heaped upon the vast pile of wreckage. Most of the passengers on the trains fled up the mountain-side in time to escape the flood. On every hand the people of Johnstown were battling for life in the flood, and cries for aid fell only upon the ears of those who were powerless to help them. In the whirling wreckage the victims were crushed and torn and forced out of sight beneath the waters.

Many who floated upon roofs and timbers went to a death more horrible than that of those who were swallowed up in the flood. The stone railroad bridge withstood the flood, but the embankment at its western end was washed away. The huge pile of wrecked dwellings and broken timbers that lay against the stone viaduct caught fire from overturned stoves and lamps inside the houses and the vast pile became the funeral pyre of hundreds of unfortunate creatures imprisoned there.

Below Johnstown the smaller towns of Nineveh, New Florence, and Bolivar escaped utter annihilation, but to their inhabitants fell the sad lot of looking helplessly upon the people who were swept past, dead and alive, in the raging flood. By hundreds they counted the unfortunates, but were powerless to render aid, except to a few who came within easy reach. At Sang Hollow, six miles below Johnstown, the operator in the Pennsylvania Railroad signal tower counted the bodies as they floated past, and it was he that sent over the wires the first definite confirmation of the reports of the dread calamity in the valley.

All along the river banks lay the bodies of the dead, swept ashore and half buried in the mud or caught by the bushes through which the high waters flowed, and the mute story of disaster thus told was all that could be learned for two days.

Not until late on the 2d inst. was it that any one was able to reach the spot where Johnstown had stood. Then as the first men crossed the river the story of death and ruin was told without words, for of all the thriving city of 30,000 inhabitants not a half-dozen buildings remained standing, while the bodies of the dead lay on every side, left by the receding waters. As village after village in the track of the flood was reached the story was unfolded in all its sickening details, and the utter devastation of

the once thriving valley was seen to be complete. Thousands of people whose homes, relatives, and friends had been lost in the flood were roaming upon the mountains without food, shelter, or sufficient clothing, and there was the most urgent need of the relief which could not be furnished until after days of painful waiting. Bridge after bridge along the railroads on either side of the valley of death had been destroyed and miles of track washed away, so that communication with the outer world could not be restored until after days of toil by hundreds of workmen.

BRANDYWINE BANKS—ABOVE THE FORD.

"It is either on the Wissahickon or on the Brandywine" was the remark made by an artist friend when I showed him the negative from which the illustration in this number was taken. What gave special value to the opinion was, first, it was correct, and, second, the fact that this same friend had carried his camera to the antipodes in search of landscape attractions, and hence he was a judge.

It was a distinct recognition—this verdict of his—of a peculiar grace and charm which, in all his knowledge, no other streams than these two possessed.

Along the Brandywine no bank or vista repeats itself. From source to mouth along the stream there are no landscapes in duplicate. It is a region that changes constantly as you go, and hence it is one of perpetual surprises. Each bend in the road awakens a new emotion or produces a new impression. While its views seldom or never attain to grandeur, on the other hand, they never degenerate into tameness. I do not know a mile of its course that would not afford at least one striking or captivating picture. At one place, without moving the tripod of my camera from where I first plant it, I can obtain four views, each of which *connoisseurs* have pronounced beautiful.

However, quite far apart from the impression such a view may ordinarily produce, there are certain practical suggestions which it calls up. It serves to indicate the kind of land on which, even in this *acre scarce* region, trees may be not only useful, but where, in the long run, they may prove to be the best crop such land can have. The complaint is often made, "There is no place here where trees can be planted without using soil which is worth more for something else." Tell me, friend, whether land which any springtime may be beneath the waters of an overflowing stream, can be of any great value for raising cereals? It may be a splendid walk for your sleek cattle, but, as a rule, there is hardly an acre of other equally good land from which you do not reap larger crops and obtain more pasture. At all events, *along the stream banks*—even if these trees serve no other purpose—they will be living, strongly-anchored posts to which you may fasten your wire fencing, in assurance that it will remain longer under pressure of ice and flood than simple "post and rail" will do.

But the bank of the other side is a hillside. It is too steep to farm, but it nurtures in a somewhat thin soil a luxuriant growth of trees. If it did not, the ground would be wasted and go to swell the list of

useless acres, of which even Eastern Pennsylvania contains not a few. Notice—and if your eyes be sharp you will detect the suspicion of a road which is snugly hidden in just the most attractive way by the vegetation fringing the bank. This leads to the inquiry: Whether a country is not the better for being beautiful; whether, indeed, in spite of all the utterances of self-styled practical men to the contrary, they are not themselves most profoundly impressed by an attractive landscape? When they speak of a new country, is not their first statement: "It is a beautiful country," or the opposite? Don't evade this question. Would you knowingly (without the very strongest inducement) settle or buy in a region that was desolate, dreary, or uninviting? Other things being equal, would not your choice always rest upon a home where clumps of trees added variety to the landscape? So then, after all, it appears that these scattered groves, these tree-lined stream banks, do attract men! But attractions always have a value—usually a cash value! Read what Mr. Harrison has so well said in *Garden and Forest* concerning the removal of the trees from the slopes of the White Mountains. Already the tourist, the health-seeker, and the artist have recognized the changed conditions. Naked hillsides cease to attract, and the summer visitors are turning to other locations. In the near future the citizens of New Hampshire will find that they sold for a "mere song" trees which, *growing*, were a greater source of revenue to them than the timber they produce will ever compensate for the loss of. The State will probably soon learn the lesson which long before was taught to the dwellers on the shores of the Baltic, when Herr von Korff bought for 200,000 thalers, and cut away, the trees which the state would pay millions to restore, if it could.

Bear in mind, you through whose land the Brandywine flows, that before long the beauty of your meadows can be changed into currency; that every tree and shaded road along the banks will be an element in the bargain between you and the home hunter.

Say I am sadden in sentiment, if you will; but to me that butternut tree hanging over the quiet water is a poem with a meaning in every branchlet. It is full of healthful influences, and suggests more to me than any hour of sauntering along our crowded streets ever did. The rustle of its leaves gives purity to the air. The rain drops that trickle through its foliage carry oxygen to all the animals that live in the stream beneath. When at last the water has washed the earth from the roots and lowered the tree into the Brandywine, I shall feel that the spot has been robbed of a charm for whose creation air and earth and clouds have been half a century under contribution. The soul that finds no special need of such tree-lined stream banks requires a second birth to enjoy what of paradise even the earth affords.—*Prof. J. T. Rothrock in Forest Leaves.*

If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate.—*T. C. Upham.*

SECRETARY NOBLE'S REMARKS AT CARLISLE.

At the closing exercises of the Indian School at Carlisle, on the 23d ultimo, Secretary Noble, of the Interior Department was present and spoke. We take the following report of his remarks from a daily journal:

I announce a policy that I know will be welcome to everybody, when I say on behalf of our good President, that he cherishes and wishes the people to understand that he is determined upon securing justice to the Indian who is within the borders of our country. He has his Ministers to understand, and chiefly myself, who happens for the moment to be in possession of the Secretaryship of the Interior Department, that the men who are appointed as Indian agents, as Indian inspectors, as Indian traders, must understand, upon entering upon the discharge of their duty, under any commission that he has signed, that they must secure sobriety, truthfulness, morality, justice, and decency within their command. [Great applause.]

So much I am authorized to speak for him. You will allow me a few words on my own behalf, to which I commit no man, but to which I unhesitatingly commit myself. I believe that the practice of justice is essential not only to the welfare of each individual, but that it is necessary for the security of any Government. [Applause.] The idea that many men possess, that we should avoid injustice because of its effect upon its victim, is a narrow and most selfish consideration of the subject. The truth is, as human experience develops, that the effects of injustice bind their victim with its perpetrators. It is the rule of human conduct that the deeds we do return to the doer either in the way of reward or in the way of punishment. If you will look upon the career of those men who have merit in their hearts and excellence in their conduct, you will find it even as in yonder picture on the wall (indicating the portrait of Susan Longstreth, of Philadelphia), or in its living person, that a long life of thanks and goodness is reflected by its true light from the eye and peace from the countenance. Where rapine is the practice of the man, where immorality is the daily pursuit, it shows itself in the face and character of men, and even as in a savage tribe the countenance is affected, so in each individual there is left a mark of that career. It was a remark made by the Governor of Pennsylvania to-day, as he sat here, that in the faces of those who came to this institution last, the contact of the wild and rugged Western life was visible in the faces of those who came first to the platform. They bore the marks of the wretched contact in which they had been; but gradually, as they were educated, as they were lettered, refined, and cultured, these marks disappeared from the faces, and the man who had been here longer stood more erect and more independent than when he was admitted from the wild and far-off West.

These considerations have led me to-day to feel that in coming here I was no longer as I have been for many weeks past, a man who could in some small degree represent the Government in giving to others

favours, but as with your worthy superintendent, I was the man who was to represent the Government, that he was conferring upon all the people of this nation a great and valuable result, a magnificent result that his tact and management displayed in elevating these persons from the position that they have held to that greater equality of intellect that makes all men and women alike. [Applause.] Every day, in my humble position many of my fellow citizens bear to me credentials and all manner of letters and commendations whereby they may secure an office, but it is a magnificent result to present to Government such credentials of excellence as your superintendent can present to-day and claim no office except a simple word of praise and commendation.

FOR BUSY MOTHERS.

NOTHING in Christ's instructions to the disciples, when he sent them out on that first itinerary, seems to me more suggestive than the command, "As ye go, preach." So many of us never reach the temple or the synagogue, or even find time to sit down upon the mountain side and gather our congregation about us. All our preaching and teaching must be done "as we go;" the hands full of burdens, the feet hastening on needful errands, the flesh often weary, but the lips at liberty, if the heart be vigilant and the eyes watchful, to speak words that may be as good seed on responsive soil.

"I often wish," says a busy mother, "that I had time to teach my children botany and physiology, and the things that were such a delight to me when I was a teacher; but it is entirely out of the question. It is all I can do to feed and clothe them."

But can you not slip in some lessons "as you go"? Children do not like regular lessons; they hate them for the very regularity's sake; but they are easily caught by the guile of object lessons built upon the work or play in hand. The busy mother is peeling an apple for the child, and she asks, "What is the skin good for?" and when the child replies as he probably will, that it is not good for anything, she can charm him by reminding him of the days when the apple lived on a tree, without any house to protect it from the rain, and showing him how the skin, with its smooth, varnished surface, is like a rubber coat, keeping out rain and dew, so that the soft pulp could ripen without decaying—a wonderful coat that grew bigger every day, and always exactly fitted. It may not be a very important lesson to teach, but it sets the child to thinking about the purpose of the apple skin, and starts him on the practice of trying to find out the reason of things.

Or she is fitting a dress to a restless child, and she beguiles the little victim and interests all the others in this way: "We must not make sister's dress too tight, because right under here are her lungs, that must have room to fill up with air when she breathes. They are like the sponge that mamma washes you with, only the little holes are full of air instead of water. If you squeeze the wet sponge up tight in your hand, what will the water do? Yes, it will 'squeeze out,' and if we press sister's lungs up in

a tight dress it will squeeze the air out, and there will not be any chance for fresh air to get in, and she cannot grow and be strong."

I have seen children of five and seven, whose delicate mother did all her own work, who could describe, in childish language but with perfect correctness, the circulation of the blood and its purification, the story of the mouthful of bread from its grinding in the mouth to its place as bone or muscle in the House Beautiful, the growth of the oak from the feathery germ in the heart of the acorn, the principle of the steam engine, the mystery of the cloud and the dew, and many such familiar phenomena upon which many adults look with unseeing eyes. They had never been in school; the younger could not read at all, and the elder but stumbingly; they had learned their lessons from their mother's lips, never guessing they were anything but delightful stories. Yet the chief value of their instruction was not in the positive knowledge gained; it was in the fact that they had been taught to think, had been made intelligent observers, inquirers into the reason of things, and as a mere labor-saving investment the mother's teaching paid. Her children were never at a loss for amusement; their imagination and invention found endless resources, where many children could only helplessly ask, "Oh, what can I do, mamma?"

In morals the same course is open to the busiest mother, and the only training and instruction which is of any great value springs from the seed dropped "as you go"—daily, hourly, constantly, without waiting for the leisure, which may never come, to thoroughly prepare the ground and go forth with deliberate purpose to sow. It would seem as if the Lord, in looking forward to the time when vineyards and olive gardens should be multiplied, anticipated also the increase of care and labor that might interfere with the formal instruction of the children. And so he says of the law, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

Daily, familiar conversation, at table, in the parlor, by the bedside, the last words at night and the first in the morning—our Father's presence, our Father's wishes, our Father's commands, our Father's help, associated with the common detail of our daily life or hourly aid and comfort and counsel—this is Christian nurture that is within the reach of the busiest mother, if indeed "these words shall be in thine heart."—*Emily Huntington Miller, in Christian Union.*

MERE ESSAYS IN THE PULPIT.

Any thoughtful attendant of the various churches must often wonder why theological schools do not train preachers to talk to their hearers instead of reading carefully prepared papers in the pulpit. The plea of embarrassment and self-consciousness will not do. A man who cannot forget himself utterly and entirely in the Gospel message which he is to deliver is not yet thoroughly trained for pulpit duty.

With one exception the ministers of all the Protestant sects pray extemporaneously, and it would seem that any human being who can address his Creator aloud in the presence of his fellowmen need not fear to address his fellowmen in the presence of his and their Creator. The impression which a minister's slavery to his manuscript leaves upon every hearer's mind is that of listening to a mere literary effort instead of receiving a personal appeal or warning, based upon the Gospel and on living evidences of its indwelling presence in the speaker's heart and mind. It is not possible to conceive that when Nathan went to David and recited his allegory of the man with the one ewe lamb he carried the story in writing and read it with some occasional side glances at David. It was not a scene like that which the modern artificial pulpit presents. He told the story, watching the reflections of his words as they chased across his hearer's face, like shadows flitting across the landscape. Nathan must have said those four monosyllables—that terrible accusation that has echoed down the ages—"Thou art the man"—looking straight into the hearer's eyes and through them into the hearer's heart and soul.

It is impossible to overestimate the physical force lost by reading a sermon instead of its delivery without the use of manuscript. In the former case the effect of the speaker's glance and expression is lacking. The gaze of the human eye is the most potent spiritual force known to man or to the lower animals. There is no feeling possible to humanity which the eye cannot express in one second and with an eloquence and clearness which no language can equal. Throughout creation the expressions of the eye are the Volupuk of mind. By the eye man communicates with his faithful dog, or overawes the captive beast of the jungle. It is the first instinctive method of communication between wild and civilized man. To the would-be saviour of souls nothing can supply the place of the language of the eye, no logical argument, no rhetorical flight, no graces of diction. Therefore it would seem that our theological schools do not fully equip their graduates unless they have trained them to "think on their feet" or to memorize their written thoughts, to be delivered as if extemporaneous.—*Chicago Evening Journal.*

NEWS AND OTHER GLEANINGS.

—The present Senior class of Vassar College, numbering 49, is the largest ever graduated from the College. The Freshman class, numbering 73, is the largest since the year '73-'74. Other evidences of prosperity are noticed in better equipped departments, in additional scholarships and in improvements in the sanitary condition of the College. A disadvantage which the institution labors under is the plan of its buildings, which are all in one large structure. Its principal competitors, Smith College, Wellesley, and Bryn Mawr, all have the modern and more desirable system of separate buildings for the important different purposes.

—A large sycamore tree, planted in 1832 by Alice and Phoebe Cary, on the Hamilton turnpike, in Hamilton county, Ohio, is still standing and is one of the finest trees in the country. They were children, returning from school, and saw a farmer grub and throw a small tree on the road.

There is the tree they planted, and often afterward visited when they and it had grown up and flourished.

United States Marshal Needles reports everything quiet in Oklahoma, adding: "I know there has not been a man killed there. There have been no death encounters over claims and town sites. I consider this condition of things remarkable in view of the heated contests over claims, and especially over town lots in Guthrie. There is but one town to which it can be attributed—the absence of liquor."

—The preparations are nearly complete for the European excursion that is to be enjoyed by 250 delegates of the American Association of Civil Engineers, the Institute of Mechanical Engineers, and the National Association of Mining Engineers. They are to visit London, where they will have a reception in Guildhall, upon the invitation of the Institution of Civil Engineers of Great Britain, and they will spend part of their time in viewing the more important engineering works in Queen Victoria's kingdom. Afterwards they are to visit France, where they will be welcomed by their brethren, and where, besides inspecting the Universal Exposition, they will study the achievements of French engineering.

—The site of the new Zoological park at Washington, for which Congress appropriated \$200,000 at its last session, has been selected by the commission to whom the matter was referred. It lies along the banks of Rock creek, north-west of the city, between Woodley lane and Klingel roads, and comprises about 150 acres, delightfully situated and admirably adapted for the purposes. It is about two miles from the White House.

—For the insect that skeletonizes the foliage of roses, heliothere, applied as for current worms, is effective. A solution of saltpetre, a tablespoonful to two gallons of water, kills the cabbage worm. Paris green sprayed on the foliage of the plum trees at blooming time and several times thereafter destroys the curculio. Sticky fly paper attached to a lath, if held before a grapevine while some one startles the thrips on it, will capture them as they spring away.—*American Garden*.

CURRENT EVENTS.

BESIDES the terrible destruction in Western Pennsylvania, great damage was done in other parts of the State by the storms of last week,—especially on the Juniata and West Branch of the Susquehanna. At Williamsport some thirty lives were lost, and the destruction of property there was heavy, as also at Lock Haven, Huntingdon, Lewis-town, and many other places. Great damage was done to property and growing crops in Maryland and in the Shenandoah Valley, Virginia. Railroad travel has been much interrupted, and the main line of the Pennsylvania road, west of Harrisburg, will not be open for use, on account of the destruction of bridges, for some days yet.

NOTICES.

* Twenty-fifth anniversary of the Home for Aged and Infirm Colored Persons, Fifth-day, Sixth month 13th, 1889.

Religious meeting at 10.30 a. m. Bishop Campbell and others will be present.

Annual meeting at 3 p. m., with reading annual report, election of officers, etc.

Address by W. H. Furness, Fanny J. M. Coppin, and others.

Entertainment at 7 p. m., addresses, recitations, and other exercises.

Friends are invited to attend.

* The regular meeting of Young Friends' Associa-

tion will be held Second-day evening, Sixth month 18th, at 8 o'clock, in the Parlor, 15th and Race streets.

All interested are invited to be present.

* Samuel B. Carr and Henry T. Child expect to attend meetings on the Constitutional Amendment at Friends' meeting-house Maiden Creek, on First-day, the 9th inst. at 9.30 a. m., and at Roanoke at 3 p. m. All are invited.

* The Joint Committee on Temperance and Intoxicating Beverages of Pennsylvania Yearly Meeting of Friends, will meet at Race street Meeting-house, Philadelphia, on Seventh-day, Sixth month 15th, 1889, at 11 a. m.

JAMES H. AYERSON, Clerk.
ANNIE C. DORRANCE, Clerk.

* A meeting of Philadelphia First-day School Union will be held in Fair Hill Meeting-house, Germantown Road and Cambria street, on Sixth-day evening, Sixth month 14th, at 8 o'clock. Friends interested in First-day school work are cordially invited to attend.

DAVID L. LUKENS, Clerk.
S. VAN M. HOLCOMBE, Clerk.

* A special meeting on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Birmingham Friends' meeting-house, on First-day, the 9th of Sixth month, at 3 o'clock p. m.

Friends and others interested are cordially invited.

MARY McALLISTER, Clerk.

* The Burlington First-day School Union will be held at Crosswicks, Seventh-day, Sixth month 8th, at 10.30 a. m. Will be glad to have members of other Unions meet with us.

WM. WALTON, Clerk.
SALLIE T. BLACK, Clerk.

* Circular meetings in Sixth month occur as follows:

16. Roanoke Creek, Pa., 2 p. m.
16. Gunpowder, Md., old house, 10 a. m.

* Quarterly Meetings in Sixth month occur as follows

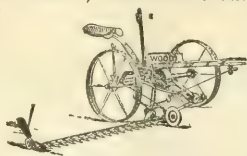
10. Baltimore, Sandy Spring, Md.
10. Genesee Y. M., Farmington, N. Y.
13. Haddonfield, Medford, N. J.
20. Fishing Creek, Millville, Pa.
29. Scipio, De Ruyter, N. Y.



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FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, SIXTH MONTH 15, 1889.

PHILADELPHIA, SIXTH MONTH 15, 1889.

GOD IS LOVE.

I CANNOT always trace the way

Where thou, Almighty One, dost move,

But I can always, anywhere

That God is Love.

When myst'ry clouds my darkened path

I'll check my dread, my doubts remove.

In this my soul sweet comfort hath,

That God is Love.

Yes, God is love—a word like this

Can every gloomy thought remove,

And turn all tears, all woes, to bliss,

For God is Love.

Christian Union.

I CAN NOT always trace the way

WHY AM I A QUAKER?

To one who before all else would be a Christian, the reasons for adhesion to any given denomination must lie in the circumstances of his education, and in his preference for that form of Christianity, in doctrine and practice, which distinguishes the body to which he adheres. I am a Friend, then, because for two centuries my ancestors have as Friends served their generations; and yet more from a conviction that in Quakerism is to be found "what Christianity is in itself," divested of non-essentials and relieved of the accretions it had gathered since the apostolic times.

The Society of Friends grew out of a vivid apprehension of the spiritual presence of Christ made perceptible to men, especially to those who welcomed that presence; of an intense faith in God's universal love to mankind, and an honest endeavor to carry the reformation of Christianity to completeness by a return to the tenets and to the life, moral and religious, of the first Christians. Christ the eternal Word, Christ incarnate, and Christ ascended, yet ever enlightening and teaching men, was their foundation. Without reference to the historic fact, they resumed many of the views held by the orthodox Greek fathers as to God's nearness to man, man's affinity to God, and the universality of the Father's love to those who even the heathen knew were "his offspring." Quaker Christianity commends itself to me by these traits, and especially by its universal spirit. Assured of the operation of the Spirit of God upon the mind and the conscience, the Friends accept without reserve the testimony of the Scriptures to themselves, that "holy men of old spoke as they were moved of the Holy Ghost," and regard the Bible as the only divinely-authorized record of the doctrines they are bound to believe. They hold that

the Bible is to be understood and applied by spiritual aid, and have based their Christianity upon its truths and facts, under the illumination of the Spirit. But they have adopted no special theory of inspiration, and have expressed their belief chiefly in Scripture terms, whereby they have escaped serious theological difficulties.

The Friends accept in their fullest import the words that God loves "the world," while he hates sin. Many who have been lovers of their kind and have looked beneath the surface of things, have found themselves face to face with the sin and misery of their race, and have emerged from that dark shadow giving varying answers to the problems it suggests. Of such an experience George Fox wrote: "I saw that there was an ocean of darkness and death; but an infinite ocean of light and love which flowed over the ocean of darkness, and in that I saw the infinite love of God." Nevertheless, he did not weakly fly to any superfluous view of the dread reality and fruits of sin. He and his associates had felt too profoundly "the immeasurable nature of the compunction awakened by wrong-doing—the total inability to forgive one's self—the sense of an evil that is irreparable and sin beyond all guage,"¹ to deal lightly with either redemption or retribution. Their conviction was that through and by Christ an offer of salvation was made to all, and that the ultimate fate of each soul is determined by the acceptance or rejection of divine light and love. Believing in God as Creator and King, and recognizing his omnipresence in all the processes whereby the universe has become what it is, they prized above all his relation to men as a Father, to Jew and Gentile, Christian and heathen, who, though marred by the effects of sin, hereditary and personal, still have a child-likeness to him and are the objects of his paternal love and care. This love, ever outflowing, found highest expression in the coming of Christ, who, as the Word that was with God and was God, became flesh, bringing God and man into closest union. As one with the Father and with us he revealed him, by his words, his life, his spirit, his death, in which he was "the propitiation for the sins of the whole world." Yet Christ is ever the Word, who touches the moral and religious nature of man, imparting to all some knowledge of God, some discernment of the right, some recoil from the evil, some aspiration after the good, some power of grace over sinful tendencies, and, if received, some quickening of the sluggish or dead soul into spiritual life and communion with God.

The mode of worship of the Friends is as simple

For more information, apply to the Friends' Yearly Meeting, Philadelphia, Pa.

as its ideal is true and its experience delightful to those that enter into it. It looks upon the few or the many met in Christ's name as permitted to know the "real presence" and headship of Christ, with access, individual and united, through him unto the Father in spiritual communion, without the necessary intervention of any minister or priest. The "liberty of prophecy" accorded in this manner of worship admits of edifying one another, of heart-felt, united prayer and praise, and the preaching of the Word. If its ideal is high, it is the more exacting that worshippers shall habitually walk in the light, following the master in close companionship. But as it depends so little on prearrangement, it is empty indeed unless there be real life in the congregation. In this simple worship there is an unique feature—the privileges given to women. Christianity is the only religion that has placed women in a true position. The sacred friendship of our Lord for the sisters at Bethany and for the group of noble women that came up with him from Galilee to Jerusalem, with his hallowed love for his mother, prepared the way for this result and for the saying of Paul, "There is neither male nor female in Christ Jesus." The Friends apprehend that devout believers of either sex may receive spiritual gifts for the profit of all, and that among these is that gift of prophecy which fits the recipient for speaking to others unto edification, exhortation, and comfort. They have, therefore, made room in their organization for the exercise of such gifts by women, and have proved that the use of this liberty is consonant with all that is best in womanhood. They have found inestimable benefits from acting out with quiet confidence what they believe to be the teaching of the Bible in this respect.

Intentness to act in harmony with the spirit of Christ has led them to anticipate or quickly to side with legal or moral reforms, and to have sympathy with the races subjected to oppression or looked upon as inferior. The reduction of capital punishment for crimes (once frightfully common in Great Britain), the reform of prisons, the abolition of the slave-trade and of slavery, the removal of the evils of intemperance, social purity, and the placing of all classes on an equality before the law, are among the movements in which they were pioneers or with which they were early and efficiently associated. As early as 1688 a written protest against slavery as unfit to be practised by Christians, was sent by some Friends from Germantown, Pennsylvania, to their superior meetings; and during the intervening period, until the abandonment of the system, they were among the most faithful in pleading for its suppression and the most Christian in the spirit of their protest against it. From its rise the Society of Friends has advocated great caution in the use of intoxicants, and it was the first Christian body to make the disuse of them a subject of disciplinary advice. It was a Friend who started "Father Matthew" on his beneficent crusade against "the drink," and up to the present time its influence has been persistent and active against the unspeakable miseries caused by the abuse of alcoholic beverages.

War has brought into exercise many heroic virtues, among them self-sacrificing courage in defense of the honor, the property, and the corporate existence of peoples. It has, doubtless, been the expression oftentimes of a lofty patriotism, and has been providentially used or overruled to the advancement of the world. But human history has been largely written in blood; too generally has war been carried on in disregard of the sentiment of humanity, as well as of every other moral principle. To-day millions of men, forming the standing armies of Christendom, in the very prime of manhood, are withdrawn from productive industry and are supported by the toil of others. The severe labors they should perform are thrown to a degrading extent upon women; they are in a large measure debarred from the elevating influences of family life, are subjected to the idle vices of the barracks, debasing the populations around them and being debased by bestial passions.

The industries of Europe groan under the burdens these armies impose, until in Italy—the one Continental state from whose reports accurate information upon this subject can be had—the income-tax is 14 per cent. and the combined taxes upon the farmer equal 40 per cent. of the product of his land. Great nations like France and Germany, armed with every device for slaughter that ingenuity can devise, and moved by ambition or revenge, stand ready to be hurled against each other. In the middle ages the Popes sometimes commanded a "truce of God," to arrest such fratricidal strife. But to-day no European church but the Society of Friends lifts its voice in entreaty and protest, in Christ's name, against such iniquity. When even philosophers like Spencer and Comte see that the military stage is a temporary one, through which people pass from barbarism to a true civilization, I cannot but rejoice to belong to a body that has confidence in the Prince of Peace, from whose teachings such philosophers have drawn their moral conceptions; that believes he is calling upon the church to condemn all war and to lead men, not into a cowardly devotion to money-making, but into labor in self-forgetting love to set each member of the body politic in his best estate, physically, mentally, morally, and spiritually. Be it that the time is far till this day comes, it is still well to labor and to wait with patient courage through the decades or the centuries till the end is gained.

The Bishop of Peterborough, in the *Contemporary Review* for January, 1886, vigorously defends the use of oaths by witnesses in courts and in other legal proceedings involving grave consequences; yet he desires that they should be abandoned. Moreover, with faintest hope, he looks forward to a time when men's words shall be as good as their oaths and the latter may be laid aside. The movement in this direction in Great Britain and America was begun by the Society of Friends, who believe that, although Christ recognized the rightfulness of legal oaths under the old dispensation, he distinctly forbade them in the kingdom of God he came to set up. During the last two and a half centuries the progress towards the end which the Bishop seems to regard as desir-

able has been a most helpful one, and confirms a confidence that Christ's law of truth-speaking, "Swear not at all," was founded on a sure insight into our moral nature, and was intended to promote entire truthfulness, individual and national. To accept this view, and to be released from calling down a curse upon one's self in case, through infirmity, one should fail to speak the exact truth, wears to me the aspect of a privilege. J. A. R.

TRUE WORSHIP.

A MESSAGE which for days has had lodgment in my own mind, I bring to you: "Worship the Lord in the beauty of holiness." It is a direct, personal message, clear as the noon-day sun. It leads us quite away from the obscure regions of perplexing speculations. It takes no account of "our little systems" that as Tennyson has written "... have their day and cease to be." It does not ask for outward incense. It is not satisfied with service of prayer and song for stated days and hours,—a service so easy to perform and then so easy to forget.

It honors us with the demand that we make ourselves *whole*. It holds up before us the highest ideal toward which to live. We smile at the labored stitches or crooked lines of the little child struggling with feeble, untrained fingers: but when great and difficult things are to be done, the strongest and wisest are honored by the demand to do them. And so the demand that is made of us, that we "worship the Lord in the beauty of holiness," that we "be perfect, as our Father in Heaven is perfect," honors the human soul in the greatness of its demand.

An exquisite rose has developed and opened before my eyes. Day by day the tiny rootlets of the plant have chosen from the soil the atoms of nourishment that its growth demanded, and day by day the marvelous process has gone silently on, by which, according to the law of its nature, its green leaves have unfolded, and it has made the dainty stuff of its delicate pink petals and filled them with delicious odor, and it stands a perfect rose—typical, is it not, of the beauty of holiness? It is true that it is easy for the rose to be perfect. No search of our biological students has yet discovered any temptation of the rose to depart from the law of its growth, to struggle after the height of the pine tree or the power of the oak, or the form of the violet, or the fragrance of the lily. It betrays to the most painstaking search no indifference in its growth, no carelessness in the bestowal of its parts. Pistils and stamens do not exchange stigmas for anthers; calyx and corolla have no question of precedence. It is subject absolutely to law, and the fulfillment of its design is its perfection, its holiness, its sweet perfection, whose gentle ministry I love to acknowledge.

But in the development of a man there is not only law, there is liberty also. The temptations that the rose has not, the human soul, because of its infinite endowment, must meet with from the start. It finds itself in unfinished parts, left by its Builder and Maker to choose from out the varied elements

of life those things which will go to make up its completeness, its holiness. The unfinished physical structure has a law of growth to follow just as the rose has; and the mysterious power of selection that sends one atom to make the delicate petal, and another the firmer fabric of leaf or stem, has its counterpart in the faculty of the blood to bestow a nerve atom here, and a particle for the spent muscle there. Sometimes, through the stress of work, the physical structure is worn faster than it is restored; sometimes it is the excitement of play that destroys the balance of waste and repair. Again, narcotics and stimulants, and various dissipations that are so insidious in their charms, and often so fatal in their power, all disturb the laws of growth. They throw into confusion the microscopic organisms that would delight to work toward physical perfection. What painter would knowingly mix his paints for the picture which he hopes will endure, with an element that would leave his canvas riddled and defaced? Yet this is what we do when we indulge in those things that go to our physical undoing. Would it not be a help to us in forming our physical habits, in planning the life of the body, if we acknowledged as an element of holy worship, the purity and perfection of the physical life?

As I have said, we find ourselves in unfinished parts. There is only the *beginning* of a man, the *promise* of a woman, in the helpless baby whose first year among us has "no language but a cry." How slow and long seems the process of mental youth, from the first responsive smile that so gladdens the mother-heart, through all the successive steps of reaching and grasping, of speaking single words and combining them into sentences, of reading the written page, of mastering the laws of numbers, of observing the properties of matter, of learning the history of the race, up to the full mental stature of the mature man or woman. But every step of this long way, which we call education, whether in the schools or in the business of life, is toward wholeness, is toward the completion of the embryo intellect. There is a third unfinished part,—the spiritual nature, dependent in some measure upon physical and mental development, and yet capable of remaining dwarfed while this development goes on; or in spite of physical infirmity and impoverished intellectual conditions, of growing toward the divine pattern of the perfect man. Sometimes this unfinished spiritual part, seems a poor, little inheritance. We may have stout muscles for "putting the shot," but the weakest of wills for doing the thing that we know is the next thing for us to do. We may be fearless in our arithmetic performances and yet not have courage to speak the truth. We may be brilliant in wit, but with a coldness of heart that chills every other heart within the radius of its influence. We may have fine intellectual preceptions, but with a grain of bitterness that mingles with all of life. The spiritual nature grows by obedience.

"So much to do, and so much to do."

"So much to do, and so much to do."

When duty whispers low 'Thou must!'

For youth replies, 'I can!'

And there is never a response to this whispered demand of duty, even in the simplest ways, that does not clear the vision, that does not strengthen the soul and lift it to a higher level of spiritual life. When once this life of obedience begins, all good things minister to the growth of the soul. The burdens of our work grow lighter; our disappointments lose something of their sharpness; our affections grow sweeter and nobler; we feel our lives more and more rooted in the life of God. The life of obedience is the life that leads to wholeness, to the "beauty of holiness."

Can we doubt that this is acceptable worship of the Lord? Could any assurance of love and devotion be so dear to our earthly parents, as our efforts to do well? What incense to the Lord could be so sweet as the daily obedience to his law written in our hearts? It is good to "sing praises unto the Lord;" it is better to fit our lives to his requirements. It is good to "magnify his holy name;" it is better to show in our daily lives that his name stands to us for truthfulness and purity, and faithfulness and sweetness. It may be only after long service, after many failures, after many tears and discouragements, but the day waits for us all, in which we may attain to the beauty of holiness—a day in which this human life of ours will be in harmony with the divine.

For Friends' Intelligencer and Journal.

THOUGHTS ON PHILADELPHIA YEARLY MEETING OF 1889.

AFTER the absorbing interest of Yearly Meeting is over and we are settled down to the plain experiences of life by the quiet fireside, we may, perhaps, enter into a calm retrospect of the proceedings of the General Assembly of the Members of our Society. This body is composed both of the "faithful" and the "unfaithful," although technically it is composed of "representatives," (through whom the quarterly meetings are supposed to be present), and the appointed officers of meetings—ministers, elders, overseers, clerks, etc. In the first, these meetings for "the affairs of the church" were solely formed of "six Friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two for each and every of the counties of England and Wales respectively," and the preceding quarterly meetings were "to take care to nominate and appoint" them. (London Epistle, 1677.) This was the beginning of London Yearly Meeting, the original of the whole Society, the more particular services of which then consisted of care in relation to sufferings, were set forth in the Epistle of 1682. From this our present yearly meetings have been modeled with such changes as place and circumstances rendered advisable. But the distinctive feature for the affairs of the Church, however much lost sight of, is the prominent object for such gathering together. The operation of its internal autonomy, the condition of its constituent parts, and the labor necessary to the successful oversight of these are the most particular duties of the assembled body. That which is outside being secondary, however

proper in its right place, should not be allowed to crowd out or displace the other.

In the light of this Constitution of our Yearly Meeting may we not seriously ask whether the session of 1889 fills the object designed by its founding? Is there not cause to fear that that which should have been the second became the first or was made the first, and thus the business for which the Yearly Meeting was primarily instituted much overlooked?

It is to be noted that considerable part of the time of several sittings was properly devoted to the Bequest of J. M. George. No subject of more importance to our Society can be proposed than the education of our children. There is none which appeals more strongly to our sympathies, and which is better calculated to bring out expression of our varied views. But at the same time our views should be well digested and our conclusions rather than our logic, presented. The former may be nearly correct and valuable, the latter faulty and diffuse.

We have a difficulty in our large house in hearing, especially if the speaker is near one end, so that near one-half of what is spoken cannot be heard by all. To remedy this the erection of rostrums might be proposed to be near the centre of each side.

It is to be regretted that the very, very important subject of the condition of Society has within a few years been much curtailed by other matters. This, undoubtedly, as it is brought into consideration by the answers to the several inquiries, is one of essential interest. It is as a letter stating how our brethren fare in religious life and how they are succeeding in maintaining their standing in what to us is vital truth, having in its keeping the life of the Society. Twice at least was this consideration cut short by reports from committees having connection only remotely to the answers from the quarterly meetings, and twice or oftener by adjournments.

There is no opportunity by which our edification as a Society can be more happily effected than by a proper use of these interesting occasions, when from the fullness of the heart the mouth of the dedicated servants may speak of the things which they have handled, tasted, and seen. When these come together and consult on the things which have been as the marrow of the bones to them, and it may be for a life-time extended to more than the three-score years, their words are precious, being "seasoned with grace and full of wisdom;" and it unites the body in a solemnity of feeling which has no fellow, wherein the life is quickened and all "can thank God and take courage." This desirable covering is not witnessed when the true order of business is disturbed by the presentation of immature or foreign subjects.

In several respects the late Yearly Meeting may be noted as a remarkable one. As mentioned before, the course of business was interrupted. The state of Society received far less attention than its importance demands. The essay of Epistle to our friends of other yearly meetings was brief, and confined to common civilities. No minute of Exercises was presented. The timely revision of Committees was not attended to, and minutes of last year were over-

be held. In one Committee of several years' standing (I am informed), quite a percentage pay no attention to the appointments. In another, several of the present members have become indifferent and others are indifferent to the service. This latter defect arises from the injurious practice in part of appointing persons on committees who are not in attendance,—a practice which cannot be too strongly condemned, except where the person has been consulted in very exceptional cases.

Summary, such as the above is made not in unkind feeling, but to induce serious reflection, and in the hope of improvement, and of warning lest we find that by working in the fields, our own vineyard is not kept.

R. HATTON.

Westmont, N. J.

A WORK FOR YOUNG FRIENDS.¹

I HAVE been much interested in the little book containing the Constitution and By-laws of "Young Friends' Association," which came to my hand a few days ago. The preamble, declaring that a thorough knowledge of the history and testimonies of the Religious Society of Friends, together with a closer acquaintance and association among the young people connected with it either by membership or community of feeling is essential to an active interest and participation in its affairs, and to an intelligent promotion of its principles, will meet with, I am sure, hearty approval.

All will acknowledge there is work to do in studying the history and testimonies of Friends, in making closer acquaintance with and in participating more actively in the affairs of the Society if its principles are to be intelligently promoted. There is much valuable literature of the Society to be gathered and distributed. The formation of the Discipline and the changes made in it from time to time are to be noted.

And you are to consider seriously the current topics of interest to the Society.

That young Friends are stirred to do this is to me a matter of congratulation.

To be a Friend in this period of the world's history is to have one's lines cast in very pleasant places. The old antagonisms are gone. The question of religious liberty is settled. Our meeting houses are built. Our children are born into the Society and we are living on the income of our well earned and well invested inheritance.

We are too much, perhaps, as a body, what the aristocratic class of Society is,—looking at the world through spectacles of self-satisfaction.

This is a danger which awaits every organization after the struggle for existence is passed, and it requires all the watchfulness and earnestness of individuals as well to keep keenly alive to the needs of others while our own wants are gratified.

When I am roused to think of the glorious privilege of being a Friend, and it comes upon me with all its power what a Friend stands for, I am humbled at the thought of how much that has done for me and

how little I have done for it. I am humbled to think how weakly I have helped to hold aloft the banner raised so high a century ago.

Let us consider what that standard, lifted so far above all other standards, held for us; and to the young women I want to tell this particularly, that it had equality, it had no distinction on account of sex in religious deliberations.

I suppose it is impossible for us to realize all that it has done for the world. I believe that to-day the moral movement of the world owes an uncounted debt to that one glorious position taken by Friends,—that the Divine Spirit might speak through a woman. To take off of her the disabilities of the church, to accept her as a messenger when she came inspired to speak, this was left for Friends to do; and having accepted the principle of the "inward light," the "Divine light of the soul," which makes all men equal, there could be no sex distinction in regard to who should testify. It was for Friends to read the record plainly as it is written, "In the image of God created He him, male and female created He them, and God said let them have dominion over all the earth."

It is possible to suffer temporarily through the very perfection of our principles. Nobody attacks us, nothing but praise of our ideas is heard. Distinguished people come to Philadelphia from far off and tell us their highest ideal of Christianity is exemplified in the doctrines of Friends. A distinguished woman who has risen through much persecution from her sect, to preach among them, said to me, I "never have a spiritual quickening when I do not feel this is the blessed doctrine, of Friends." Advanced thinkers of modern time acknowledge the position of Friends to have been placed ahead of other societies.

Friends have everywhere prepared much soil but I am jealous of Quakerism that the seed does not always quicken on its own ground. I am jealous of Quakerism when the churches gather the services of our young people to further organizations so far behind our own.

I know the temptation to carry our inspiration to work in avenues strictly in accordance with Friends' ideas, but under other guidance, simply because a leadership was found who said "come with me and we will do what you believe." And here is where I want to emphasize my ambition for our young Friends, that you place yourselves among the leaders.

Your fathers and mothers have led the world in spiritual insight, and now when the great moral questions of the day are pressing upon us it is only for you to rise in your strength and say: "come, we know the way."

You have so much to tell. You have an especial interest in all the current topics bearing upon the well-being of your neighbor.

You will consider the Labor Question. The rights of the wage earner. The employment of children of school age. The question of Compulsory Education. Prison Reform, Capital Punishment, Peace, Arbitration, Legislation for the observance of the First-day of the week, Temperance, and underlying all these the Woman Question. I say underlying all these

¹Published by the Association of Young Friends, 1000 Locust Street, Philadelphia, Pa.

cause these all belong to the people and can only be settled as the people settle them.

And here is pressing need for leadership. To you who have always known the value of the coöperative plan in your homes and in the Society, I would say, lift your beacon light and lead on to equality in the State. The time is come when our Republic needs her daughters as well as her sons. She is crying to every freedom-loving child, "protect me, my enemies assail me, wait not too long."

Just now the proposed amendment to our State Constitution is before us. It is to be voted on by the people, they say, but that is not true! One-half of the people, only, can vote, and among the half that may not vote are all the daughters of patriotic ancestors, the daughters of the peace-loving founders of Pennsylvania. Now is an appropriate time to emphasize this injustice, and I would like to believe there is not a single member of the Society of Friends who is not prepared to lead in this work of reform.

Frances Willard says "All questions of morality, sooner or later, find their way to the ballot box and are voted up or down." She also says "There is no enemy dreaded so much by liquor dealers and saloon keepers as a woman with the ballot in her hand."

There are no difficulties in this question to you. You do not have to broach it as one of our eminent townsmen said the other day in regard to coöducation, that he had approached the question "from the standpoint of deep-rooted prejudice."

You can tell the world you know whereof you speak; that to the equal position of men and women in your Society is due the place it holds to-day of honor, of dignity, and of purity.

Plead this for your State that has done so much for the home. Without the State there is no home. The ballot for the home. This is the demand to be made. This is fitting and urgent work for you.

There is a little band of Temperance workers I know something of who are making it their business to note all objections to prohibition they hear from different sources and bring them before their members to be answered; thus arming themselves with arguments to meet opposers of the reform.

You will meet all manner of objections to the enfranchisement of women. They say good women will not vote. You can tell them you never knew a good woman who shrank from duty, and here press the point; the pursuit of politics is a duty.

You will hear women will vote as their husbands vote. You will recall instances where woman's "inward light" has led her to speak when her husband was silent.

They say women are too emotional to vote, but you have only to remember the beautiful faces and dignified presence of your Quaker mothers as they sat and waited.

They say women do not know enough to vote. Your Society puts no restrictions upon women in regard to education.

They say women will neglect their homes for politics. You know what a Quaker home is and that no call of duty elsewhere ever made a home duty secondary.

SCRIPTURE LESSON, No. 24.

SIXTH MONTH 23, 1889.

JESUS RISEN.

GOLDEN TEXT.—"I am the resurrection and the life; he that believeth on me, though he die, yet shall he live, and whosoever liveth and believeth on me shall never die."—John 11: 25, 26.

READ Mark 16: 1-13.

WHATEVER individual views we may hold as precious truths concerning the literal rendering of the account given in our lesson and in the other gospels of the resurrection of the body of Jesus, the well-beloved Son, it must be spiritually understood to be helpful to us in our day. Each soul must know for itself an arising with Christ into newness of spiritual life. The resurrection that Jesus preached and taught was, and is, spiritual. "I am the resurrection and the life," was one of his declarations, in which he meant to teach, as Friends understand it, that the arising of the soul into a higher and holier state is brought about by believing in the power of the Christ principle to awaken the desire for holiness, and when lived up to, that it will transform the life into the image and likeness of the holy pattern.

That the grave, though it was doubly sealed and watched, could not hold the Christ, is made very clear by the testimony of all the evangelists. As to the literal rendering of what they have written, it must be left to the revealings of the spirit in each mind.

The doctrine of the resurrection brought great hope and comfort to the hearts of men. If a man die shall he live again? was a question of remote antiquity. That the souls of the righteous, after the death of the body, return to God, is taught throughout the Hebrew scriptures; but that each lived a separate existence in the eternity of the future was not clearly understood. It was plainly and forcibly taught by the blessed and holy Jesus, and individual accountability for "the deeds done in the body" was based upon that doctrine.

It was no small part of the "glad tidings" which the Gospel message brought to the hearts of men, that there is a future life. Through all the ages the renewals in the visible world,—the returning seasons of growth and beauty, clothing field and wood in the fresh garments of a new existence, had been teaching the same lesson of life and immortality.

It wanted only faith to believe that the Great Father, the Creator of the universe, who clothes again the lily of the field, who gives freshness and beauty to the naked branches of the waiting forests, will do as much for the creatures whom he made in his own image and likeness,—that somewhere, and in some way, known only to himself, these also shall live again and forever.

And it was given to the Christ to satisfy this longing, and to demonstrate that the spirit inbreathed of God must live while He lives; born of God it is born to an eternal existence. There is an arising, a resurrection unto newness of life, even in our earthly existence, under the Christian power as it becomes the controlling principle of our life; the old things are

constantly passing away, and we are made "new creatures" in that life which no change that may come to the body can destroy. When we have attained to this condition, we can say with the apostle, "Whether we live or die, we are the Lord's."

The Gospels point to the wonderful works of Jesus, and we shall ever feel the power of his words of wisdom, and the joy of that hope which, through him, we clasp to our hearts; and if, sometimes, for want of a deeper faith, it has lost its influence, in our better moments it comes back to us with a holy peace, and a trust and confidence that only the revelations of truth can bring to the spirit.

The devout Channing says, "Immortality is the glorious discovery of Christianity. I say discovery, not because a future life was wholly unknown before Christ, but because it was so revealed by him as to become to a considerable extent a new doctrine. Before Christ, immortality was a conjecture or a vague hope. Jesus, by his teaching and resurrection, has made it a certainty. Again, before Christ, a future life lent little aid to virtue. It was seized upon by the imagination and passions, and so perverted by them as often to minister to vice. In Christianity this doctrine is wholly turned to a moral use; and the future is revealed only to give motive, resolution, and force to self-conflict and to a holy life."

NOTES ON THE LESSON.

We know absolutely nothing of the crucified One from the time that Joseph of Arimathea took the inanimate form from the cross, wrapped it in fine linen, and laid it in his own new tomb in which no mortal had before found sepulture.

As the few who followed afar off to see where Jesus was laid witnessed the last sad rites for their Master, and saw the great stone rolled against the door of the sepulchre, they turned with infinite sadness and pursued their homeward way, feeling that all was lost, yet resolving that as soon as the Sabbath was past they would return, bringing spices and other preparations for the proper embalming of the body. The holiest Sabbath of all the year to the Hebrew nation drew to a close, and the dawning of the First-day of the week found the two faithful women at the Sepulchre, on their errand of loving devotion. They have no need to inquire "Who will roll away the stone?" for it is already removed, and as they come nearer they hear the words, "He is risen! He is not here!"

So down the centuries that have come and gone since that First-day shed its radiance over the earth, the watchword of the Church built upon the Man of Gethsemane,—of Calvary,—of the tomb, has been, He is risen,—he lives,—and because he lives, we shall live also.

His own were slow to believe the testimony then; they thought he was lost to them forever. How should they have faith so strong as to sustain and support them in expectation of his coming back to them,—they who on the first approach of real danger had all forsaken him and fled! Would they have left him in the hour of extremest peril, had the faint-

est thought that the grave could not hold him, taken possession of their minds? His own to-day are slow of heart to believe, but this much they do know, that whatever may be affirmed or denied concerning the humanity that was crucified, the Divine fullness which made him the Christ, could not be crucified. This is the Christ—the Saviour of the world, this the Christ that the grave had no power to hold,—that ascended on high and ever liveth to make intercession with men.

FROM LITTLE TO GREAT.

MANY years ago, an invalid lady, whose home was in the country, visited a large city near which she lived, on a sultry August day. She had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny, and sick babies in their mothers' arms, who were literally dying for a breath of fresh air. What could she do?

"I cannot save all," she said, "but I may save one. There is room for a mother and her child at home."

She took the one mother and her child to her country house, kept them for a fortnight, and then took them home and brought others. Her neighbors followed her example. The next summer the number of children entertained amounted to hundreds; the next, thousands.

Another woman, who lived in the city and had no money to give, was vexed that she could not help in this most gracious charity.

"I can, at least, tell others of it," she said. She wrote an account of it for a New York newspaper.

A third woman, possessed of great wealth, sent a thousand dollars to the editor with the request that he should open a fund for this noble purpose. The Fresh Air charity was the result. The various organizations throughout the United States for the removal of the poor children from the poisonous air of the city to the country, have grown out of this first attempt of a single weak woman to save one dying baby.

During the last two years the charity has taken root in England and on the continent. No one but God knows how many lives have been saved by it.

If the woman who thought of it on that torrid day as she passed, sick and weary, through the slums, had decided, "I cannot save all why should I trouble myself with one?" how many lives that might have been saved would have been lost!—*Exchange.*

FAITH and works are not two distinct and separate agencies, as many persons would seem to suppose, any more than are cause and effect. Faith is the life, and works are the proof of life. Unless good works are to be seen as the result of faith, there is no reason for supposing that there is any faith in that direction; and unless the good works which are seen are a result of faith, they are not to be depended

upon. A man may be a hypocrite, and say, "You will be saved neither by opinions nor by ob-

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, SIXTH MONTH 15, 1889.

THE LESSON OF THE HOUR.

THE thrilling events of the past few weeks, caused by two most powerful elements, fire and water, have been well calculated to arrest the attention of the most thoughtless, and arouse even the sluggish to action for the relief of suffering humanity. All honor is due to the sympathetic hearts of a people who have, almost as one individual, come to the rescue of a homeless, stricken people, and we can but recognize the indwelling of a divinity within man to be thus so stirred to remedial action by the effects of the power of uncontrolled nature.

And lying beneath all such occurrences there are lessons to be learned that cannot be fully grasped until the immediate needs of the physical nature are supplied, for it has been most truly said "that all the beautiful sentiments in the world weigh less than a single lovely action;" but after the action let us dwell awhile with sentiment, asking the question: What are the lessons God means to convey to us by permitting such devastations?

Some years since, after a terrible disaster in a neighboring State, causing great loss of life by the breaking of a railroad bridge, in a sermon delivered on the occasion of the burial of the dead, there was uttered these expressive words as the voice of those whose lives were a sacrifice. "Here we lie at the command of a Providence that makes wisdom for the many come from the disasters of the few." Can we not apply the same words now? Can we not search in this event for causes that will reveal a wisdom that has hitherto been hidden, or perhaps unheeded when perceived, that will in the future aid, partially at least, in preventing troubles? True we cannot fathom the ways of Him "which doeth great things past finding out; yea, marvellous things without number;" but we can watch well our own ways that through them harm may not come to ourselves or others. We can learn that if we pursue pleasure it must not be of such a character that any life can possibly be endangered. That by its pursuit in no wise shall injury come, either physical, mental, moral, or spiritual. If we see a danger near we shall not cease to give the alarm even if we are censured therefor. Let "thy light rise in darkness and thy obscurity be as the noonday," saith the prophet,

and we believe that promise will be sure now as when given to Isaiah that "they that shall be of thee shall build the waste places; and thou shalt be called the Repairer of the breach." Not that the just shall always escape misfortune, for we know that nature's laws are not turned aside even for their protection; but having lived the true life here, it will continue in the beyond, for this immortality so unknown or so dimly seen by the ancients, was clearly revealed to us by the Master in his declaration: "In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you."

One lesson is here renewed in these emphatic words, used on another occasion: "Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it." Perhaps the deepest lesson for all to learn is that of the sacredness of life itself; that it may be preserved to fulfill its mission here, else why the overwhelming grief born of such disasters? Surely not for the material wealth lost, though this be ever so great, for it can in some degree at least be restored. But it is for the preservation of the human lives that are spared, that money and service are so lavishly bestowed. For these, sacrifices are made that become even precious to the self-denying ones who count it pleasure to aid sorrow when she comes in this terrific guise; and such workers grow nearer to the divine image under its merciful discipline.

The heart of a people being once aroused by heroic deeds, called forth by such misfortunes, all do not again sink to one level of inattention to good works; for having once tasted of the "sweet pains of self-sacrifice," having learned the joy of obedience to a higher call than devotion to self, there will be a recognition that goodness is an achievement of the will and power within, and can be known only when the selfish life is slain, when heaven, here as well as hereafter, becomes an assured reality to those who learn life's lesson well.

MARRIAGES.

NICHOL—MARSHALL.—Sixth month, 1889, at the residence of the bride's parents, under the care of Chesterfield Monthly Meeting, N. J., James H. Nichol, son of Mary H. and the late James Nichol, of Philadelphia, and Caroline M., daughter of Thomas P. and Sophia B. Marshall, of Trenton, N. J.

DEATHS.

BAYNES.—At Plymouth, Pa., on First-day morning, Sixth month 9th, 1889, Thomas P. Baynes, in his 81st year; an approved minister of Gwynedd Monthly Meeting, Pa. He was a native of England.

COLSON.—At Westchester, N. Y., Sixth month 21, 1889, at the residence of her mother, A. George M. Atchew, South Anna (consolidated) 22 years. Internment at Mount Hope Hill.

COX.—Suddenly, Fifth month 31st, 1889, at Johnstown, Pa., Joseph G. Cox, of Philadelphia, son of Susan F., and the late Joseph G. Cox, and 41 years. Remains for members of the Monthly Meeting of Friends held at Green street.

DYER.—Fifth-day morning, Sixth month 6th, 1889, at Medford, N. J., William Dyer, in his 83d year.

PAXSON.—Sixth month 2d, 1889, at Pinecroft, the residence of his brother-in-law, Charles W. Pickering, Montgomery county, Joseph S. Paxson, of Philadelphia, son of the late Richard Paxson.

TOMLINSON.—On the 13th of Fifth month, 1889, Mary K. Tomlinson, a member of Makefield Monthly Meeting, Bucks county, Pa., in her 63d year, daughter of B. Palmer and Hannah P. Tomlinson.

Of this dear friend and sister it might be truly said, she was ever ready "to rejoice with those who did rejoice and to weep with those who did weep." Her interest and concern for the welfare of others were not circumscribed by the bounds of a large circle of relatives and friends, but her sympathies went out to all with whom she came in contact. Her hand was ever ready to lighten the labor of others, and her words of comfort and consolation were freely given to all, to encourage them to bear their afflictions with humility and resignation. In the light of her example may we find the inspiration to do our duties in life as they come before us, and as we have opportunity.

CORRECTION.—In our issue of Sixth month 1st, in the death notices that of Albert Chandler was incorrectly printed Chandler.

LONDON YEARLY MEETING: CONCLUSION.

LONDON, Fifth month 31.

EDITORS INTELLIGENCER AND JOURNAL:

THE great variety of subjects engaging the attention of this Yearly Meeting has exceeded anything hitherto experienced, and with little exception they have been dealt with in a thoroughly earnest and business-like manner, and without much friction. The amelioration of the condition of the poor and degraded in our large towns, the cause of peace, home and foreign missionary efforts, the drink question, and the opium traffic, have all, in addition to the interests of the Society itself, claimed much careful attention. These latter will most likely be of the greatest interest to the readers of the INTELLIGENCER AND JOURNAL. The home mission work is conducted under the guardianship of a committee of the Yearly Meeting, but cannot be said to be controlled by the meeting; and many of the practices sanctioned by the committee are strongly objected to by a considerable number of members. Rather animated debates consequently ensue, each year, when the question of reappointing the committee is before the Meeting. The opposition has been increasing of late, and was stronger this year than last,—mainly on account of some of the "missions" having proved unproductive to the leaders and other experienced Friends in the meetings in which they are settled. It is being found that (as in the Western States of America) these men assume a lordship over

order of our meetings for worship. Notwithstanding the strong opposition, the supporters of the "Missions" obtained the reappointment of the committee for three years.

The Archbishop of Canterbury, the primate of the Established Church, had communicated with the clerk of the Yearly Meeting with a view to the Society of Friends joining a great evangelical organization which is in contemplation. The correspondence was read, and evinced a courteous spirit, but the terms offered could not be entertained, nor could the object of the Union be very clearly ascertained. The clerk was directed to reply that we could not accept the proposal, though appreciating the friendly courtesy which prompted it. The Bishop of London took part in the meeting of "Friends' Temperance Union," and made a capital speech, as did also his wife.

There were some excellent observations on divine worship, ministry, and prayer, when the consideration of the state of Society was before the Yearly Meeting, especially in regard to prayer. The familiar style of addressing the Almighty, and the want of reverence exhibited by the very free use of the holy name were severely commented on, as well as the two frequent and long vocal appeals in our Meetings, "as though we should be heard by our much speaking."

Upon the whole it may be thankfully admitted, that the two weeks, save one day, which the Yearly Meeting, including the Meeting on Ministry and Oversight have occupied, have been profitable and favored seasons. *.

THE FIRST-DAY SCHOOLS: MONTHLY RECORD. III.¹

THE Bible Class attendance was good, Fourth month 21st., and much interest was evident upon the subject of the miracles. The teacher said that although quite radical upon most points of faith, he felt satisfied to accept the record of the apostles upon this as it stands. He did not believe that Joshua made the sun and moon stand still, for that would have interfered with some of the greatest laws of the universe. Nor did he believe that Jesus or his disciples ever performed miracles themselves, but that the power of God shone through them, and as God was quite equal to the creating and sustaining of the universe, He was amply able to make here and there such little changes in His designs as He thought proper. "There are more miracles going on at this moment than are recorded in the Scriptures." "If we doubt the record of all miracles we have a good deal to doubt," said a scholar. The question was asked, "Why do they not occur now, since the same Power that performed them then is still in the earth?" "They are not needed now." "What is to be understood by the word miracle?" questioned one. "Something that seems out of harmony with those universal laws with which we are acquainted. The changing of water into wine is much used just now

as an argument against Constitutional Prohibition;—taken as a cloak for cowardice." Electricity, in its present uses, might well be esteemed a miracle. The teacher thought nothing a miracle if it can be explained on scientific principles. A scholar suggested that they were performed to show the power of the true God.

The Bible lesson was in the eighth chapter of Matthew, showing the apostle's application of Isaiah's saying, "Himself took our infirmities and bare our sicknesses." "Does Jesus' 'Follow me' mean that we are to do just what he did?" The scholars thought not, but rather that we should follow our own light as he followed his. An anecdote was told of a Friend who went West to preach, leaving his family so straitened that they wrote at last begging him to come home, but he sent them word that the Lord would care for them, and went on preaching. The teacher thought with others that the man had not had a true call. "What does thee mean by a true call?" inquired one present. "That the minister must be led by the Spirit of truth. I have often felt that the cause of Friends was being greatly injured by ministers who had no true call to the work." "Of course they are fallible as well as others," said one of the elders of our meeting. The questioner added that she had sometimes sat through a sermon which contained nothing for her, and yet friends had told her afterwards they thought it excellent, and that sometimes the words appeared to be addressed to a few persons only, even when the call was a true one.

A scholar raised the question of the meaning of the words "The sons of the kingdom shall be cast out." They were explained: The sons of the kingdom were first the Jews, for the kingdom had been promised to them, but that they were cast out from it because they would not accept it, while other nations, looked upon as inferior, did accept it and have been admitted. What is meant by outer darkness? was answered with "To be shut out from the consciousness of God's love. He loves us always, but we sometimes make it impossible for ourselves to feel that love." "Now, or hereafter?" "Both now and hereafter, but not forever. It depends upon ourselves; the power has been given us to come into the light if we will." "Does the Bible teach forgiveness and return to goodness after death?" "It does not matter very much whether it does so or not, for I believe that the light that comes to thee directly is more important than anything in the Bible. I think God will always visit his children," was the teacher's reply.

Fifth month 5th the Primrose Class was occupied with the primary Lesson Leaf on Watchfulness. After having the lesson read by the scholars in turn, the teacher asked them "What does watch mean?" "To watch our minds and see that bad thoughts do not enter," said a boy, and a girl said "To watch means to pray to God." "What must we watch for?" "Against evil thoughts and temptations." The parable of the ten virgins, referred to in the printed lesson was read, and one girl being asked to give it in her own words could not; but by the help of ques-

tions it was gradually drawn from her. The important points in the lesson leaf were talked over, the little temptations which must be guarded against, temptations to selfishness.

This class was composed of but four, one of them being a pleasant-faced but inattentive little girl, and one a boy fairly brimming over with life and activity. The latter could only have been quite happy if he had been chosen to answer every question and do all the talking, and yet is a thoroughly good boy at heart. It has been said that children are true barometers, fine weather always showing in the height of their spirit. It seemed true in this case at least. Fortunately for the teacher's rule, she was fond of him and he of her, otherwise the entire lesson could only have been spoiled by his constant forgetfulness to continue obeying. The hour called to mind a little verse of Coleridge's, which might be a help to many a First-day School teacher:

"O'er wayward childhood would'st thou hold firm rule
And sun thee in the light of happy faces,
Love, Hope and Patience, these must be thy graces,
And in thine own heart let them first keep school."

The Reverence Class was yesterday considering the proceedings of yearly meeting. As none of them had been in regular attendance throughout the week, the teacher directed the following inquiries to a visitor who had attended: "Will thee not tell us what important measures were considered this Yearly Meeting week?" "The education of the colored people of the South interested me greatly. The different meetings were also engaged in looking up their scattered members and Friends were urged to send them Friend's literature, and encourage them to group themselves into new meetings when practicable. The Temperance Committee was very interesting, though New Jersey and Delaware did not seem so deeply in earnest as Pennsylvania. The Colored Schools at Aiken and Mt. Pleasant report that they are doing a great missionary work, especially the former, of which Martha Schofield is head. She was present at the meeting, and had come partly for the season of moral and spiritual refreshment, and partly to raise \$6,000 for an industrial school building, which was greatly needed in connection with the other. \$3,000 of it was subscribed by two Friends." "Were any changes made in the Discipline?" "No; the time was fully occupied with other matters." "Was any action taken with regard to Indian affairs?" "Considerable interest and sympathy were apparent, but the Government is more active in the Indians' interest than formerly, and our committee did not see a great deal for them to do at present. The question of living within the bounds of our circumstances was dwelt upon. That much by itself was thought not to be sufficient; for the wealthy could follow that literally and yet set an example of wasteful extravagance. All were called to a more simple, quiet mode of living." "The Queries were satisfactorily answered, I suppose?" "Yes, quite so, except that several mid-week meetings have been dropped, owing largely to the members having moved from the places."

The teacher expressed earnestly the feeling that

the Philadelphia Yearly Meeting is without doubt one of the most remarkable deliberative bodies that meets anywhere in the world. It transacts a large amount of business, and in a way which differs from all other bodies. It is successful without any parliamentary rules. All have an equal voice, even quite young people. The power of the spirit of Quakerism impressed him strongly on every such occasion,—the force and strength that lie in the spirit of toleration. "The spirit of Quakerism is the divine spirit, I think," responded the visitor. "Yes, the divine spirit acting through human beings." He went on to say that a lady who had attended a session of the United States Senate said the dignity and solemnity of the gathering did not compare with that of the Philadelphia Yearly Meeting. It is a wonderful body, with a wonderful way of proceeding. It shows better than almost any other one thing the great difference between Friends and other bodies. It works quietly, systematically, successfully, and always seems able to adjourn in about the same length of time. The visitor added that a committee had been appointed to look after the First-day schools, and establish a closer bond of sympathy between them and the meetings. The committee on the George School had been continued, as also the educational and temperance committees. The scholars were asked if they had anything to suggest or ask, but as they were silent a short explanation was given of the relations between the business meetings: the Preparative, subordinate to the Monthly, these to the Quarterly, and these again to the Yearly meeting. The Philadelphia Yearly Meeting's organization is an independent body, subordinate to nothing but the Spirit, but in correspondence with others like itself, for the sake of maintaining a bond of sympathy throughout the whole Society. "I tell you," said the teacher, "you may look far and wide and you will not find anything more wonderful than the conduct of business in the Religious Society of Friends. No parliamentary rules, no presiding officer even, only a clerk to record the proceedings. Unity is necessary to action, hence it is a conservative body; but though this plan seems sometimes to retard, yet it is on the whole a very safe one; it gives a great strength to the body by throwing an added responsibility upon it and upon each member. If at any time you are not among Friends, and wish to impress your hearers with the power and peculiarity of this sect, I know of no way so good as to tell about the manner of procedure of the Yearly Meeting. Outsiders can scarcely realize that such management is possible.

"The Discipline does not control the Society of Friends. It is a record of understandings arrived at by the organization after many years. The Society came together without rules; other organizations meet under rules. The Discipline is subordinate to the principles which brought Friends together as a Society. There are doubtless many who, if asked to tell what they know of Friends, would say that their coat collars stand up behind and they say 'thee.' I wish you to be able to express among strangers the fundamental principles of Friends, the principles of their business organization." The First-day after-

noon of yearly meeting would some of the First-day schools of this section assembled, and we can only with a just and modest pride at the interest and growth apparent. Never has there been a more satisfactory gathering of its kind than that upon the afternoon of the 12th, and such an occasion could not have been, but for the faithful, patient, steady, loving, interested, heart-whole labor of several hundred people, teachers and pupils. It must have a marked influence upon the community. There can not be too much of simple, unostentatious goodness in the world; our underlying principles are as sadly needed among humanity in this day as at any time in the past. There will always be enough of evil to develop the full working power of every one among us or in sympathy with us; but there never can be enough to make it right or best for us to grow discouraged. "Whatsoever thy hands find to do, do it with thy might" is the only requirement; and every individual who has endeavored with single-minded effort to be true to his trust, to be found faithful at his post, shall, without any care as to the result, be admitted to the joy of an "exceeding great reward."

For Friends' Intelligencer and Journal.

VIOLETS.

East of town stretches the rail-road track, connecting the dull little country place with the busy world outside. Early in the spring the dead grass by the side of the track was burnt off, and now a new growth has sprung up, vividly green and waving lazily in the soft breeze. On the telegraph wire, a red-mingled blackbird is teetering and chattering, while a woodpecker on the post gives an occasional harsh cry. Over there in the field you hear a lark in the grass, and farther down the track is another, faintly echoing the clear, high trill. Here, with the spring sunshine over you and around you, and the fresh, damp earth under your feet, you may come to hunt for violets. Down in the hollow, where the ground is moist and a little shady, is the common blue violet (*Viola cucullata*) with its large white eye and heart-shaped leaves. Farther up on the hill the Larkspur violet grows, its leaves deeply cleft and its blossoms a trifle less conspicuous. Very similar to the Larkspur violet, but easily distinguished by the fact that its lateral petals are not bearded, is the Bird-foot violet, also a native of central Iowa. In the woods, too, we find the yellow leafy-stemmed violets.

The sweet-scented English violet, cultivated in gardens, comes from Europe; so does the pansy, with its pretty French name, signifying "thoughts." No flower has been more improved by cultivation than the pansy, and one unacquainted with its history would scarcely recognize in the little flower so abundant in the fields of the Old World the progenitor of the royal blossoms which the florists now produce.

The violets are chiefly natives of the North Temperate Zone. Gray mentions sixteen species of the genus *Viola* as indigenous to the northern United States. Most of them grow from perennial roots, and produce a single flower short stalked, with the petals five

stemless. The spurred, five-petaled corolla is characteristic of the family, and the most careless observer knows a violet when he sees it.

Indeed one would never suspect from the appearance of this modest and unpretentious member of the vegetable world, that it is not a typical flower, growing, blooming, and forming its seeds in the most orthodox manner possible. Yet simple and innocent as it appears, the violet has an important secret hidden under its leaves and the botanist will tell you that it affords a striking instance of a certain rather unusual form of fertilization.

With respect to the manner in which the pollen is transferred to the stigma, flowers may be divided into three classes: Large, showy blossoms with nectar glands, are fitted to attract insects which carry the pollen from flower to flower and thus effect cross fertilization. Such flowers are called *entomophilous*.

A second class, called *anemophilous* flowers, depends upon the wind to bear the pollen. These flowers do not require gay coloring or nectar glands but are abundantly supplied with pollen, as much is liable to be wasted before it reaches its proper destination.

Lastly, we have the *autogamous* flowers, whose organs are so arranged that when the anther opens, the pollen grains are brought into contact with the surface of the stigma. It is chiefly to this kind of fertilization that the violet owes its preservation. But it is not the dainty blossoms that are purpling the ground these spring days that are characterized by it. Probably no plant is entirely autogamous. The violet certainly is not and its secret is simply this:—Early in the season the gay blossoms are produced. These are ordinary entomophilous flowers. Later, small inconspicuous flowers appear which do not develop a corolla and which are hidden beneath the leaves (or, in some species, underground.) These blossoms are autogamous and are far more fertile than the others; so that it is the pods produced by them which contain the seeds upon which future crops of violets depend.

Would you have suspected it? Surely truth is much stranger than fiction, and yet how little we concern ourselves about the wonders lying about us every day.

ANNA L. NICHOLS.

State Centre, Iowa.

WE hear often of greatness of character. The only true greatness consists in unconquerable purpose of obedience to God. It consists in adhering with energy and courage to truth, duty, and honor. It consists in taking our rules of action from our own minds, enlightened by revelation, and following our deliberate convictions of right in the face of death and danger. It consists in asking ourselves, first, not what is expedient or safe, but what is generous, excellent, and acceptable to God; and in forming purposes of rectitude with a force which men and time and suffering cannot subdue. This holy energy of mind is the only true greatness, and it is a greatness not beyond the reach of our nature.—*Channing*.

To be dextrous in danger is a virtue, but to court danger to show it, is weakness.—*Wm. Penn.*

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

A HEALTHY mind in a healthy body is in the Latin language a proverbial saying. It has dwelt with me lately, on account of some interesting remarks of a Friend who spoke at Race street meeting lately, and who told us of the sad experience of one of his nearest relatives,—a brilliant young man, who, at the age of twenty-three, obtained a place of business with a large salary. He visited at his employer's house, where wine was offered him; and he was desired to accompany the women of the house, who had perhaps nothing to do during the day, to places of evening entertainment. His time during the day was his employer's, the early hours of the night, said our friend, he needed for rest.

After meeting was over I told the speaker that I had observed something of the same myself, but had never, I believed, heard any one speak of it before. When stopping at a hotel in a western city, on one occasion, I had met young men employed in a great retail store (probably upon their feet nearly the whole day), yet in the evening they were desired by one of the women boarding there to escort herself and her neice to the skating rink.

That intoxicating drinks have a greater hold on the system when the body is fatigued, and the nervous energy, exhausted I infer from a remark of a near personal friend, who was born in the north of Ireland where he probably saw whiskey punch drunk every day in the year. My friend, who is a professional man, said: "Nothing would be more agreeable to me, when exhausted by a case, than to drink wine, but I know that then I must not take it." To an old friend in Chester county I once said, in substance, "Is it not strange that women will wear tight dresses and tight shoes?" "Not stranger," he replied, "than that men will drink intoxicants and use tobacco."

In considering the vagaries of fashion I am reminded of a homely saying in Lancaster county, "Pride is never too hot, nor too cold."

* * *

In a late number of the INTELLIGENCER AND JOURNAL appeared an article from the *Ledger*—a notice of Henry Franklin, a colored man of this city. He was my neighbor, living very near Race street Meeting House, in the Academy of Fine Arts, the large building at the corner of Broad and Cherry streets. He was employed as janitor and messenger, and served in that capacity about twenty-five years. He was also "an interesting model in the sketch classes."

I stood beside his coffin in the back of the Academy, and saw the large wreath of flowers laid at his head, presented by gentlemen connected with the Academy.

A friend who was in attendance at our late yearly meeting, has told me, how, when still a slave, Henry Franklin used to come to the home in Adams county, of her parents, the late Wm. and Phebe Wright, both I believe born Friends. Bill Budd, as he was then called, lived near Friends' meeting, at Pipe Creek, in northern Maryland. He first came

with his master and the six horse team to Wm. Wright's to buy fruit trees at William's nursery. Afterwards he came alone; he would leave his horses tied around the wagon-pole sitting and would bring his wagoner's bed into the kitchen, and lay it upon the floor. He told the Wrights how much he desired his freedom, which he expected at twenty-five. It has been said that he ran the home farm, for the Shreiners were wealthy, gay folks, who liked ease and enjoyments, and perhaps began after awhile to be in declining circumstances. He loved the boys, the sons, like his own family; but he feared that some of the slaves would have to be sold, so he left them, and came up to William Wright's, that being an active station on the Underground Railroad. Afterwards he crossed the Susquehanna and stopped at the house of another Friend, an active abolitionist, Daniel Gibbons, father of Joseph Gibbons, late editor of THE JOURNAL.

An account of the life of Henry Franklin, as we now call him, was written by Hannah M. Levick, sister-in-law of our late minister Samuel J. Levick. Henry lived long among Friends at or near Quaker-town, in the eastern part of the State, a locality which was also for years the home of Samuel J. Levick.

A short time since I was in the store of John Wanamaker, now Postmaster-General. In a conspicuous place stood a handsome glass case, and inside upon a rest that was neatly covered with plush lay an old, heavy pocket knife. It had a broad, coarse blade with the point broken, and a little blade, which had apparently been broken and sharpened off. A card attached bore this inscription: "This knife, the property of John Brown, of Assawatomie, was taken from him when arrested at Harper's Ferry." The plate on the handle bears the name "John Brown." The blade bears the following inscriptions: "Pirate Chief and Robber of Kansas. Taken from his person, attack on Harper's Ferry Armory, 17th October, 1859. Presented to Governor Henry A. Wise, of Virginia, by Archd. M. Kibbsmiller."

In fancy, I can trace the travel of this knife. Who was Archibald Kibbsmiller? Was he the sheriff of the jail at Charlestown, who rode out with John Brown, to hang him? How the knife passed from Governor Henry A. Wise of Virginia into the hands of a Philadelphian of very different political views I can fancy thus: Many years ago, when I was a girl, my father, Thomas Earle, was member of the Convention to revise the Constitution of our State. To his great surprise, probably, a member from Philadelphia county brought forward as an amendment, the proposal to place the word "white" in the description of those who should vote, thus depriving colored men of the constitutional right which they had before possessed. Against this "Amendment" my father battled earnestly. The discussions much interested my younger brother and myself. The public being admitted as spectators, I had a seat, and present also on one or more occasions, were two fair-haired girls, daughters of perhaps the most prominent member of the Convention, the distinguished

lawyer, John Sergeant. One of these daughters afterwards married Henry A. Wise, of Virginia, who was Governor when John Brown was executed, and who bore the title of "fire-eater," from the extreme manner in which he upheld the Southern views. But blood, it seems, "told," for one of the most earnest of the Virginia Republicans is John Sergeant Wise, the offspring of the marriage I have spoken of. And thus we see how the old knife may have passed into the hands of the Republican Postmaster-General, to be placed on exhibition in his store.

I was quite struck while traveling among Friends on Long Island with instances of longevity. I was told of one Friend who was near ninety, yet her daughters must rise early in the morning to keep her from taking the "butt-end" of the work. Our friend, Samuel Griscom of Philadelphia, is the son of Samuel Griscom, who, (with his wife), lived at Reading where he was engaged in constructing the canal. They had twelve children, all of whom survive but one, and the youngest of the eleven is now 55 years old. The one deceased did not die a natural death, but was killed by a railroad accident.

This long life in such a number is rendered striking by the following statement found in the New York World Almanac for this year and perhaps essentially correct. The average duration of human life is about 33 years. One quarter die before the age of 6; one half before 16, and only about one person of each 100 born lives to the age of 65.

P. E. GIBBONS.

SWARTHMORE NOTES.

THE close of the college year is very near at hand. The Commencement exercises will occur on Third-day next, the 18th inst.

—Following the example of all classes of people, everywhere, the students and instructors subscribed to the Johnstown Sufferers' Fund last week, and over \$300 was raised. The classes voted to do without their customary class banquets and turned over all the money saved for this purpose to the Fund. The Juniors giving \$30; the Sophomores, \$30, and the Freshmen, \$35. The Eunomian Literary Society also turned over a large portion of its funds. Grant Dibert and Genevieve Elder, ex-'91, and Harry Randolph, '92, resided in Johnstown, and all lost relatives and friends and property, so the money was sent to these.

—The contest for the Furman prize in Senior oratory was held in the college hall on Sixth-day evening last. The judges were Professor S. S. Neff, of the National School of Oratory, Chas. H. Banes, and Mrs. Mennena, all of Philadelphia. There were ten speakers, and Clara Haydock, of New York, secured the prize, which was a handsome medal.

—The Somerville Literary Society has petitioned the authorities for a room to be used as a reading room and for other society purposes, as the societies on the young men's side have.

—Professor Richmond and wife, and Professor Weaver sail for Europe on Fifth-day. They will go to visit

ent lines but Germany is their objective point. Professor Price and family will not go until a week or so later, and will spend a year in Germany.

—Professor Appleton visited Smith College, Northampton, on Third-day. His purpose was to witness the presentation of the "Electra of Sophocles, by the Senior class there, and compare notes with Swathmore's presentation of "Antigone."

—Margaret Howard, of Philadelphia, was present at the meeting on First-day last.

—Cards are out announcing the wedding of Dr. Spencer Trotter, Professor of Natural History, and Laura Lee, of West Chester, on Fourth-day, the 19th inst.

THE PROHIBITION ISSUE.

EDITORS INTELLIGENCER AND JOURNAL:

"The Tree is known by its fruits."

THE manufacture and sale of alcoholic liquors as a beverage is a business whose fruits are evil; therefore it is a nuisance, and has no inherent, moral right to exist. No man has a right to do wrong. Because the traffic is an attack upon the life, liberty, and happiness of the people, we ask that it be put under the ban of our organic law. We have no right by legislation, to guard, license, or regulate this evil. Evil will not come to order. Order is a law of Heaven, not of evil. The states of Maine, Kansas, and Iowa have Constitutional Prohibition of the liquor traffic. The testimony of the intelligent, unbiased minds of those States, of the Governors, Ex-Governors and many prominent business men is clear, conclusive, and even accumulative that Constitutional Prohibition there is a grand success, and is rapidly advancing those commonwealths in moral and material prosperity.

We want this great crime against the State to be outlawed, so that all moral and religious influences may grapple with it as with other crimes. Good and true men and women have been made willing in the love of God shed abroad in their hearts to sacrifice life, fortune, and endure all degrees of bodily discomfort as a testimony for the truth, and for the good of their fellowmen. Are we willing to sacrifice our indulgence in alcoholic stimulant in its various forms for the sake of our brother? Have our spiritual natures been so nurtured that we have the strength to forego what we surely must now know is an injurious indulgence, for our own sakes, for society, for the State, the Nation, the human race? We know that alcoholic indulgence leads to the alcoholic disease, a disease the most terrible in its final results. How many more of our sons must go down to a drunkard's grave? How many more of our daughters must go down to the grave of the broken-hearted ere the sleeping conscience of this people is fully aroused to duty?

Sovereign voters of Pennsylvania, keep your eyes single to the light, be not turned aside from the plain, true issue. The saloon or the home, which must go? This is a time when the mammon of unrighteousness doth vaunt himself and worketh to darken your vision in many seductive ways.

"Righteousness exalteth a nation, but sin is a reproach to any people."

JEREMIAH J. STARR.

Fawn Grove, York county, Pa.

For Friends' Intelligencer and Journal.

A WOMAN'S ASPIRATIONS.

O God! this fleeting life I have from Thee!

Within me hast Thou breathed a spark divine!

I hold that life a sacred trust to be,

And all I am and can be wholly Thine,

An utter longing fills my soul, that I

Be proved not quite unworthy ere I die,—

Ere I be called to render up my soul,

Again made perfect in Thy perfect whole.

What can I be to show my gratitude?

Sincere at least down to the very core,

Gracious and quiet ever in my mood,

With kindness speaking,—feeling it much more,

A woman truly worthy to be loved,

A woman by no sickly motive moved,

But guided by a brave integrity

At whose approach all evil thoughts must flee.

No words or acts of love shall be too small

For hands and heart with power like mine to do,

No task imposed by love shall ere appall,

But cheerfully I will the end pursue,

Knowing that help will come, tho' I am weak.

To do my duty—that is what I seek.

I care not whether it be great or small—

Small things done well, are greatest after all.

Love, not ambition, be my guide through life,

Not selfish love that only seeks to find

A place of shelter in a world of strife:

But self-forgetful love for all mankind.

To counsel strong, yet stronger still to aid;

A woman fit to live; a lifetime made—

By thought and deed, thro' guidance of the soul,—

Though not a perfect, yet a noble whole.

I feel within unconquered, unsubdued,

The strivings of a vast and mighty force,

A voice speaks clear, "Go forth and fight for good

"Go bravely forth and run a manly course."

I will obey. I consecrate my life

To Thee, O God! I'll enter in the strife

'Gainst ignorance and crime, and do my part,

Albeit with bleeding wounds and broken heart.

True courage shall my every act reveal—

A courage to command or to obey,

A courage which shall make those near me feel

That here is one to trust on darkest day,

A courage always to stand up for right,

To help the weak and guiltless in the fight,

A courage that is tempered and refined

By gentleness and modesty combined.

No human brother, fallen how'er low

Shall ever look to me in vain for aid

Within the power of man, but he shall go,

Revived and cheered, his pathway clearer made.

Whene'er I may, I will a hand extend

Of friendship true. Each word I speak shall tend

To rouse, encourage, strengthen, and inspire,

And make my hearers seek for something high

Whate'er I do, I'll do with all my might,

And all to God's great glory, and because

I love Him and my fellow-men a right,
 I know no futile dream, no idle passion,
 But ever will I labor day and year,
 Though vexed by many a doubt and mingled fear
 I'll work on bravely to the very end,
 The humble child of God, the whole world's friend.

B. P. M.

THE WOOD-ROBIN.

How calmly the lingering light
 Beams back over woodland and main,
 As an infant ere closing its eyelids at night,
 Looks back on its mother again.

The wood-robin sings at my door,
 And her song is the sweetest I hear.
 From all the sweet birds that incessantly pour
 Their notes through the noon of the year.

'Twas thus in my gay boyhood time—
 That season of emeralds and gold,—
 Ere the storm and the shadows that fall on our
 prime
 Had told me that pleasures grow old.

I loved in the warm summer eves
 To recline on the welcoming sod,
 'Neath the broad-spreading temple of twilight
 and leaves
 Where the wood-robin worshipped her God.

I knew not that life could endure
 The burden it beareth to-day;
 And I felt that my soul was as happy and pure
 As the tone of the wood-robin's lay.

Oh, beautiful, beautiful youth!
 With its visions of hope and of love;
 How cruel is life, to reveal us the truth
 That peace only liveth above.

Now, the wood-robin trills the same tune
 From her thicket in garden and glen,
 And the landscape, and sky, and the twilight
 of June
 Look lovely and glowing as then.

But I think of the glories that fell
 In the harvest of sorrow and tears,
 Till the song of the forest bird sounds like a
 knell,
 Telling back through the valley of years.

Sweet bird, as thou singest forlorn,
 Through the visions that rise from the past,
 The deep of the future is purpling with morn,
 And its mystery melting at last.

I know that the splendor of youth
 Will return to me yet, and my soul
 Will float in the sunlight of beauty and truth,
 When the tides of the Infinite roll.

Oh! I fain would arise, and set sail
 From the lowlands of trouble and pain;
 But I wait on the shore for the tarrying gale,
 And sigh for the haven in vain.

And I watch for the ripples to play,
 And tell me the breezes are nigh,
 Like a sailor who longs to be wafted away
 To the lands that lie hid in the sky.

James G. Clark.

A MINE MORNING.

O, MORNING light upon the trees,
 You stir my soul to ecstasies!
 While yet there dwells a joyous calm
 Over the woodland sea of green,
 O'er meadow bays and inlets sheen
 With buttercups, where birds wake psalm.

The bleating, hark! of pastured sheep
 On some fresh lawn doth hither sweep
 To mingle with the songster's note;
 While doves and bees anon let stray
 Their voices 'mid the roundelay
 That on the cool, sweet winds doth float.

Winds seeming straightway borne to me
 From graves of fairy minstrelay
 Beyond that highland's purple-blue,
 Expanding wide its mystic domes,
 Round which my fancy gently roams,
 Warmed by the sparkle of the dew.

Still farther up my gaze is lost
 In heaven's azure, with its frost
 Of cirri cloudlets, like those wings
 Italian painters gave to prayer
 'Neath baby foras, as being more fair
 The thought which thus an image brings.

I can but think such morn as this
 Must dawn prophetic of the bliss
 Somewhere, some time, awaiting man,
 For though I tell its charms by name,
 It wears a promise that doth claim
 The angel's harp and snowy van.

William Strickland.

THE DESTRUCTION BY THE FLOODS.

CONCERNING the great destruction in Pennsylvania and elsewhere by the floods on the 31st ult., we take the following further information from the daily newspapers.

THE LOSS OF LIFE ON THE CONEMAUGH RIVER.

JOHNSTOWN, Pa., June 9.—The number of dead actually recovered in the entire district thus far is estimated at about 3,000. About half of these have been identified, and all but about 200 buried. Efforts are being made to secure accurate returns from every point, and Mr. J. A. Larkin, of Johnstown, who is now in charge of the Registration Department, in the absence of Mr. McConaughy, who was obliged to return to Pittsburg, states that in a day or two a report, giving all the information possible in this connection, will be made up.

Messengers have been sent out to all the morgues in the 20 miles of territory to secure figures and to make investigations concerning private burials by individuals and along the river banks. "The difficulty of the task," said Mr. Larkin, "will be apparent when it is known that in the hurry and excitement attending the first news of the disaster many bodies that were found were buried by those who found them, and no record was made of the number of them, or description given of those unidentified. However, under as good a system as we have been able to devise, list of the identified dead will be made up at once, and description of those not identified will be published. This, with the list of the liv-

ing, will enable us to get at something like a fair estimate of the actual loss of life. Bodies are being buried with but very little delay after finding, on account of the badly decomposed state in which most of them are discovered. Even the best preserved of those now dug out cannot be kept with safety to the health of the living, and they are interred as quickly as possible after a description is obtained." The number of bodies recovered being about 3,000, the number registered of the living 20,000, and the whole population before about 29,000, leaves the total, "allowing for slight inaccuracies in figures," at over 8,000.

THE GREAT BARRICADE AT JOHNSTOWN BRIDGE.

JOHNSTOWN, Pa., June 9.—Booth & Flinn have so far had charge of the removal of the "drift" above the stone bridge. Their Superintendent, Thomas McNally, estimates that there are about thirty acres in the drift. Between the confluence of the creeks and the bridge he thinks there are about 24 acres, and there are at least six above. The vastness of the accumulation, he says, grows upon the workmen daily. From the bridge, the hillsides, or any other point, it does not seem to be anything like what it really is. To get a fair idea of it a person must not only walk over it, but wait to see how comparatively little one dynamite blast will do and what small headway the 550 men now employed there can make in a day. Below the confluence the logs, wrecked houses, boards, stones, dirt, etc., form a compact mass upon which footways have been worn.

With the present appliance and force of men Mr. McNally says it would take months to clear away the drift, but with the means to be adopted, and with about 1,000 additional men, there ought to be nothing left of the drift two weeks hence. Not more than about 1,500 men, he says, could be used with advantage in the work. Two clearings have been made in the drift. One is at the bridge where the dynamite blasting has been done, and the wood is sent down the river.

The water area cleared here from Wednesday morning until 4 o'clock this afternoon is estimated at only about three-quarters of an acre. The other clearing near the confluence at the Johnstown side of the drift is about half an acre. There it has been necessary to drag all the material out of the water, to be burned near the bank.

The odor at some points is very offensive, notwithstanding the liberal use of disinfectants. "We are using bromine for this purpose," says Mr. Mitchell. "It is worth 40 cents a pound. 1,000 pounds of it have been contributed by the Union Salt Works, and they promise to give us all of it that we want. If we did not use this or some equally powerful disinfectant we could not work here. We sprinkle it in solution, using six pounds to a barrel of water. We have enough bromine left to make about 100 barrels of the mixture.

Since Tuesday until now, 4 o'clock, 19 bodies have been recovered in working up from the bridge through the drift. Twelve of these came from the three-quarters of an acre, more or less, that is cleared, and the seven others have been found close to the bridge by the remainder of our men who are break-

ing into the drift and dragging material upon the bank. Superintendent McNally and the workmen around the half acre of water cleared near the confluence say that two bodies have been taken from that spot. That would make a total of 14 bodies taken from an estimated aggregate area of about an acre and a quarter of cleared away drift.

WORK TO BE DONE BY THE STATE.

A conference was held in Johnstown on the 9th inst., at which were present Governor Beaver, Adjutant-General Hastings, Chairman Scott, Contractor Flinn, some members of the Pittsburgh Relief Committee, and leading men connected with the emergency government of the Conemaugh Valley, at which important action was taken. It was decided that the State authorities should assume all liabilities for the removal of the debris from the town sites and the drift at the stone bridge, and the work necessary for putting the valley in good sanitary condition and preventing the pollution of the water supply of distant cities and towns. It was agreed that the Governor should appoint a commission to take general charge of the valley, and that on Wednesday next General Hastings shall assume general direction, not only of the military and police, but also of the clearing away of the debris and putting the town sites in proper condition for rebuilding. It was also agreed that none of the money sent for the relief of the sufferers should be used in clearing the towns; that this work should be done by the State, and that the contributions of money, food, clothing, etc., which the public are expected to continue shall be used to supply the necessities of the survivors.

The change of plan thus agreed on took place on the 12th instant. Most of the men who had been at work quit the night before and doubt was expressed as to the operations under the new system.

DAMAGE ELSEWHERE.

The floods of the 31st were unprecedentedly high along the Potomac and did great damage. Relief is being given from Baltimore and elsewhere. There was little if any loss of life. A member of the committee from Baltimore made the following statements to a newspaper correspondent:

At Point of Rocks, 12 miles below Harper's Ferry, the committee relieved 31 families, spending \$1,010. Robert Ivory, a colored man who lost his own house, was given \$50 and commended for his heroism in making three trips in a boat through the flood and drift-wood to rescue a family of five members, named Fox. This place, which contains about 150 small houses, was literally covered with mud. Houses were overturned and swept away and the streets were converted into high mud banks. Sixteen families were relieved at Berlin, which is four or five miles from Harper's Ferry. They needed both money and clothing. The damage, as observed from the train, was very great. The water had risen nearly 40 feet on some of the houses, and had smashed and torn others apart. Gardens were ruined, fences and sheds carried away, and trees and lumber piled in heaps all over the place. At Harper's Ferry, the dwellings in the lower part of the town were submerged and wrecked. The railroad bridges were damaged, that over the Shenandoah suffering most.

On the West Branch of the Susquehanna, the principal damage was at Williamsport and Lock Haven. The towns on the Juniata also suffered severely. Several lives were lost by the sudden giving way of a bridge at Williamsport.

LIGHT IN THE SHADOW.

There is nothing comparable in interest with the development of a human life. The love of biography so widely diffused, bears constant testimony to the recognition by mental large of the supreme importance of the unfolding of personal character. The story of the man who begins with small opportunities in boyhood, and, by patience, integrity, courage, and submission, comes at last to great place, noble character, and large usefulness, is the one story in which men never lose their interest and which constantly re-creates hope and ambition in struggling or despondent souls. Such a story not only teaches the lesson of the power of steadfast purpose and continuous energy, but always bears witness to the presence of something behind the man greater than he, wiser, more far-seeing; something which takes into account the largest possibilities of his nature, and which, by hope, by impulse, and by pressure, pushes him constantly onward. In every great career two elements are combined—the element of powerful personality and the element of strength, of plan, and of energy outside and above the man.

Looking at a successful career from the outside, it seems as if the course of such a career were perfectly plain, as if the man saw from the beginning what he could attain to, and so, because he saw the remote end, was able to surmount cheerfully all obstacles, to pass through all difficulties, and to maintain an unshaken courage in all adversities. But this is really never the case. There are times in the lives of the greatest men, when aims become indistinct, when hopes wither, and courage faints; times when the man works, not because he sees whither he is going, or what he shall accomplish, but simply in blind reliance or in desperate resolution. It is these dark experiences, common to all men, great and small, which seem to serve as avenues of access to heart and mind for the deepest teachings of life. When a man's career is taken out of his own hands, when the consciousness of weakness is borne on him so strongly that he feels as if the very foundations had failed, there often comes with this absolute giving up of all resource in one's self the vision of a greater power, the glimpse of a diviner purpose in which the individual life is folded and toward the realization of which it is borne irresistibly forward. The supreme comfort of life lies in this clear perception of the tremendous educative power and purpose behind it—an influence which no man can escape, and which he can defeat only by his own infidelity. It is a great thing to feel, when our own small plans are in a moment destroyed, our own ambitions in a moment thwarted forever, that, instead of losing, we are exchanging a lower for a higher thing, that the fall of the blossom means the coming of the fruit. An educative process is always at paint in one, involving constant self-denial, self-surrender, self-abnegation; but there is nothing in life that so dignifies and ennobles a man, nothing which in the end crowns him with such enduring success. One can well afford to stand at times baffled and heart-sick, to feel that nothing is certain, that one's plans and hopes may in an instant be blotted out, if with this sense

of weakness there also comes the sense that a higher power is directing one's career, and that through these painful experiences the unseen God is transforming a lower into a higher conception of life, opening up a soul to new and greater truth, and lifting one through sorrow into his own light and glorious Union.

INCREASE OF DIVORCES.

THE advance in the printing of Col. Wright's report on "Divorce in the United States," has reached the point where the tables which represent the movement of divorce in Europe are to be had, and Dr. S. W. Dike has so far studied its statistical tables that a summary of facts is possible. He reports that divorces have doubled, or more than doubled, in the twenty years or a less period, in the United States, Canada, all Great Britain, France, Belgium, the Netherlands, Baden, Saxony, Hamburg, Norway, and Alsace-Lorraine. They are zealous in Russia, Rumania, Denmark, and Venice, but the gain in Europe, with four or five times the population of the United States, is much slower than it is in this country. Divorces in the United States increased from 9,937 in 1867 to 25,535 in 1886. The total divorces and separations reported in these tables in Europe in 1886, including those for Russia, reached 26,000. The certainty of the movement on both sides of the Atlantic is to be noted. It is also to be observed that it advances among people of every religion, race, and political or other social condition. When it is considered that the traditional view of marriage in Europe is that of the Roman Catholic church, which does not allow divorces, it will be seen that, allowing for the difference in the conditions, the movement of divorce is very nearly uniform, both in the older civilization and in its newer developments. This indicates that something is profoundly out of joint in the organization of society.—*Boston Herald*.

OUT-DOOR ACTIVITY AND HEALTH.

THE strong animal is, as a rule, the least liable to damaging emotion and its consequences. Train your girls physically, and up to the age of adolescence, as you train your boys. Too many mothers make haste to recognize the sexual difference. To run, to climb, to swim, to ride, to play violent games ought to be as natural to the girl as to the boy. All this is fast changing for us, and for the better. When I see young girls sweating from a good row or the tennis field I know that it is preventive medicine. I wish I saw how to widen these useful habits so as to give like chances to the poor, and I trust the time will come when the mechanic and the laborer shall insist on public playgrounds as the right of his little ones. . . . My wise mother shall see that her girls do not dawdle about indoors, but get a good tramp under all skies as a part of the habits of life. A sturdy struggle with a rough day blows the irritability and nervousness of the hour out of any but the truly sick, and I know as to some folks that the more they are out of doors the better they are, morally as well as physically.—*U. S. B. M.*

THE years no charm from nature take;
As sweet her voices call,
As beautiful her mornings break,
As fair her evenings fall.

—Whittier.

NEWS AND OTHER GLEANINGS.

—Work on the Leland Stanford, Jr., University at Palo Alto, Cal., has been pushed, fourteen of the buildings being nearly completed. These include the halls, recitation rooms, lecture rooms, and the buildings to be devoted to the various departments of the institution. Nearly all of them are but one story high, but "their architectural features are such that they are very attractive and almost imposing." The dormitory will be begun in a few days. This will be a stone building, 14x275 feet and four stories high. It will accommodate 200 students.

—A most useful little series and one to be commended to young and old alike is the "Guides for Science-Teaching," published by the Boston Society of Natural History. They are prepared for the encouragement of practical instruction in low-grade schools and the doing away with those methods which begin and end with the recitation of statements from a text-book. The elementary lessons in botany, biology, (more properly morphology) and physiology come within the scope of the series.—*The American.*

—Water for drinking purposes should never be below 50 degrees. We can almost always get it, even in the hottest weather, as cool as this by letting it run for a minute or two from any household faucet, or drawing it from any country well. If not, there is no objection to cooling it to the point mentioned. The East India "monkey," which can now be had almost anywhere in this country, and by means of which the contained water is cooled by its own evaporation, answers the purpose admirably. I am quite sure that, if ice-water should be generally discarded as a drink, the average duration of life would be lengthened and existence rendered more tolerable.—*Dr. William A. Hammond, in North American Review.*

—The semi-annual volume of the proceedings of the American Philosophical Society (for the first half of 1889) contains a publication of portions of the Journals of André Michaux, Botanist, written during his travels in the United States and Canada, 1785 to 1796. Michaux was born near Versailles in 1746, and was selected in 1785 by the French Government as agent to explore the territory of America, and to gather seeds of trees and shrubs, which were to be sent to France and planted there. His journeys in America cover the territory from Hudson's Bay to the Indian river in Florida, and from the Bahama Islands to the banks of the Mississippi river. The first connected and systematic work upon the Flora of North America was based largely upon his collections.—*The American.*

—In announcing the arrival at Deeming, N. M., of Lieutenant Schwatka, a despatch from that place states: "His party has been successful beyond all expectations in their explorations, and especially in Southern Chihuahua, where living cliff and cave dwellers were found in great abundance, wild as any of the Mexican tribes at the time of Cortez's conquest. The abodes they live in are exactly similar to the old, abandoned cliff dwellings of Arizona and New Mexico, about which there has been much speculation. It was almost impossible to get near the dwellers, so wild and timid were they. Upon the approach of white people they fly to their caves by notched sticks placed against the face of the cliffs, if too steep, although they can ascend vertical stone faces, if there are the slightest crevices for their fingers and toes."

—The announcement made by Miss Willard at the Convention, that the sum needed by Ramabai to open her school is raised, was a mistake. Her secretary desires us to make the correction; only \$11,880 had been raised up to October 15th; \$10,000 is expected from California, but not yet received. Hence there is still need of contributions. We are also requested to emphasize the fact that Ramabai's book is now transferred to the Woman's Temperance Publication Association. It can be ordered of us; price, \$1.35. It should be largely ordered, as its profits go to the Ramabai fund.—*Union Signal.*

—"Five years of gunpowder," says Dr. Prime in the *New York Journal of Commerce*, "have worked a change in the entire aspect of Florida waters. Five years ago, between Kissimmee and the Gulf, I saw countless flocks, hundreds of thousands of water-fowl, on the lakes and the drowned lands. Last year on the same lakes and lands I did not see, all told, a hundred. This is the effect of the unrestrained use of gunpowder. It is a recognized fact that guns have expelled the birds from the more accessible parts of Florida, and destroyed some varieties, even in the south country."

CURRENT EVENTS.

GREAT liberality has been shown in all parts of the country in aid of the fund for the relief of the sufferers by the floods at Johnstown and elsewhere. The subscriptions of money in Philadelphia, up to the evening of the 10th inst., are stated to be \$796,000, and in the whole country nearly three millions of dollars. But this is exclusive of great quantities of supplies,—food, clothing, etc., sent from many places. Some progress has been made in clearing out the site where Johnstown stood, but much remains to be done. The loss of life is now estimated as under ten thousand. It is expected, at this writing, that a million of dollars will be advanced from the State Treasury to clear away the debris, and render it possible to rebuild. It is ascertained that the dam whose bursting caused the loss of life, was strong, but not well built,—its defect being that it was lower in the middle than at the sides, and that there was not enough provision for drawing off the water by sluices, etc. The consequence was that the water ran over the breast in the middle, and speedily ate it away, causing a great gap into which the sides fell.

A DESTRUCTIVE fire consumed most of the business portion of the city of Seattle, Washington Territory, on the 7th instant. Estimates of the loss vary from seven to ten millions of dollars, of which one-fourth may be covered by insurance. The purpose is expressed to rebuild with more permanent materials.

NOTICES.

* * A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches, will attend the First-day morning meeting held at the Valley, Sixth month 16th, 1889, at 10 o'clock.

Train leaves Reading depot, Broad and Callowhill streets at 8.15 a. m. Change cars at Bridgeport for Maple Station on Chester Valley railroad. Returning, leaves Maple Station at 4.38 p. m.

* * A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Concord's meeting-house, Goshen, on First-day, Sixth month 16th, 1889, at 3 o'clock p. m.

Friends and others interested are cordially invited.

MARY McALLISTER, Clerk.

* * The Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will meet at Race street Meeting-house, Philadel-

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI. No. 25.

PHILADELPHIA, SIXTH MONTH 22, 1884.

Published
Vol. XLVI. No. 25.

THE CHILDREN.

We need love's tender lessons taught
As only weakness can;
God hath his small interpreters;
The child must teach the man.

We wander wide through evil years,
Our eyes of faith grow dim;
But he is freshest from His hands
And nearest unto Him!

And haply, pleading long with Him
For sin-sick hearts and cold,
The angels of our childhood still
The Father's face behold.

Of such the kingdom!—Teach thou us,
O Master most divine,
To feel the deep significance
Of these wise words of thine!

—John G. Whittier.

For Friends' Intelligencer and Journal.

NOTES OF A TRIP TO CENTRE QUARTERLY MEETING.

We set out, after our return from Southern Quarter, to visit Centre Quarterly Meeting, leaving Philadelphia at 11.25 on the night of the 30th, the day before the terrible floods in central Pennsylvania.

We did not take a sleeping-car, but rested some through the night, arriving at Huntingdon after 6 a. m., where we waited over two hours to take the Huntingdon and Broad Top Road southward. It was then pouring rain, and had been most of the night. The country was new to us, after leaving Huntingdon, but the view was greatly obstructed by the rain and clouded atmosphere. Several Friends from Centre county took the same train,—William Fisher and daughter, Thomas May and nieces, and Henry Idings,—which made it very pleasant for us, especially with the detention caused by the heavy storm. We were led to wonder how the clouds could contain so much moisture. We spoke in a former letter of the flooded crops in Delaware and Maryland, but they bore no comparison to what we witnessed to-day. Whole fields and gardens were deluged, fences covered, streams rushing down the mountain sides, rivers swollen and angry, spreading over much wide stretches of land. We followed a good part of the way the Roystown Branch of the Juniata, rough and muddy. While detained at Mount Dallas the passengers employed the time watching logs and debris floating down the stream. Some of them anticipated wash-outs, and bridges destroyed, but we could not

fear, trusting to the underlying Power and Providence about us all. At Mount Dallas the road passed into charge of the Pennsylvania Railroad, and we waited for the conductor to take the train, but such fears existed as to the safety of the road that he would not take the risk, so the conductor of the Broad Top brought us on to Bedford. It was thought the last bridge we passed would soon go, and the train ventured no farther than that place, hearing of wrecked bridges beyond.

We felt exceedingly thankful to be safely landed, though in a pouring rain, and taken to a hotel in a coach, as our friends from Dunning's Creek had not been able to come. We rested after dinner, when word came that Uriah Blackburn had arrived, having overcome great difficulties in trying different routes. Afterwards Thomas Cleaver came, and we started between 3 and 4 o'clock, for Fishertown, in comfortable carriages, shielded from the storm. The ride, 13 miles, was through the storm. Streams rushed wildly along the roads and in one place for quite a distance—the horses carried us barely through deep water which came into the carriage. It seemed as though they would be obliged to swim. We arrived safely after 6 p. m. Much damage is done to crops, and many houses are flooded. In the evening it is still raining fast.

Seventh-day morning. It is still cloudy, but no more rain falling. Word came of the disaster at Johnstown. How great the anxiety of many will be in different parts of the country who have relatives and friends there. The wife of a man in this neighborhood had gone there to visit her mother, and is one of the many drowned by the rushing water. It was said she could have been saved, but would not leave her mother, who greatly desired her to escape; she leaves a large family of children.

In the afternoon we attended the meeting for Ministers and Elders. Eleven of us present. No friends from West Branch have arrived—doubtless prevented by the storm. Neither has Darlington Hoopes, who was expected, been able to reach here. While regretting the circumstances which prevented others from being with us, we met with feelings of thankfulness for the privilege afforded. In the afternoon, or at the close of the meeting, a First-day School Conference was held, which was cause of encouragement—from the general interest manifested, and so many of the young people taking part, in essays and recitations, from the very young to the full grown men and women, giving evidence of serious thought and culture. We spent the evening at Aunt Sarah and Uncle Blackburn's, near where we

homed, and had dined at another neighbors', Eli and Martha Blackburn, he having been blind for forty years, yet taking an active part in the care of their little farm.

First-day morning. The weather bright and fair. They do not expect the crowded meeting usually had, on account of the floods and the many who have gone to Johnstown. Two young men from West Branch reached the neighborhood last evening in a wagon, having had a tedious journey, coming a great round to overcome obstructions. The new meeting-house is a very neat and comfortable one, and they avoid much of the confusion and crowd experienced in the old, which stood in a beautiful grove, where young people from the country around observed quarterly meeting as a general pic-nic. Although some remained outside this morning, and others were slow in gathering, there was perfect order and quiet within, and a good meeting. The spoken word found receptive hearts. Allusion was made to the occasion when the disciples besought Jesus to eat, and he said: "I have meat to eat that ye know not of." And when they marveled, not yet spiritual enough to comprehend the meaning of his words, he added: "My meat is to do the will of Him that sent me and to finish the work." Now the feast was prepared, the table was spread, and the invitation sent forth that all who will come may come and partake freely without money and without price. And the vital importance was set forth of realizing the need for this spiritual food, that the good seed may not be choked by the cares of the world and love of riches; and how needful that our religion, whatever the profession or name may be, shall cover the whole of life, regulating and controlling every effort and desire, so that we shall reserve no time, no place, no corner of life wholly to our control—but in all things manifest the Father.

We dined at Mary Mickel's, a sister of U. B.'s, and were glad to rest for a season and enjoy mingling in her family. Meeting assembled again at 3 o'clock, not so large as the morning. Many young people gathered, and little children, three boys sitting on the steps at our feet, morning and afternoon, lending an influence of hope and inspiration. The importance of laying the right foundation in our homes and creating a healthful atmosphere, not only for the physical but also for the moral and spiritual welfare of the inmates and all who may be partakers therein, was set forth. And the need for the young to make a good beginning—not following the call of others or fearing to be singular or cowardly in not conforming to the usages of society, but with the moral courage to say No, and mark out a pathway for themselves in accordance with the pointings of truth. They were earnestly entreated to abstain from all that could injure or defile, learning of Paul, that if by partaking he should cause his brother to offend, he would abstain to the end of the world. We separated under a feeling of thankfulness for the privilege of thus being banded together in love. We took tea at the home of Thomas W. Cleaver whose wife is sister of Watson Tomlinson, of Byberry; his daughter lately married to Dillwyn, son of Albert Hoopes.

Second-day morning. Raining again, and so continued all day. Met for the Quarterly Meeting quite a goodly company. After a season of silence a Friend arose with the language: "Ye are the temples of the living God," and the call to have these temples a fit receptacle for the Divine guest. Then a concern found voice for a realizing sense of individual responsibility on the part of all our members that the young who really do value their birthright to membership should not leave the burden to the older Friends, but generously share it, believing that we can only have the full benefit of religious organization by this general interest and willingness to contribute our part for the good of the whole, 'remembering also how dearly bought our great privileges were, and the religious liberty we enjoy, which might not have been without the suffering and sacrifices of our early Friends. There is still the vital need for us to uphold our foundation principles and bear testimony to the "inward light," giving evidence as in early days, that we love one another, and that we may avoid the undue emphasis of the letter which killeth in exalting "the Spirit which giveth life."

The business of the meeting was transacted to-gether in love and harmony, no report reaching us from West Branch. We were thankful that we were permitted to enjoy this season of close fellowship amid the sad tidings which continue to come of the destruction of life and property. We have received no intelligence from the East, no mail having come and no train since the one which brought us through peril.

We dined and spent the afternoon at the home of Hiram and Mary A. Blackburn very pleasantly, some of their married children stopping with them. My companion, E. J., went last evening to visit her niece Hannah Hoopes, wife of Jason Blackburn.

Third-day morning. The sun is once more shining. We returned last evening to our comfortable home with Uriah and Hannah Blackburn. Friends from Centre are endeavoring to practice patience also, while anxious to reach home. But homes here are kindly open for us all, so long as we may be obliged to stay. We took a ride to-day with Uriah and wife to the summit of Chestnut Ridge, where we had a grand view of the Allegheny Mountains, for an area of near 50 miles, embracing the highest peak, also a bluff called the Blue Knob. The valley lying between is skirted by cultivated slopes, the farm-houses dotted here and there, that of Uriah's among them on the farm where they formerly lived. It was a beautiful sight, so extended, and on the east a view of the Cove Mountain, also Will's Mountain, with their accompanying scenery. The Ridge is a lovely building location, but they cannot get water, so while farming land is on the higher ground, the tillers of the land have their homes on the lower. The surface land is covered in many places with soft slate, and layers of it are to be seen lining the banks and covering the roads. We rode around to the comfortable home of Elias and Anna D. Blackburn, and enjoyed a visit with them and their interesting little flock. In the afternoon we called to see Samuel Penrose, brother of Martha Blackburn, who has been ill

for some weeks. We found him very patient, and with an extremely feeble, tranquil, trustful state of mind.

Before coming home we went to see the old meeting-house. The background is woodland, skirted by rocks and a grove fronting, where crowds used to gather at the time of quarterly meeting. The burying-ground is close by—where the forms of many were laid who were wont to worship in the old house. We also rode beyond to see a wonderful spring covering about half an acre, the water bubbling up at one corner. A grist and saw-mill are run by its power, and it does not seem influenced by either rain or drought.

Fourth-day morning. Still cloudy. Hiram Blackburn has just started with the three men Friends from Centre county for Osterburg, where they will take stage for Hollidaysburg, hoping to find railroad facilities for Bald Eagle and send back a report of the condition of things, and if there is any possibility of our getting to Clearfield county. Made a visit to Elisha and Hannah Moore's—they formerly lived in Clearfield county.

Fifth-day morning. We started with our kind friends U. and H. Blackburn for a ride to Bedford Springs along the road which was impassable when we came up from Bedford, and saw where the floods had been and a part of the road which had been built up since, bordering on Dunning's creek. Kept in view of mountain ranges and fine farms by the way. Passed by a commodious and attractive looking retreat for summer boarders called Arrandale, between Bedford and the "Springs," where many prefer stopping, going to and fro for the benefit of the mineral and iron water. The buildings at the Springs are very extensive, but many of them dilapidated and out of repair. The surrounding mountains and woodland afford pleasant retreats, and altogether must present attractions for many in the crowded centres of city life. We learned at Bedford that Darlington Hoopes, Davis Furness, Levi K. Brown, and two women Friends got as far as Hainsburg on Seventh-day morning, and were obliged to remain there until Third-day. This information did not come by mail, but by one of Bedford's citizens, who was detained there with them. We found we could go to Clearfield by stopping over night and part of the day at Huntingdon and again at Tyrone, having to take boat over stream that are left bridgeless.

Sixth-day morning. Our minds seemed astir, and we broached the subject to our friends of making a move, which they reluctantly acceded to, desiring that we should remain until travel was on a firmer basis. We started after dinner in company with Jennie Fisher and Lydia Way of Centre county, taking train at Bedford, after 4 p. m., the second which had gone since we came down, a week ago. On every side was evidence of the powerful flood, bridges hanging and stranded, stations and other buildings undermined, many trees leveled and quantities of lumber washed into piles in many places. When we reached Saxton we left the cars, and walked altogether about three-fourths of a mile, crossing the Raystone Branch on a flat-boat, and taking cars on the other side, up a steep ascent to

the further abutment of the lost bridge. We met with David Tatum, an Orthodox Friend, from Cleveland, Ohio, who has been from home three months working for the Amendment. He did not look physically strong, but the righteousness of the cause and fervor of spirit sustained him.

We reached Huntingdon after 7 p. m., to find the train for Tyrone gone three-fourths of an hour, and no other till noon next day. We had to cross the Juniata in hacks, finding the bridge gone, of which we had not been apprised, and one left standing for carriages to go over. It was indeed a wild looking place. There was nothing to do but find a hotel and make ourselves comfortable,—which we did.

Seventh day. In the morning walked around the town, after a heavy shower, and were ready to leave at 12.17. Following the Juniata to Tyrone, we saw continually the ruin it had wrought. The track had been newly laid in many places. The mountain scenery, with verdant valleys between, was lovely to behold, and we could picture the grandeur and awfulness of the scene when covered by the raging, roaring waters. We arrived at Tyrone after 1 p. m., to find an extra train would go in an hour to Unionville, but not any to Curwensville before 7.30 p. m., and perhaps much later. We could not bring our minds to this tedious waiting, so concluded to come on with our friends to Bald Eagle, finding the evidence of destruction as great as before. We were very glad to reach the comfortable home of W. P. Fisher and meet the daughters, who have been pupils at Richard Darlington's school and the West Chester Normal. The wife and mother has passed away since my visit here nearly three years ago.

First-day. We attended Bald Eagle meeting in the morning, feeling exceedingly thankful for the privilege, although we had expected to be at West Branch. We found a greater number assembled than anticipated, and trust we were blessed together. There was the arising of grateful remembrance, and testimony borne to the faithfulness of those in our day, the fathers and the mothers who had the courage to be true, even as our earlier ancestors; and that in the line of advancement, profiting by the added advantages and experience of these worthies, we should certainly bear aloft to-day the standard of truth, placing our light where it would be seen as a beacon star by others. And while we fully believe an especial mission was entrusted to our Society, that God is no less in any other, as way is made for the moving of his Holy Spirit, for he is "no respecter of persons." And how much loss has been sustained by blind prejudice and unwise sectarian zeal, contending for doctrines, forgetting that "my kingdom is not of this world, else would my servants fight." We were interested in the First-day school held before the meeting, which was divided into two classes, junior and senior. The latter read and commented upon the "Lesson Leaves." The topic of the former was "Watchfulness."

We dined at Benjamin and Jennie Riddle's, a son of John, who was long an active member at Fishing Creek. In the afternoon we made several very pleasant calls; in the evening at Dr. E. and Louisa

Russell's. It rained again very fast in the afternoon. We returned to our home at W. P. F.'s, and were glad to rest, cheered by the sweet notes of the whip-poor-will which I had so desired to hear, not having done so for many years.

Second-day morning. Cloudy and rain-like. We watched for trains all day. The main line trains of the Pennsylvania road are many on the Bald Eagle branch, but not being regular trains, only stop when they let off a passenger. The only train professing to run as usual was at 5.40 p. m., and we waited from that time until after 9, before it came. It was a beautiful moonlight night, but we felt some uncertainty about being met at Port Matilda. It was useless, however, as we found there Sarah Way's son Edwin who had been waiting several hours for us, and were taken safely over the mountain to their comfortable home in Half Moon Valley, arriving at half-past 10 o'clock. We regretted not having daylight for the extended view from the mountain, but caught faint glimpses of its grandeur. We were glad to rest, feeling grateful for our manifold blessings and so desiring that whatever circumstances should attend our way, we might never swerve from our faith in the goodness of God.

Third-day. Raining. We made some calls, dining at Robert Way's, whose wife, Lucretia M., is daughter of Wm. P. Fisher. A meeting had been appointed at 2.30, p. m. Several children from the Friends' school were in attendance, which added to the interest of the occasion, and we were glad to find ever so many others gathered. After a season of refreshing silence, expression was given to the feeling of responsibility which sometimes arose in calling the people away from home cares and business engagements; but when we considered how free we were to extend the invitation to social gatherings, or for the advancement of material interests, surely we should not falter when the purpose is to promote our spiritual welfare. The call went forth for greater faithfulness and obedience to manifested duty on the part of some, and the dear children were affectionately counselled to keep themselves pure and receptive to the still, small voice within. Our time was short in the valley; we parted with the little company under a feeling of thankfulness for the opportunity. Made a little visit to Wilson Way and wife, where Sarah Way and son Edwin called, taking us to Orlando and Mary Way's, four miles on the road towards Tyrone. We were sorry to disturb our friends at such an early hour, rising at 3 o'clock a. m. and getting off about 4, not knowing how we should find the roads; but got along comfortably. We had heard the whip-poor-wills through the night and they were still singing when we started. It was interesting to pass the farm houses, where all seemed wrapt in slumber, but gradually we saw the smoke ascending from houses among the hills, the cows being milked, and the busy day commencing. All the way we saw marks of the flood and great disaster about Tyrone. We arrived in time for our train at 8.20 to Curwensville, and parted with our friends who had so kindly helped us on our way, with grateful hearts.

Grampian Hills, Pa., Sixth month, 13. L. H. P.

For Friends' Intelligencer and Journal.

MIND AND MATTER.

THE apostle Paul says: "What man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the spirit of God." In this saying is contained a great psychological truth. Our bodily organs are so constituted as to bring our minds into connection with the universe in which we live. Through impressions made upon our senses, the mind perceives the qualities and relations of material things. This presupposes the existence of two separate objects: viz, one capable of making the impression, and the other to perceive it when made. The first is generally located outside the person, the second inside, and, by being conscious of the impression, proves itself to be distinct from it. The one we term matter, the other mind. The mind, then, is limited in all pertaining to its knowledge, to these impressions made upon it through the medium of the senses, and to such operations of its own as are the result of a consciousness of the exercise of its own powers. Any knowledge over and above this so obtained, together with that acquired from the mind, must be infused into it by some power exterior to itself. We accordingly find that, from the earliest periods, there have been two schools of philosophy: the one disposed to question the truth of any idea that has not been evolved from perception and consciousness, and calling itself rational; and the other accepting as truth those revelations made by this exterior power, and called, by its opponents, mystic. By close observation and a system of classification the former of these has found that animal life exists in many forms, beginning with protoplasm and ending in man, and has inferred that it commenced with the former and is destined to go higher and higher in the scale of being as its surroundings become more favorable. This is simply an inference, as there is no evidence that any existing class of animals has passed over into another; for while there has been improvement in species, this improvement has not gone so far as to change the identity of the class to which it belongs.

This effort to resolve all created things into stardust does violence to the Baconian philosophy, and is really placing the imagination above the reason in man. Now Paul, in common with all Christians, held a different opinion on this subject. He taught that the intelligent part of man was susceptible to other impressions than those received through the senses or through the teachings of other men; in short that it may be taught by that divine principle of all life, even God himself, and that it is only as it is so taught, mediately or immediately, that it can be instructed in those higher things that pertain to another and higher form of life. If the soul is immaterial and does not lose its identity on the death of the body, it is all important that it should gain some knowledge of this higher life while here, in order that it may be prepared for that which is to come hereafter. Especially is this so since a knowledge of and a living under this higher life, only fits it the better to discharge the duties belonging to the present one. This view implies that the present life is a

kind of school in which the higher faculties may be developed as the bodily powers are in childhood. Surely the class that claim that protoplasm may develop into man by powers inherent in itself, will not deny the soul to be equally progressive. The plasm of the child develops if the surroundings are favorable, but food and exercise are essential in order that it should do so. The mental germ may also flourish and grow, but it must have its appropriate food; and its powers must be exercised, or it will remain feeble and weak. So it is with the spiritual part of man's nature; it must feed on that spiritual food that comes down from God out of Heaven, or it will remain spiritually weak. We thus come to understand what Jesus meant when he told the Jews he came that they might have life and have it more abundantly. Now we can conceive a weak body with a strong mind in it, and of a strong mind whose spiritual faculties remain feeble and weak for the want of exercise; instead of receiving ideas from God, it rests content with those originating in itself or received from other men, and its spiritual powers are dwarfed. As the body may be well-developed and the mind be weak, so intellectually the man may be strong, but he may not be good; and on the other hand, many men of very ordinary minds are remarkable for their goodness. Now the man Christ Jesus was the only one who was altogether under the influence of this spiritual life, while there are few, if any, who have entirely ignored it. The great mass of mankind have occupied an intermediate position. With those we call good it has so far predominated as to regulate their actions; with those we call bad its influence has been sinful, occasionally influencing but more generally allowing natural dispositions to control the life.

The great question for us to decide is, Is it better to place the government of our lives in the hands of this Power that knows all things and loves all things, or to take it upon ourselves to direct our steps, relying upon our own knowledge and judgment to do it aright? We are told it is the humble, seeking soul the Lord loves, and that it is such he will instruct in his ways. Such is the testimony of the spiritually minded in all ages of the world, beginning at the prophets, coming down to Christ and his apostles, and confirmed by the good men of all denominations. It was in the secret of their own souls where they all looked for direction, it was there they found strength to fight the battle of life, and it was there the comforting assurance came to them that they were accepted of the Divine Father. It is encouraging to see the greatest preachers of our day relying more and more on the inshining of the *Logos*, and less and less on the teachings of men as a means of winning men to righteous living. The battle of the present is being fought between the children of the light on the one hand, and the sons of Belial on the other; between those who believe in a God and that he is a teacher of his people himself, and those, whether agnostic or not, who claim that man, as man, is entirely competent to find out all that is certainly to be known, that morality has been the slow growth of the ages that have come and gone, and its laws formulated from experience. An *Intelligencer* is published

their necessity, and that it is to this ethical culture we are to look for the improvement of men in the future.

Such being the case, it follows that the evidence the spiritually minded rely upon to prove the truth is of an entirely different kind from that used by men of science. The testimony relied upon by the latter is the result of observation, modified by reflection, and appeals to the understanding because it agrees with facts already ascertained or admitted; the former appeals to impressions made upon the mind that are of an entirely different character. The sense of obligation to a Power superior to ourselves, of duty to that Power as revealed to that consciousness, and the feeling of satisfaction, often amounting to joy, when we have been faithful to its requirements, is the kind of evidence the spiritually minded are seeking. Appeals to this evidence in the mind of another may meet a response or they may not. If they do, there is more or less of spiritual life there; if they do not, spiritual death has supervened; for "my spirit shall not always strive with man, saith the Lord." We thus come to understand that saying of Jesus, "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." For by denying the operation of God's Spirit on the mind of man, we are denying Him and breaking the only bond that unites us to him. As in Him is life, so apart from Him there can be no life.

W. W.

Loudoun Co., Va.

ADDRESS TO SWARTHMORE GRADUATES.

THE following is the address of Joseph Wharton, President of the Board of Managers of Swarthmore College, at the Commencement exercises, on the 18th instant:

Graduates of Swarthmore: Again it falls to my lot, as President of the Board of Managers, to congratulate a class of students in this College, who, having completed their courses here to the satisfaction of the Faculty, have received the diploma certifying this to all concerned, and who are now about to enter the more advanced school of practical life, where they doubtless will, to some extent, apply what they have here learned.

This congratulation for an honorable achievement I offer with cordial sincerity, but I am entitled, and perhaps expected, as one who long ago entered that advanced school, to offer something more: namely, such counsel as my experience may suggest. This I shall do, without pretending to superior wisdom, by inviting your attention to the old-fashioned injunction, "Be careful to get the worth of your money," or, in other words, do not give away the higher value for the lower value.

A trivial theme, apparently, to set before persons whose immaculate sheepskins show them to have just grappled with much more formidable problems, yet let us consider.

It must, at the outset, be well comprehended that the word money, as here used, stands not for coin only, but for anything of value; that all values are relative or comparative; that many of them are in-

Then it is easy to perceive that, concerning any commodity or desideratum standing before one, the question to be solved is not simply, "Shall I seize this good thing?" The question is usually much more complex, and may be thus stated or divided: "Is this thing desirable for me under existing circumstances? Can I afford to pay the price for it? Is it more valuable to me than any other thing that can be had for the same price?"

For instance, a microscope is not desirable to a blind man; the ordinary citizen, though an admirer of gems, cannot afford to buy the Kohinoor; a plough is valuable, but the musician prefers a violin at the same price. So neither of those persons would get the worth of his money by buying the microscope, the Kohinoor, or the plough.

Then there are absolute differences in value, for who would give a pound of silver for a pound of copper, or a pound of gold for a pound of silver? And so intangible a thing as a few words of advice from a physician or a lawyer may be well purchased with much gold.

Looking beyond these simple types to more important matters, we find numerous instances of unwise exchange, from the times when our first parents surrendered Eden for the forbidden fruit, when Esau sold his birthright for a mess of pottage, and when the prodigal wasted his substance in riotous living, or those later times when Alexander, with the world at his feet, gave his life for sensual indulgence, and when Antony abandoned Actium to follow Cleopatra, down to the prosaic present day, when frivolous young people give everything for mere ease and amusement, when a pure young girl gives herself to a whisky and tobacco-sodden blackguard, or a solid and earnest young man takes for his life-partner a silly or vicious woman.

Are the instances of wise choice and exchange in important matters less numerous than the unwise? Surely not, or our race must have perished.

Nations, surrendering ease, have, through privation, struggle, and bloodshed, conquered freedom and attained to splendid development. Cromwell and Washington may be set against Alexander and Antony. Noble self-denial that shuns delights and lives laborious days, the abandonment of cherished evil habits, the arduous, resolute strife to rise, the painstaking search for knowledge, the cordial helping of others at one's own cost, all of them involving present sacrifice of lower things that higher things might be gained, have abounded and at this time abound and prevail, as the constant advance of our race testifies.

Now, when a child is born into this world that usually gives nothing for nothing, a great number of absolutely necessary things must in some way be acquired, yet how slender appear the means available for their acquisition. How shall he who is dependent upon the gratuitous loving care of others for mere continuance of life pay for those costly and indispensable treasures?

The good gifts of God, for this is the tersest expression of palpable facts, constitute the little one's sole but sufficient capital: namely, life, the cherishing

care of parents, the various senses and faculties with their wonderful power of growth, the inherent tendency to rectitude, time in which to develop, to choose, to act. With this capital wisely husbanded and expended, one may go far, as many illustrious careers and innumerable honest, happy lives testify.

During infancy, and largely during youth, the care of this capital must fall upon parents or friends, but you to whom I speak have now reached the point when you naturally assume the management of your own inheritance. You are yourselves to see that you get the worth of your money, that in many ways you do not give away the greater value for the lesser value.

We know that copper is valuable and even indispensable; so is physical health and perfection; so are the enjoyments of our bodily sense. To walk and labor, erect and strong, to breathe freely of the pure air, to bathe in stream or sea, to eat and drink with relish—how good are these things, how necessary to an independent and useful life! So good are they that one must hesitate to surrender them, even for the better things that belong to and grow out of mental perfection.

Fortunately such surrender is usually not required, since within their proper limit they greatly aid, instead of preventing, mental development or perfection, which is to them as silver is to copper, and which, while bringing higher rewards and gratifications is the best safeguard of bodily health and happiness. It is the giving away of the higher value for the lower, instead of using the lower as means to gain the higher; the caring for only physical enjoyment and excellence to the neglect of the mind; the subordination, therefore, of mind to body, that defeats itself; and ends in degradation of both body and mind. It is, on the other hand, the curbing and pruning of the bodily propensities by the mind and will that cause even the body to attain its highest vigor, its keenest enjoyment, and that leave the mind free to pursue its triumphant march.

How splendid are the achievements and how rich the rewards of that untrammelled intellectual prowess! Even when employed to minister to man's material comfort, how potent; when turned to explore the universe, how far-reaching are its methods, and how cunning the implements it invents; when endeavoring to grasp the rules which govern that universe, "to think the thoughts of God" as Newton said, how majestic is the human mind. To what admirable heights can it attain when properly guided, and alas! to what wicked and foul service can it be perverted.

For all this glory of mental power must in its turn yield to the formative, purifying, exalting power of the divinely controlled spirit. That spark of Deity within us which stirs and urges and restrains, which is restless and incessant in its endeavor to mould man into ever higher and more beautiful perfection, which insists that no uncleanness, no deformity, no weakness shall anywhere remain—that is the appointed master of the intellect, capable of guiding it aright, and of governing it for its own good, even as the mind constrains the body.

Most marvelous and admirable of all the charac-

testament of our wonderful human frame, its spiritual life, with its control over mind and body, its superiority to circumstances, its indomitable courage, fortitude, and endurance, its power of persuasion, indignation, and wrath, its secret bliss and anguish, its capacity for growth when obeyed, and its fatal possibility of decay through continued abuse and denial.

This is your highest treasure, that must not be sacrificed for any lower things, your seed of life more precious than rubies, your pearls that must not be cast before swine, your pure gold that can buy, without loss of itself, all that is good of those lower things.

Are then body, mind, and spirit to be regarded as separable, or as inimical to each other? Can it be denied that thinking is the essential of mind, and that we conceive it to be a function of the physical brain? Can a sharp line be drawn between the wise morality which a sound intellect orders and the holy life which indicates spiritual excellence?

The answer must be negative. The complete human being cannot be thus dissected or analyzed; the highest perfection is that in which no part is stunted, but in which all parts are completely and harmoniously developed.

Nor must it be presumed that the words mind, and soul or spirit, strictly define entities of which we have clear knowledge. Those words illustrate the endeavor of mankind to find explanation and expression of what they observe, feel, or conceive, and they illustrate also the tendency of words to slide away from their first meanings to somewhat different meanings as mankind's notions change. For it is clear that in the accepted ideas upon these great matters, so marked a development has occurred as might tempt an evolutionist to declare that the human soul itself has advanced.

Who now troubles himself to apprehend critically those differing conceptions of the old Romans which they expressed by the words *anima* and *animus*, or to translate Hadrian's "*animula vagula blandula*," otherwise than by our words soul or spirit (which we use almost interchangeably), thus attributing to Hadrian, modern conceptions of immortality which he doubtless never entertained.

The earlier Jews claimed no immortal souls; the Greeks of Homer's time had a conception of future life, even for most of their heroes, about as wretched as the modern Roman notion of purgatory; the ancient Romans adopted this sad conception as is suggested in Hadrian's above mentioned epigram by the line "*Nec ut soles dabis jocos*" and as is fully set forth by Virgil in his *Æneid*, very few of either Greeks or Romans venturing to hope for something better.

But you who have more positive and hopeful beliefs are not to abandon them for those, or for any other feeble and tentative faiths. You are not to share the hesitancy of the Anglican clergyman who, when asked by one of his audience whether he did then really believe in a Deity, replied, "Well, perhaps there is a kind of a something."

Yet do not attempt to force belief, and do not pretend a belief which you do not possess. If either of you is so imbued with what is sometimes called

the scientific spirit of the age, of 1840 or 1850, believe in God and immortality with the comfortable certainty of his ancestors, and can indeed hardly accept those great ideas as good theory, he may, at least, adopt them provisionally as good working hypotheses; his conduct and thoughts will then, doubtless, so shape themselves as to accord with and lead to firmer beliefs later on.

Let us, then, without contending about words, be satisfied to believe that our lives here are but links in a chain of being of which we can perceive neither end, whether we regard it in the line of descent and transmission, or in that of individual continuance; that the consequences of our actions run on with fatal accuracy for good or evil; that we can with great latitude choose and regulate those actions and therefore the future of ourselves and of our descendants; that it behooves us so to choose and regulate that our lives shall not be wasted, that the talents entrusted to us shall not be lost, but that in the turmoil and traffic of the world we get the worth of our money.

A CRITICISM.

EDITORS INTELLIGENCER AND JOURNAL.

In looking over the report of Philadelphia Yearly Meeting as published in the INTELLIGENCER AND JOURNAL, I notice that the reporters and others in preparing matter for publication, use so often the following expression, "Friends believe" or "Friends were appointed," or in answering the queries, so many of them commence by saying, "Friends are clear," or "Friends are regular." It seems to me that in every instance almost, the word members should be used so that the form would be thus: "our members are clear," or "our members believe." To those of us who are familiar with the expression it seems all right, as by long usage we have become accustomed to it, but the absurdity of this form of expression can best be illustrated by supposing that some other religious body should use the same forms that we do with the difference only of supplying their religious name in the place of our own. For instance if the Methodists had a query somewhat similar to ours on intoxicants, it would seem very singular to answer by saying "Our Methodists are clear," etc.

I think I have illustrated enough to make my meaning clear, and it seems to me that as the printed minutes of our several yearly meetings are distributed in such a way that many of them fall into the hands of those who are not familiar with our phraseology, that when we can do so, our construction should be perfectly clear and comprehensive and not so peculiar as to excite ridicule.

I hope you may think the subject of enough importance to be thus brought to the attention of our membership.

G. E. C.

H. M. W. H.

Go out of doors and get the air. Ah, if you knew what was in the air. See what your rosbust neighbor, who never feared to live in it, has got from it; strength, cheerfulness, power to convince, heartiness, and equality to each event.—Emerson.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBOEN.

LYDIA H. HALL.

PHILADELPHIA, SIXTH MONTH 22, 1889.

TRAINING FOR USEFULNESS.

THIS is a work that in its outcome develops a sense of responsibility, and the labor that is necessary thereto should be begun in the nursery. It seems natural in some children, and is exhibited in the readiness to perform special duties that are assigned them; while there are others, often in the same family, that appear to have no faculty whatever in this direction, but wait to have everything done for them and never think of being helpful to another. It is a great wrong to a child to be allowed to drift aimlessly through the years of its infantile life, with no training except what it acquires through its impulses, which at best are erratic and visionary and devoid of system.

The readiness with which a child accepts the little responsibility at first assigned him, in most cases depends chiefly upon how the matter is presented; there is always a right way to win cheerful obedience, and the wise parent will make it a point to secure his hearty coöperation in the effort. It is never wise to make the first requirements burdensome; it should be some simple, easily performed service for himself or for one he loves, and when once made should in no case except sickness or absence, be left to another or remain unperformed. This cannot be too strongly insisted upon. Many a vacillating, unprofitable life can be laid at the door of a weak yielding to the whim of the child by the parent.

"It is good for a man that he bear the yoke in his youth," wrote the prophet Jeremiah, and surely none had greater reason than himself to be thankful for a discipline that gave self-control and undaunted courage to meet the changes and vicissitudes of a long and most eventful career. This training is essential to every child whatever his condition or prospect in life, not alone that he may be fully equipped,—*"thoroughly furnished"* as the apostle Paul expresses it,—but that he may get out of life all that it has to bestow for the enrichment of his own existence. Said the Master, "It is more blessed to give than to receive;" and we know how true it is that he who blesses, is himself twice blest, first in the satisfaction that he has been helpful to another and in so doing he has made his own life fuller of enjoyment than it would have been without

the service he has performed. The men who in their youth were trained to bear responsibility are the men that know how to set a proper estimate upon the this principle in man, that is essential to the attainment of the best possible results; they know the value of every noble, generous deed, through the discipline that has been needful in their own training, and this discipline gives steadiness of endeavor and a perseverance that rises from disaster or defeat with a strength and energy which gives the power to overcome.

And this overcoming is the very key-note of effort. It is upon "him that overcometh," that the "new name" is bestowed, and the ability to overcome is gained through the power of doing well whatever we undertake and assuming the responsibility that it involves.

There are multitudes of people who can labor, but they lack the faculty of working for some definite end,—if only some one else will take the responsibility of success or failure they are satisfied to be the tool in the hand of the leader. If there was a fuller sense of the value to the individual of conscious ability to meet and withstand the untoward events that are in the path of all of us, we should have much more real pleasure of living than we now enjoy.

Being equal to every emergency is not a gift, as some suppose, but comes of that sense of inherent power which is developed by learning the art of doing thoroughly and cheerfully what is set before us. And as we are willing to assume responsibility in the little, we shall be made rulers over more.

In our issue of Sixth month 8, in the letter from London, our correspondent referred to "Dr. Thomas, of Baltimore," and the editor in revising the manuscript, made it "Dr. James Carey Thomas." From notices in other journals, we conclude that this was an error, and that it should be Dr. Richard M. Thomas.

MARRIAGES.

MORGAN—WOOD.—At the residence of the bride's parents, Torresdale, Pa., Sixth month 5th, 1889, by Friends' ceremony, Charles Evans Morgan, of Wilkesbarre, Pa., and Lizzie Knight, daughter of John and Sidney Wood.

DEATHS.

ADAMS.—At the residence of his mother, Catharine Adams, Sixth month 9th, 1889, Charles S. Adams; a member of the Monthly Meeting held at Green street, Philadelphia.

AMBLER.—Suddenly, in San Angelo, Texas, Fifth mo. 25th, 1889, William, son of Chalkley Ambler, of Philadelphia.

GILLINGHAM.—Sixth month 11th, 1889, J. Watson Gillingham, in his 72d year.

LIPPINCOTT.—At Moorestown, N. J., Sixth month 11th, 1889, Willie S., son of Elizabeth C. and the late Samuel H. Lippincott, aged 3 years, 5 months.

MARTIN.—At his residence in Kennett Square, Chester county, Pa., Sixth month 7th, 1889, George Martin, in the 62d year of his age.

In the death of this aged Friend "our Society" has parted with another of the "Fathers in Christ," and one who was a faithful watchman on its walls. Clear in vision, he was quick to see the approach of danger, and prompt in giving the warning thereof, and was ever faithful in supporting the testimonies of his people. The last time he left his home was to attend the mid-week meeting, where (if able) he felt it was right to attend, and his solid bearing in all our religious meetings testified of his faith in the virtue of silent worship.

He was a man of generous impulses and in him the unfortunate and needy found a ready helper. The doors of his house were ever open to the stranger and the friend; especially were those who were traveling under the weight of the gospel word welcomed to the comforts of his home, and assisted in their work as there was necessity. Upright and just in all his dealings with men, his long life leaves an unblemished record.

In his last sickness he gave evidence that his life-work had been done under a faith in the power of the Son and sent of the Father, and as he had lived in obedience to this, when mortality was about to be swallowed up in immortality a song of grateful praise to the Heavenly Father filled his heart, illuminating the countenance with the peace of God, which continued to rest upon the inanimate form after the liberated spirit had passed to the mansion prepared. M. W.

MEARS.—Sixth month 9th, 1889, Marian W., widow of John Mears, and daughter of the late Lewis Walker, in her 87th year; a member of the Monthly Meeting of Friends of Philadelphia.

PACKER.—On the 8th of Sixth month, 1889, after a long and distressing illness, of heart disease and dropsy, Ann Packer, long an esteemed minister of Green Plain Monthly Meeting, Clark county, Ohio, aged 84 years, 2 months, and 25 days.

This well known Friend was the last of a family of ten children of John and Ann Battin, whose united ages at the time of decease footed up 777 years, 3 months, and 7 days.

RIDGWAY.—At Cream Ridge, N. J., Third-day, 11th of Sixth month, 1889, Elizabeth W., widow of Henry W. Ridgway, of Crosswicks, N. J., in her 81st year, daughter of the late George Woolley, of Philadelphia; a member of Chesterfield N. J., Monthly Meeting.

TRAINER.—On the 9th of Sixth month, 1889, at the residence of his son, D. E. Trainer, at Trainer, Pa., William Trainer, in his 83d year. Interment at Upper Chichester, Friends' ground.

TRIMBLE.—At Colorado Springs, Sixth month 10th, 1889, George Trimble, in his 4th year. Interment from the meeting house, Waterville, Pa.

THE SCRIPTURE LESSONS.

In being the close of the quarter, no Scripture Lesson has been prepared for the last First-day of the present month, sixth month, 10. It is suggested that the sessions in session trace up some special subject, either Temperance, Peace, Abstinence, or what would be a very instructive and profitable study, some portion of the Book of Discipline bearing upon

the distinctive features of our Religious Society. While in all these prepared Scripture Lessons there has been a care that the subjects shall accord with the principles and testimonies which are the ground-work of our profession, there is room for and a need of teaching on these vital points more definite than can be given in the passing recurrence to them as they come up in the course of Scripture study. Our young people must have their attention directed to the fundamental truths which we hold so essential to the development of Christian character, and there is no more fitting time and place for the consideration of these momentous subjects than when assembled in their classes on the First-day of the week. The freedom they enjoy in asking questions and giving answers as these present themselves to the mind, and the encouragement they receive to think and consider, and come to a judgment, are all educating forces that sooner or later will have a determining influence upon motives of action, and indeed upon the whole after-life of these scholars. The First-day school should be the nursery of the church; regarded in this light its importance can scarcely be over-estimated, and now that all the yearly meetings of our society recognize it as a branch of work which should claim the care and oversight of our meetings, there seems to be every encouragement that is needed to increase and extend its influence, until no meeting, however small, shall be deemed complete without its First-day school, conducted in accordance with the views and the usages of Friends, and taught by those who are fully in accord therewith.

The lessons for the next six months will pass from the life and times of Jesus and the establishment of Christianity, back to the history of the Hebrew nation, taking up the thread of the narrative, in Samuel I., at that point in their experience of which it is written "there was no open vision,"—the people were in servitude to the nations among whom they had settled, and had almost forgotten Jehovah the God of their fathers. Some of the finest characters in ancient history will be embraced in this study, and while war with all the atrocities of those ancient times will enter largely into consideration, we must bear in mind the low condition of morals that prevailed and the slow but steady progress the race, even then, was making towards a better social condition, and the recognition of individual responsibility, and of accountability to the Great Ruler of the Universe.

SWARTHMORE COLLEGE COMMENCEMENT.

The Commencement exercises of Swarthmore College took place at the College on Third-day last, the 18th instant. There was the usual attendance of friends of the graduating class and other friends of the institution. The Class this year numbers eighteen, ten young men and eight young women. Their names and the degrees they receive are as follows:

Bachelor of Arts: Alexander G. Cummins, Jr., Smyrna, Del.; J. Carroll Hayes, West Chester, Pa.; Mary Kirk, Lumber City, Pa.; Margaret J. Laurie, Jericho, N. Y.; Alice S. Palmer, West Chester, Pa.;

Louella Passmore, Oxford, Pa.; Ralph Stone, Wilmington, Del.

Bachelor of Letters: Clara Haydock, New York, N. Y.; Elsie D. Stoner, Columbia, Pa.

Bachelor of Science. In Science: Julia Hicks, Old Westbury, N. Y.; Frederic B. Pyle, London Grove, Pa.; Jennie F. Waddington, Salem, N. J. In Engineering: Justin K. Anderson, Unionville, Pa.; Howard A. Dill, Richmond, Ind.; Horace B. Forman, Jr., New York, N. Y.; Ellis M. Harvey, Ward, Pa.; George Masters, Philadelphia, Pa.; Willis W. Vail, Quakertown, N. J.

The exercises took place in the large assembly room, at 11 o'clock. There were six speakers appointed, as has been usual for the past three years,—as follows:

"John Ericsson: His Life and Inventions," Howard A. Dill, Richmond, Ind.

"The Influence of Greek Life on Greek Sculpture," Mary Kirk, Lumber City, Pa.

"Plans for an Increased Water Supply for Swarthmore Village," Willis W. Vail, Quakertown, N. J. (Excused from speaking.)

"Asa Gray: Botanist," Jennie F. Waddington, Salem, N. J.

"Goethe and Napoleon: Poet and Soldier," J. Carroll Hayes, West Chester, Pa.

"The Immoderate Spirit for Defensive Armament," Elsie D. Stoner, Columbia, Pa.

After the conferring of the degrees, the graduates were addressed by Joseph Wharton, President of the Board of Trustees. (His address is printed elsewhere in full.)

At the close of the address, after an interval of silence, Isaac H. Clothier arose, and on behalf of the Board of Managers made the following important announcement:

At a meeting of the Board of Managers of the College, held yesterday, (17th instant), the following letter from the President, Edward H. Magill, was read:

SWARTHMORE COLLEGE, SWARTHMORE, PA.
PRESIDENT'S OFFICE, Sixth mo. 17, 1889.

To the Board of Managers,

Dear Friends: After twenty years of service at the College, nearly all in the arduous position of President, I feel, with advancing years, the urgent necessity of a period of rest, as well as a permanent release from exacting responsibilities which, however congenial, would, if prolonged too far, inevitably overtax the health and strength of any man.

I therefore respectfully ask for leave of absence from the College for one year from Eighth month 15th next. I desire to spend that year abroad in study and the building up of my health. I would ask to return then to the College, and fill such position as the Board may deem best, my own choice being that of the Professorship of the French Language and Literature.

In accordance with this programme I hereby respectfully offer my resignation, to take effect at such time as the Board may elect. In thus terminating my long personal service as the executive head of the institution, I desire to thank the Board for many kindnesses shown me, both individually and collectively, at different periods. Conscious of mistakes and of imperfections in the performance of my high trust, I have ever striven to be true to what I conceived to be the interest of the College, to which I have

devoted, with enthusiasm, the best years of my life, and which I shall ever regard with affectionate interest, endeavoring always, in my measure, to aid in its mission of higher education in the Religious Society of Friends.

Sincerely and respectfully,

EDWARD H. MAGILL.

After due consideration of the subject the Board of Managers adopted the following resolutions by a unanimous and a standing vote:

Resolved, That the resignation of Edward H. Magill as President of this college be accepted,—to take effect on Commencement day 1890—leave of absence being granted him meantime with full pay.

Resolved, That Edward H. Magill be, and is hereby appointed to the position on the College Faculty of Professor of the French Language and Literature, beginning with the commencement of the college year, Autumn 1890.

Resolved, That the Board place on record their appreciation of the ability, the diligence, the devoted enthusiasm to the college service, the faithful and zealous conduct of affairs, which for eighteen years have marked the administration of Edward H. Magill as President of this college.

Resolved, That the Secretary be instructed to transmit to him a copy of these resolutions, with the best wishes of the Board for the restoration of his health, and for his future welfare.

Extracted from the Minutes,

M. FISHER LONGSTRETH, Secretary.

The following committee was appointed to have charge of the college during the absence of the President: Clement M. Biddle, Emmor Roberts, Eli M. Lamb, Martha McIlvaine, Lydia H. Hall, and at a meeting of this committee held at the close of the Commencement exercises, Prof. William H. Appleton was appointed acting president for the ensuing year.

The Commencement season was opened on Seventh-day evening with a reception tendered the graduating class, with the members of the Faculty and instructors, by President Magill and the Matron, Elizabeth Powell Bond. A large number of invited guests were also present, and everyone had an enjoyable time. At the same time the Junior class was being entertained by Abby Mary Hall, '90, at the home of her parents, Thomas and Lydia H. Hall, in Swarthmore village; the Sophomores were enjoying refreshments presented them by Mrs. Isaac H. Clothier, of Wynnewood, and the Freshmen also had a "feast" as the guests of the Matron;—thus each of the classes which had so generously appropriated the money reserved for their banquets to the Johnstown sufferers was provided for.

On First-day morning Dr. Magill delivered his baccalaureate address to the graduating class before a large audience in the college Meeting-house. His subject was "Life is What you Make It: Nothing Comes by Chance." During the course of his remarks the President referred to the fact that it was the seventeenth time he had addressed the classes departing with their college's honors, and he sketched the growth of the institution since it graduated its first class, in 1873.

On Second-day the Class-day exercises were held before a large audience of alumni, alumnae, visitors, and students. The exercises in the college hall were

opened by the address by the President, Ralph Stone, which was followed by a succession of the class history, by Elsie D. Stoner; the class poem, by Louella Passmore; the presentation by Clara Heyboeck and the presentations by Frederick B. Pyle. After the close of the indoor exercises the audience adjourned to the campus in the front of the East College, where the ivy planting was held. The class president, after a short speech, unveiled a beautiful marble slab, engraved in imitation of the class shield, which had been built into the wall of the building, and about which a beautiful ivy clung. The stone was the gift of the class of '87. The class spade which was handed down to posterity by the class of '74, was turned over to the Class of '90, and the ivy poem was recited by Margaret J. Laurie.

FRIENDS' ELEMENTARY AND HIGH SCHOOL, BALTIMORE.

THE annual exercises for the twenty-fifth year of Friends' Elementary and High School were held yesterday. At 10 a. m. the graduating exercises were held in the gymnasium. The principal, E. M. Lamb, delivered an address and awarded the diploma of the institution to the following graduates: Carroll T. Bond, Mary E. Broomell, Walter Cox, Henrico A. Munger, Sophia F. Smith, and Arthur B. Turner. There were seventy-five of the pupils who attained an average of eight and one-half on a scale of nine, and received annual certificates. The following were the leaders of their respective classes: Senior class, Walter Cox; junior, John S. Bishop; second junior, Hetty L. Cox; second junior, second part, A. Nellie Spicer; second junior, third part, M. Bessie Lamb; second junior, fourth part, Louis Passano; third junior, Edward L. Davis; third junior, second part, Sallie Bishop; class A, Ella Keyser; class B, Edith Boblitz; class D, Edwin L. Barnes; class E, Ezra B. Whitman. The leader of the whole school was Hetty L. Cox, with an average of 8.997 out of a possible average of nine.

During the quarter of a century that the school has been in operation over 2,600 different pupils have been enrolled. The number in attendance during the past year was nearly 300. At the close of these exercises the principal was presented by the teachers and pupils with a handsome carved oak chair as a token of their esteem and a memorial of the occasion. In the evening, from 8 to 11 o'clock, the reception was held in the main building, where an exhibition of drawings and paintings executed by the scholars and the work of the kindergarten department were displayed. The anniversary ode was read by the author, Anna D. Andrews, of the class of '86. —*Baltimore Sun, Sixth month 1.*

JONATHAN DYMOND, the celebrated essayist, whose unanswerable essay on War has changed the thinking of thousands, and who suffered for the last two years of his life from a disease that forbade his speaking, completed his essays (including that on War) in that time and died at thirty-two, about the age of the Master whom his writings honored. —*Exchange.*

FRIENDS' MEETINGS IN CANADA.—III.

In the Fourth Month meetings of the Friends it was stated that Eighth month 6th, 1817, Friends in the south of Norwich were granted an indulged meeting, to be held in a school-house on the First- and Fifth-days of the week, at the eleventh hour, under the care of a committee; and Seventh month 1st, 1818, they were granted the privilege of purchasing five acres of land for the purpose of building a meeting-house upon, and also a burying-ground, to be called Pine Street Meeting. This was the first established of the different meetings which now compose Norwich Monthly Meeting.

Yarmouth and Ancaster Friends were first indulged a meeting in Fourth month, 1819; those of Malahide, in 1822, and of South Malahide, in Eighth month, 1841. On the 8th of Eighth month, 1849, Lobo was first granted an indulged meeting, and Arkona Friends on the 14th of Twelfth month, 1870.

Norwich Monthly Meeting was first held at Pine Street and Yarmouth, on the 12th of Eleventh month, 1828.

At Pelham Half Yearly Meeting, held the 21st of Eighth month, 1844, a proposition was received from Norwich Monthly Meeting "for the establishment of a meeting for worship and a preparative meeting, composed of the members of the indulged meetings of Bayham and South Malahide, to be held in the new meeting-house in Malahide, and to be known as Malahide Preparative Meeting." On account of some irregularity this proposition was returned to Norwich Monthly Meeting, but was brought up again at the next meeting and united with, and the meeting accordingly established in Second month, 1845. Six months later a proposition was forwarded and united with for holding Norwich Monthly Meeting one-third of the time at Malahide, commencing in Eleventh month at Malahide, thence to Pine street, thence to Yarmouth, and so held alternately.

At Pelham Half Yearly Meeting, held in Pelham in Second month, 1846, we find was recorded the following minute: "Was introduced in this meeting by a committee from Canada Half Year's Meeting, three of whom are in attendance, a proposition of the propriety of holding a yearly meeting in Canada, composed of Canada and Pelham Half Yearly Meetings, to be known by the name of Canada Yearly Meeting, to be held at Pickering in Sixth month." The meeting at this time appointed a committee to confer with the committee from Canada Half Yearly Meeting. In Eighth month this committee reported that "they had met, and after much deliberation were united in submitting to the proposition. But after a time of solid consideration thereon, the meeting united in referring the subject to our next Half Year's Meeting for further consideration." At its next meeting the subject of requesting the privilege of holding a yearly meeting in Canada again claimed the attention of Friends, and "after a considerable time of deliberation thereon, this meeting is united in informing Canada Half Year's Meeting that we are not prepared to unite with them in the proposition."

In Second month, 1857, there "was received from

Norwich Monthly Meeting a request from the members of Lobo indulged meeting for the establishment of a preparative and a meeting for worship in that place." After consideration the meeting united with Norwich Monthly Meeting in the establishment of the meeting in Lobo.

In Second month, 1858, Norwich Monthly Meeting informed Pelham Half Yearly Meeting that it was united in holding the monthly meeting in Lobo one-fourth of the time, to be held there first in Fourth month of that year, alternating with Pine street, Malahide, and Yarmouth.

A proposition was made in 1853, and again in 1858, to have the place of holding Pelham Half Yearly Meeting in Second month changed from Pelham to Pine street, but not receiving the unity of Friends it was dropped. In Eighth month, 1864, Pelham Half Yearly Meeting adjourned, to meet in Lobo in the Second month following, and in Eighth month, 1865, it was established, to be held in Second month in Pelham and Lobo alternately, and has been so held ever since.

In 1873 Genessee Yearly Meeting was held in Yarmouth, Ontario, for the first time. It was since held in 1876 and 1878, and every three years since 1878.

In Eighth month, 1882, Norwich Monthly Meeting received the sanction of Pelham Half Yearly Meeting in establishing a preparative and meeting for worship at Arkona. The meeting for worship to be held on First days and on preparative meeting days. The preparative meetings to be held jointly, and to be known as Arkona Preparative Meeting.

The following minute was recorded at Pelham Half Yearly Meeting, held in Eighth month, 1885: "A proposition was made in this meeting to raise the shutters to take into consideration the propriety of adjourning at this time to next meet in joint session, which being united with and having the concurrence of women Friends, the shutters were raised, and after due deliberation this meeting unites to now adjourn to meet in joint session in Pelham in Second month next." This action was taken in harmony with the growing feeling in that direction, in accord with the practice of some of the subordinate meetings and in anticipation of the action to be taken by the coming yearly meeting, and of the changes likely to take place in the proposed revision of discipline, requiring all our meetings to be held in joint session.

NEWS OF FRIENDS.

BALTIMORE QUARTERLY MEETING.

We are indebted to the kind care of the publishers of FRIENDS' INTELLIGENCER for notice of our approaching quarterly meetings. We note its good effect, as one of the features of our excellent paper.

The meeting was held on the 10th, at Sandy Spring. Representatives were present from our monthly meetings, Baltimore, Sandy Spring, Little Falls, and Gunpowder, with reports. The report from Baltimore is encouraging as to the attendance, since Friends of Western District Preparative Meeting have occupied their comfortable new house on Park

Avenue. In the members a renewed spirit of loyalty to the meeting is evinced, the ministry is growing, and the membership is increasing.

We had a good and quiet meeting, with acceptable labors by our own valued ministers, Martha S. Townsend, Albert A. Hull, and Mordecai Price. Rebecca Price, one of the ministers of Baltimore Monthly Meeting, is at Little Falls in feeble health, and Darlington Hoopes is traveling in Pennsylvania and New York, in the ministry.

A remarkable feature in connection with the quarterly meeting, was its very small size. The people seemed almost to be paralyzed in view of the fearful calamities which have overtaken our country in the destruction of dams and bridges and submerging of lands. This in connection with the unparalleled loss of human life, almost made people forget themselves and their duties. The Potomac river rose to an unprecedented height, submerging for a hundred miles the Chesapeake and Ohio canal and river banks, and the people are without the necessities of life. Only one Friend was in attendance from the Quarterly Meeting of Fairfax, south of the Potomac River.

HENRY JANNEY.

Baltimore, Sixth month 14.

CIRCULAR MEETINGS AT EAST BRANCH, N. J.

EDITORS INTELLIGENCER AND JOURNAL.

Please publish that Chesterfield Monthly Meeting of Friends united in the appointment of four circular meetings, to be held at their old meeting-house at East Branch, in Monmouth county, N. J., one in each of the following months, Sixth, Seventh, Eighth, and Ninth months. The said meeting was laid down many years ago, there being very few Friends in the neighborhood. The location is high, with surroundings of good productive farms, and comfortable homes, inhabited by a class of people who seem pleased to have an opportunity of attending a Friend's meeting, as was evidenced on last First-day, by the large number who were very attentive listeners to Dr. Franklin T. Haines, of Rancocas, who was favored to speak to them with great power.

The next meeting will be held on First-day afternoon at 3 o'clock, the 21st of Seventh month next. We should be pleased to have our ministering Friends who feel drawn that way, meet with us. Correspondence with Charles H. Tatum, Imlaystown, N. J., Franklin Black, Bordentown, N. J., or W. Maxwell Marshall, Trenton, N. J., would receive prompt attention, they being a committee appointed to make arrangements and take charge of the meetings.

W. M. M.

Trenton, N. J.

SCIPIO QUARTERLY MEETING: CORRECTION.

EDITORS INTELLIGENCER AND JOURNAL.

I observe in the first number for Sixth month, in the list of quarterly meetings to occur, that Scipio Quarter would be held on the 29th at DeRuyter. This being an error, it may be my duty to state that the last quarterly meeting at DeRuyter was in Sixth month, 1886. Since then the Sixth month Quarter has been held at North Street, Scipio. Our

monthly meeting here was laid down and the quarter changed to North Street, Scipio, at the time, therefore, I feel that the change should be noticed in the paper.

HENRY TRIPP.

De Ruyter, N. Y., Sixth mo. 5.

—Apprehensive that Friends of Fishing Creek Half-Year Meeting, many of whom have their homes on the alluents of the Susquehanna, might have suffered in the recent floods, inquiry was made of Ellis Eves, at Millville, who replies, Sixth month 14: "I am glad to be able to say that Friends here have not suffered, with the single exception of Shadrach Eves, whose mill dam was taken out. We seem to have been favored, this time."

THE WOMEN'S YEARLY MEETING OF 1843.

WITH A REVIEW OF THE FRIENDS' GATHERINGS, BY AMANDA K. CLARK, OF NEW YORK.

[The following metrical description of the Women's Yearly Meeting of Philadelphia, in 1843, has been preserved since that time in manuscript, and recently a correspondent in New York has sent it to us with the suggestion that it should be published, for which purpose he has obtained the consent of the author. It will be read, we have no doubt, with much interest. —*FRIENDS' INTELLIGENCER AND JOURNAL.*]

I.

Once more our Heavenly Father's gathering hand
Hath called together our assembled band,
Hath blessed the work of every passing day,
And led our counsels with its gentle sway;
And bidding us upon its power repose,
Hath brought our labors to a peaceful close.
Sweet are these annual meetings unto those
Whose love toward all without restriction flows;
Pleasant it is to grasp the stranger's hand,
Those pilgrim members of our sister band
Who, for the sake of truth from far have come;
Leaving behind the endearing cares of home
With us the burden of the day to share,
And blend with ours the voice of grateful prayer.
Cheering it is our absent friends to greet,
Or at each turn familiar faces meet;
To see the "bowed with years," the gay with youth,
With linked hands uphold the cause of Truth—
To know the purpose that inspires one soul
Urges, pervades, and animates the whole.

II.

O well and nobly has our work been done;
In love perfected as in love begun;
No petty jealousies have risen up
To mingle bitterness with Memory's cup.
But Truth and Order, like good angels spread
Their peaceful way like wings above our head,
And safe from Error with such guardians true,
The work was prospered which we found to do.
Thrice noble work! for unto us are given
The best, the choicest of the gifts of Heaven—
A hallowed legacy that's dearer far
Than all the diamonds of Golconda are;
The proud inheritance our fathers gave,
And freely offered up their lives to save;
The ark of testimony, which they bore

Through persecution in the days of yore,
When Bigotry had doomed them to the stake
Because its statutes they refused to break;
Still, still aloft they held the precious gem
Safe to their children, tho' 'twas lost to them.
As Daniel walked from out the lion's den,
Proof 'gainst the woven toils of wicked men;
Unhurt and purified from out the flame,
The hallowed Ark of Testimony came.
And we, their children, say, shall we forget
The "ancient land-mark" which our fathers set?
Shall we wax slothful and refuse to bear
The yoke, because it galls the neck to wear?
Say, shall we abrogate one simple law
Because the burden may be hard to draw?
Say, shall we cast like worthless weeds aside
The covenant for which our fathers died?
Shall one by one its time-worn rules decay
And thus the honored fabric fade away?
Oh, no! may we, their children, bear it still,
And all its laws with cheerfulness fulfil,
Walk by its light and let its precepts guide
Our onward path, whatever may betide.
And then the martyred spirits of the blest
Shall bend to bless us from their home of rest,
Shall aid us still with strength to bear on high
The sacred truths for which they dared to die.

III.

Mothers in Israel, when your heads have pressed
The dreamless pillow of eternal rest,
When to rewards from works you shall have passed,
(For recompense will come to all at last);
May we, the careless now, the young in years,
To heavenly voices then incline our ears,
And come as standard-bearers in your place
As firm to do, as earnest in the race,
Nor turn aside until the goal be won,
The welcome language at its close, "Well done!"
Your kindly counsel we will not forget,
And may it bear good fruit to cheer you yet.
Like pleasant echoes still your words I hear,
Your earnest pleadings fall on fancy's ear;
Again I see you as in power you stood,
Saying, "Come taste the Lord, for he is good!"

IV.

How would our vessel spread its airy sail?
How would its pennon flutter on the gale?
How would the helmsman learn its path to steer,
If Rachel Hicks, the compass, were not here?
'Tis she who rises up when all beside
Are wavering—the question to decide—
And by her forethought and discernment keen
Becomes the motive power of the machine.
And unto her hath the "Eternal Word"
Given the Spirit's sharp and flaming sword,
Which every way against the assaults of Sin
Turneth to guard the Paradise within."

V.

Our ship hath helmsmen and a faithful crew,
Strong, tireless oarsmen, and good pilots too;
And those who climb the mast-head to descry
And give the warning when the shoals are nigh,
Or, on the prow, like sleepless watchmen stand
To spy the outlines of the "Promised Land."

VI.

And first of all amidst this blessed band
Armed with the truth, see Rachel Barker stand.

I meet the glances of her searching eye,
Clear as the surface of a summer sky;
Again I read the purifying trace
Of deep devotion on her thoughtful face;
The stamp of intellect is also there,
In the calm look those chastened features wear.
Upon her heart in characters of flame
Hath Israel's Shepherd registered his name,
And she (like holy Samuel of old)
Was early gathered to his peaceful fold;
Who, "while the blossoms of her years" were
young,

His eloquence imparted to her tongue.
I hear her voice—what says it? "Let us try
To walk as do the stars that tread the sky.
No discord breaks the 'music of the spheres'
As on they journey in the lapse of years;
But still unswervingly they hold their march
In harmony thro' heaven's extended arch.
So in our proper orbits let us move,
The force that binds us to our Centre—Love.
O let us shape our course indeed aright,
Like these unerring 'children of the light';
And then like stars in heaven we all shall shine,
Clothed in the radiance of a light divine."

VII.

Another voice falls on my listening ear,
And Mary Lippincott's sweet tones I hear;
Whose heart is touched as with a living flame
Fresh from the altar of the great I Am.
"Would ye be saved from misery and sin?
Obey the teachings of the light within,—
That light which shines in every human breast,
The beacon star of Everlasting Rest.
Though we awhile may shut its presence out,
And meet with hours of darkness and of doubt,
We may not quench its lustre; it will rise
On wings ethereal to its native skies,
And if we mind its dictates, bear us hence
Above the fading things of 'time and sense,'—
Far from the earth and all its care away
To where eternal splendors ever play.
The 'temples of the living God' are we,
And bear the impress of Divinity!
Shall we these temples ruthlessly profane,
Where God, the builder, rightfully should reign?
Shall we these sanctuaries stain with sin,
When their High Priest an altar rears within;
When on that altar with 'consuming fire'
He would destroy each selfish, vain desire,
Would we but bow beneath His wise control
And dedicate to Him the immortal soul?"

VIII.

The gift that Anne Morris left behind,
Like "chains of gold" about the heart we'll bind;
For like "an ornament of grace" 'twill shine
Brighter than all the treasures of the mine—
The precious "pocket piece" which she has given,
The pure and priceless currency of Heaven.

IX.

O, that each erring prodigal would come,
Who may have wandered from the Father's Home!
Attend to Rachel Wainwright's earnest call
And turn again to the paternal hall!
The Father then with outstretched arms shall
come
To bid his long-lost children "Welcome home;"

And the repentant wanderers to his breast
Shall in one long embrace of love be pressed.
Then shall the feast rejoicingly be spread,
The hungry soul be satisfied with bread,
The parched and thirsty lips be bathed with wine
Pressed from the clusters of the living Vine.
Songs of thanksgiving in that home shall reign,
Because the lost ones have returned again;
With joyfulness the banquet shall be crowned,
Because the dead are raised, the lost are found!

X.

How by the power of Heaven's eternal Word
The depths of Hannah Wilson's soul were stirred;
How did the counsel on her lips that hung,
Descend in gentle music from her tongue;
How tenderly, how sweetly, did she warn
Those who were revelling in life's early dawn,
While yet Existence wore her magic hues,
The "better part"—the fadeless crown—to choose.
For all life's gilded dreams must melt away
As fades the dew drop 'neath the morning ray.
There yet will come to every one an hour
When Pleasure's siren voice will lose its power;
For life's gay morning cannot always last,
The halcyon days of youth will soon be past.
Earth hath no balm our sorrows to assuage,
Or cheer the pathway of declining age;
Religion's hand can chase Affliction's gloom,
And strew with flowers our progress to the tomb.
Oh, then may we ere empty is the glass,
Improve "life's winged moments" as they pass,
Seize from His hand the freely offered prize,
"Who loveth best an early sacrifice."

XI.

Many there were who lesser offerings brought,
And in the treasury threw their mite of thought,
Which, like the widow's hard-earned gift, tho'
small,
Equalled in worth the richest of them all—
Jewels of price worth more than orient gems
That brightly beam in kingly diadems.
And if, like Ruth, it falls to me to glean
The field o'er which the reapers first have been,
If the redundant sheaves be not for me,
May I, like her, a patient gleaner be.
And then, perchance, 'twill be my lot to find
A few forgotten treasures left behind,
Which, like "rich orient pearls at random strung,"
The harvesters aside for me have flung.

XII.

And last of all, tho' least of all forgot,
Came the bold summons of Lucretia Mott,
Who in the bonds of love arose to crave
Our aid to burst the shackles of the slave;
For each must, fearless, battle for the right,
And then to all the burden will be light.
Not single-handed can the task be wrought,
But legions to the standard must be brought;
Would we this foul dishonor e'er efface
From our loved country, from our name and race.
Can this fair land that spreads from sea to sea
Be justly called the "Nurse of Liberty,"
When in her very midst Oppression reigns,
And unmolested forges still his chains?
We ask no violence, for we would prove
That freeing bondsmen is a work of love.
Nor would we in our vain power go forth

From Wrong and Tyranny to purge the earth,
But, like Elijah, rest until we hear
The voice of God upon the inward ear;
And then, like him, obey the heavenly call,
Looking to Him for strength, who gives it all.
For in the earthquake God did not abide,
Nor yet upon the impetuous whirlwind ride,
Nor was His presence in the raging flame
That wheeled in circling mazes as it came.
None ever found Him in the haunts of strife,
The heats, the turmoils, and the storms of life,
Not in excitement can we hope to find
His dew-like influence resting on the mind;
But when from wind and tumult we depart,
And hide within the chambers of the heart,
Then through the holiest recess of the soul
"A still, small voice" like cooling airs shall roll.
That voice shall lay the path of duty bare,
And make the spirit feel that "God is there."

XIII.

Not for the fettered African alone
Our hearts their active sympathy have shown,
But for the wretched natives of our land
That stricken, scattered, miserable band
Who from before the white man's face have passed
As fall the leaves before the autumn's blast.
That noble race who in the days of yore
Could boast an empire stretched from shore to shore,
And wandered o'er their hunting grounds as free,
As tameless as the billows of the sea;
Who in the shadowy recess of the wood
Worshipped the Source of Universal Good,
Adored Him in the thunder's solemn roar,
Or in the foaming surge that lashed the shore;
And in the swaying of the forest trees
Heard the Great Spirit's voice upon the breeze,
Or "read His awful name emblazoned high
In golden letters on the illumined sky."
Their pleasant hunting grounds are altered now,
Seamed with unsightly furrows of the plow;
And where the forests reared their heads on high
In silent majesty to greet the sky,
Now wave the fields of cultivated grain
And smiling plenty crowns the verdant plain.
Alas! that plenty they may never share,
The tribes dissolve like vapor in the air;
Wandering like outcasts on their rightful soil,
They view with jealous eye our fruitful toil,
And mourn to see our splendid homes arise,
Where once they saw, dissolving in the skies,
The circling smoke from hearth-stones quite as dear
As those the "pale face" in his pride can rear.
Now one by one with faltering steps they bear
Their fathers' bones with reverential care,
To the new home the white man's bounty gave
Beyond the Mississippi's troubled wave.
Father of Waters! soon thy stream shall tell
In dirge-like murmurs their funeral knell;
Soon, like the foam upon thy swelling tide,
Shall be the memory that they lived and died.
O may we not, although their "sun is set,"
Its last, faint twilight totally forget,
But do our part to ease their cheerless fate,
And win them gently from their wretched fate;
Teach them that tho' much wrong our race can do,
It yet comprehends "mercy true,"
Into their darkened minds diffuse the light,
Till Truth shall beam upon their mental sight,
Teach them that still there is a listening ear,

Willing the story of their wrongs to hear;
An Arm of Power their injuries to redress,
A Hand stretched forth to sanctify and bless;
That tho' their earthly homes from them be riven,
There is a "mansion" left for them in Heaven;
That tho' upon this transitory scene
Their names may be as they had never been,
God will those names upon his book enroll
That ("when the Heaven shall vanish like a scroll,"
And melt before an all-consuming fire),
Shall still survive great Nature's funeral pyre.

XIV.

The Hand that gathered hath dispersed again
In perfect order the assembled train;
And each, as homeward she returned once more,
Some hoarded remnant of the banquet bore.
For Christ himself "who blessed and brake" hath
given
The precious "bread that cometh down from Heaven,"
And of the fragments that remain behind
May all be garnered by the hungry mind;
For spiritual food 'twill prove indeed
More than sufficient for our utmost need.

XV.

We paid no price save love and gratitude,
To those who left this spiritual food;
But as they "freely had received" from Heaven,
So unto us the bread was freely given.
The thirsty ones no fee, no tribute gave,
But stooped unchecked to drink the Gospel wave;
Which, like the streams and little sparkling rills
That dance in mirthful music down the hills,
Casting around them wreaths of glittering spray,
And resting now and then when tired of play,
Is "free as air" to all who, at its brink,
Weary and faint, may haply stoop to drink.
Its source is found upon "God's holy hill,"
Where heavenly dews and showers of love distil;
Forth from the Rock it spruigs, the sweetest draught
The way-worn pilgrim-spirit ever quaffed,
A clear, translucent, and abundant stream
Whose waters sparkle with a glorious beam.
Through "God's own holy city" does it glide
And gladdens angels with its crystal tide;
Beside its waves their glorious forms they bow
Which catch the image of each radiant brow,
While silver voices whisper round its brink
"Ho, every one that thirsteth, come and drink!"

XVI.

May the new lambs but lately entered in
To the enclosure from the walks of sin,
Increase its strength with each succeeding year;
That, when in future we assemble here,
They as good helmsmen may arise to guide
Our cherished Ark above the swelling tide,
(For soon the faithful hands that hold the trust
Must rest from labor in the silent dust).
Then the tempestuous floods will rise in vain,
Powerless will blow the winds, will beat the rain;
The Ark upborne above the opposing tide,
Upon the waves triumphantly shall ride;
And towering still above their foaming crest,
May find an Ararat whereon to rest.

XVII.

And ye, our absent sisters, though the eye
Discerns you not, your spirits still were nigh;
With ours your silent orisons were blent,

With ours your knee to Heaven's Great King was bent.
 And O, believe that though ye were not here,
 Your spiritual presence hovered near;
 That though your outward forms no eye could see,
 We felt you in our very midst to be.
 And lo! we send glad messengers to you,
 Who shall refresh your souls with Hermon's dew,
 Who came to bid the steadfast and the true
 Their onward progress toward "the mark" pursue;
 Like good Samaritans to heal the heart
 That may be quivering with Affliction's dart.

HOW CAN WE BEST TEACH CHARACTER IN OUR FIRST-DAY SCHOOL.¹

WHEN the Business Committee of our Union asked that some one from our Meeting should bring forward a paper on this subject, the question was raised "What is character?" One answered, "Character cannot be taught for it is the man." Another said, "It is reputation." A third Friend called it a person's distinguishing qualities.

If the first Friend was correct,—if a man is as he is born, his character simply hereditary,—we had best teach parents instead of children. Indeed, this is a partial truth, so weighty that we should give it weighty consideration; but it is only a partial truth, for no matter how straight the twig shoots up from the good seed it can be bent. Bent by improper training, by evil companionship, by misfortune, and also by what the world calls fortune. Now, if it can be bent in one direction, why not in another? If a character can be injured by ill-treatment, why can it not be strengthened and improved by good training.

The second Friend called character reputation. Reputation should be valued and guarded, but is what others say of us,—not our real character.

The third defined the word as a person's distinguishing qualities. An individual represents to his friends and neighbors just those principles and abilities of which he is possessed—distinguishing marks by which he is known and which his name simply stands for. To believe hereditary influence determines all character, is akin to belief in original sin, which Friends long ago denied. It can affect it no further than physical qualities affect moral qualities. The teacher's task then seems to me to be to train the mind to control physical tendencies. But the question before us is "What is the best means?" Many a teacher and parent is seeking for advice on this point, praying for power to impress children's hearts with principles which shall always remain with them; but too often have their efforts been complete failures. It is not always the willing spirit that makes the work perfect, though such a spirit is indispensable in an efficient teacher, but it needs also wisdom and tact. We cannot study method too much. We see these children but one day of the week; during the remainder they are under very different influences, perhaps, therefore the impression made must be deep or it will be washed away as a mark in the sand. A child may listen with apparent interest to a moral lecture from a teacher whom it

respects, without any of the lessons taught taking forcible hold on the mind. This I think is where we make the greatest mistake. In the schools of to-day teachers are using illustrations and specimens more and more. They are finding out that childish minds can grasp practical things better than theoretical. If they teach botany they supply specimens of plants. If a child study physiology he has before him a manikin and skeleton. He does not even study grammar in the old prosy way, but steps to a black-board and maps his sentence off in black and white, analyzing and parsing with a piece of tangible crayon in his hand. Now why should we not carry out the same ideas in teaching character? Would it not be a more effective lesson to point out to a class of boys a good man—a living specimen of moral character, than to give a sermon on right living? And here is history's aid. In spite of wars on wars it is full of subjects which can be studied with profit; models for our children to look upon while building their own moral structures—men who have risen above the vices and temptations of the times in which they lived, who made sacrifices even of life for the principles they loved. Such fame we should teach our children to respect and admire. Does this sound too much like hero-worship? If the hero is a strong, virtuous character I cannot see what harm is done. Above all let us give them that most perfect model, the Nazarene, and let them worship as did that great hero-worshipper Peter, for on this rock is his church built.

The most effective example to place before a child is, perhaps, a living one, and no other will a child so gladly follow as one of its own kindred. It may not seem a feasible idea, but if we could by some means find out the good qualities of a respected relative of a child, we could do much good by a little timely praise of those virtues and encouragement of their emulation. Is character hereditary? then are we aiding the development of the child's inherited virtues, at least we will be teaching what can be understood most readily—a lesson that goes straight to the heart, for a child's love of its kindred is very strong. In doing this, we need not fear too much that we may lead them to follow defects in those characters. By continually denouncing the evil we bring it too much into notice. Let us spend the time in upholding the good. Far more harm is done by neglecting to commend a virtue than by overlooking a fault. Show our little ones that we are not looking for subject for criticism and condemnation, but rather seeking everywhere the good, the true, and the beautiful; and they may learn from our example to seek it too.

This world, its bustle, its pursuits, and its highest glory, will soon be over to every one that is now in it. Then the answer of "Well done, good and faithful servant"—will be a more joyful sound than all the friendship and favor that this life can bestow.—*Richard Shackleton.*

VIRTUES which have gained us the love of man must gain us the love of God.—*Mlle. de Guérin.*

¹ Read at Concord Union, held at Chester, Fourth month 20, 1889, by Katie R. Styer.

PEACE MOVEMENT AT NIMES, FRANCE.

At the old city of Nîmes, in southern France, during the past two years, much zeal in the promotion of Peace and International Arbitration has been manifested by a number of its younger citizens, who have constituted themselves into an organization bearing the designation of "The Nîmes Association of Young Friends of Peace," the active membership in which body is limited, by rule, to persons under twenty-five years of age, although the honorary adhesion, or actual cooperation, of those of riper years, is not excluded. But for the most part, this Society consists of young men of the city and district.

This Association was founded in 1887, chiefly through the exertions of L. A. Barnier, of Geneva. Its honorary President is Frederic Passy, Member of the French Chamber of Deputies. Ladies are admissible as honorary members of the Association.

Ordinary membership involves a very moderate annual subscription, and adhesion to a programme, the extreme simplicity of which is a noteworthy feature. It states that "the object of the Association is to labor, by all means, for the establishment of universal and permanent peace," and, in particular, "for the institution of an International Tribunal of Arbitration, furnished with a special Code; for the suppression of standing armies and for the establishment of national militia, in order to ensure internal order." The active members meet once a fortnight. Quarterly meetings are also held, at which the presence of honorary members is welcome.

These young men of Nîmes are, themselves, in a position to speak feelingly, and from practical experience, in reference to the evils of militarism. For not only are they and their friends sufferers from the burdens of the immense war taxation of their country, but they are also, in turn, rendered the victims of the Conscription, which in France as in other Continental countries, exercises such a deadly influence upon the moral and intellectual progress, and the pecuniary interests of the youth of the nation.

The Association has prepared a comprehensive Manual or Almanac, containing a choice selection of extracts from the best French writers and orators, in favor of peace and in denunciation of war. Amongst the authors thus quoted, are Victor Hugo, Jules Simon, Michelet, Desmoulins, Grand Rabbi Isidor, A. Franck, Charles Lemonnier, Frederic Passy, Charles Toureille, Henri Babut, M. de Rienzi, M. Edouard Laboulaye, M. Dumas, C. Flammarion, Benoît Germain, S. de Brazza, Abbé Grande, J. D. Faucher, and others. Being written by Frenchmen for Frenchmen, and in full harmony with the national interests, feelings, idioms, and style, these extracts will be eminently suitable for distribution at the Exposition, and, indeed, elsewhere in France.

Talk not of wasted affection, affection never
was wasted.

If it enrich not the heart of another, its
waters, returning

Back to their springs, like the rain, shall fill
them full of refreshment.

Longfellow.

FASHIONS IN LEATHER.

Kangaroo leather is one of fashion's favorites, according to the New York Sun. It was first used in the manufacture of shoes about twelve years ago, since which time it has gradually grown in favor. As it has won public favor entirely by its merits, it will doubtless retain its popularity for some years. It has the virtue of being both durable and very easy to the foot. Its strength is so great as to defy the power of ordinary men to tear. The kangaroo was first hunted for sport. The Australian considered that his visiting English cousin had not "done" the country if he returned without enjoying the excitement of a kangaroo hunt. The kangaroo is now hunted for profit, the hide being worth, delivered at the seaports of Australia, from 75 to 85 cents a pound. As shooting injures the hide the killing is usually done by clubbing.

During 1888 upward of 750,000 kangaroo hides were imported into the United States. Add to this the number of hides consumed in Europe, and it seems no wonder that the Australian government is now discussing the advisability of limiting the annual slaughter of kangaroos.

Patent leather is one of the things of fashion's fancy. The better grades of patent leather shoes are made from patent calf. It may be surprising to many to learn that no patent calf is made in this country, but it is all imported from Germany and France. Some few years ago the tanners here spent considerable money in trying to make a patent calf that would compare favorably in quality with the imported article, but were unable to do it. Patent leather and patent calf must not be confounded. Of the former large quantities are made here, it being tanned from cowhide, while the latter is from calfskin. Small calfskins of fine fibre are selected. During the process of tanning they are stretched, else the japan would soon crack. The process of laying the japan followed in Germany and France is a secret the American tanner has not yet learned. A first quality patent calf, if not exposed to sudden change of temperature, will wear quite as well as the ordinary calf. The quality may be judged by the brilliancy of the jet black. If the japan has a bluish cast, depend upon it the quality is not first-class, and let not the smoothest tongued shoe salesman deceive you.

Cordovan has taken the place of alligator for wear in wet weather. This, too, is largely imported from Germany. It is made from certain parts of the horse hide, and is a very durable leather. It is impervious to water, and has a very smooth surface. It is not imported in sides, as are most kinds of leather, but comes blocked to the shape of the vamp. Unlike calf, it does not stretch in wearing, but retains the shape of the last until the shoe is worn out. A few years ago it was very expensive, but recently the tanners have conquered many of the difficulties in preparing the hide, and, with reduced cost, it is now quite popular.

The world is never dark when it is seen in the
light of God's countenance. *Revelation 1:5*

STIMULANTS AND THE VOICE.

TOBACCO, alcohol, and fiery condiments of all kinds are best avoided by those who have to speak much, or at least they should be used in strict moderation. I feel bound to warn speakers addicted to the "herb nicotian" against cigarettes. Like tipping, the effect of cigarette smoking is cumulative, and the slight but constant absorption of tobacco juice and smoke makes the practice far more noxious in the long run than any other form of smoking. Our forefathers, who used regularly to end their evenings under the table, seem to have suffered little of the well-known effects of alcohol on the nerves, while the modern tippler, who is never intoxicated, is a being whose whole nervous system may be said to be in a state of chronic intoxication. In like manner cigarette smokers (those at least who inhale the smoke, and do not merely puff it from the lips outward," as Carlyle would say) are often in a state of chronic narcotic poisoning. The effect about the slowness of the poison may seem hardly believable, but though the process may be slow there can be little doubt that it is sure. Even if it does not kill the body, it too often kills the capacity in parts the victim's working efficiency and usefulness in life. The local effects of cigarettes in the mouth must also be taken into account by those whose work lies in the direction of public speech. The white spots on the tongue and inside of the cheeks, known as "smoker's patch," are believed by some doctors with special experience to be more common in devotees of the cigarette than in other smokers; this unhealthy condition of the mouth may not only make speaking troublesome, or even painful, but it is now proved to be a predisposing cause of cancer. And fiery or pungent foods, condiments, or drinks tend to cause congestion of the throat, and if this condition becomes chronic, it may lead to impairment, if not complete loss, of voice. The supposed miraculous virtues of the mysterious possets and draughts on which some orators pin their faith, exist mainly in the imagination of those who use them; at best they do nothing more than lubricate the joints of the vocal machine so as to make it work more smoothly. *Sir Morell Mackenzie in the Contemporary Review.*

A RAILROAD IN AFRICA.

NEW YORK, June 17.—Collis P. Huntington, President of the Southern Pacific Railroad, has, it is stated, signified his willingness to subscribe \$50,000 towards building a railroad in Africa from the lower falls of the Congo river to Stanley Pool. It is also expected that other American capitalists will become interested in the enterprise. It is reported that the way was paved for sending American capital to be expended in African railroads through the friendship between Mr. Huntington and Mr. McKinnon, the great Scotch shipbuilder. The latter is a friend of the King of Belgium, whose interest in African affairs is well known. The Belgian government, it is said, has agreed to put \$2,000,000 into the scheme, and a syndicate of Belgian capitalists has offered an equal sum.

Mr. McKinnon is interested to the extent of \$100,000. Surveys of one portion of the road have been made and the fact ascertained that there are about three thousand miles of navigable water above Stanley Pool. The length of the road will be 262 miles. Maps and plans of the route are being sent to Europe to this country.

JOHN COTTON, A LITTLE FRIEND, ACKNOWLEDGMENTS.

PUBLISHED AS A SPECIAL NUMBER IN 1889.

Editors FRIENDS' INTELLIGENCER AND JOURNAL.

The following contributions for the *Journal* of Friends, have been received by Friends' Book Association:

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Amount, \$257.27

In addition to the above we have received some packages of clothing, etc., which have been forwarded.

FRIENDS' BOOK ASSOCIATION,
15th and Race streets.

NEWS AND OTHER GLEANINGS.

—According to the *New York World*, the President's wife said not long since to a friend: "It may be that after a time I shall get used to the unpleasant features of my present position, but just now I am not in a contented frame of mind. I don't like the White House as a residence, I detest the publicity which pertains to our home life, and I regret that I am obliged to see so little of my husband. Is it not absurd that my father and the babies should be gossiped about all over the country? My husband is President, but that is no reason why the rest of us should be made public characters."

—At Valentine, Neb., a full-blooded Indian is earning an honest living by carrying the hod.

—In the battle of the boots the French seems to be losing its grip, and the common-sense shoe now vaunteth itself. The heels have come down and the soles have spread out. Observation on Broadway on a windy day will display two common-sense shoes to one French heel, whereas a medium style or compromise between the two

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI No. 26.

PHILADELPHIA, SIXTH MONTH 29, 1884.

INTELLIGENCER
Vol. XLVI No. 26.

For Friends' Intelligencer and Journal.

PEACE.

ABOUT some hives a quiet broods,
Like still days, born of summer moods,
Most blest are they, whose tranquil calm
Gives to their days a spacious charm.
Replete with rest, they solace Care;
And their benign repose with others share.

E. M. H.

For Friends' Intelligencer and Journal.

NOTES OF A TRIP TO CLEARFIELD AND FISHING-CREEK.

THE last notes closed just as we were leaving Tyrone the morning of Sixth month 12th for Curwensville, Clearfield county. We had a delightful trip,—the mountain scenery so fine as we wound our way around the steep ascent. We had not known of the Horse Shoe Curve on this road, which being closely surrounded, seemed more splendid than the one above Altoona, so renowned; it is about half way up the mountain, winding around a deep ravine. It was raining most of the way, though we were favored to escape it in an early carriage ride to Tyrone. We reached the highest elevation at Sandy Ridge before coming to Osceola. There are great coal mines in this section, and we saw many cars loaded on their way to market. The general conversation still seemed to be concerning the Johnstown disaster; we met some who had witnessed the scene, others who had friends and relatives there, from some of whom no tidings had yet come,—and may never so far as the material garment is concerned. We passed Phillipsburg about half way, which has great lumber and coal interests. The expanse of stump land gave some evidence of the quantity of timber removed. By the accumulation of *débris* the mountain streams seem to have been very turbulent; we found bridges gone over Clearfield creek and again at Clearfield. At the latter place and at Woodland there were extensive fire-brick works, also large tanneries at Clearfield and Curwensville. We found great havoc by the flood when we reached our destination at Curwensville, where we were very glad to find Thos. W. Moore waiting for us, and also to rest in their pleasant home.

In the afternoon Joseph Spencer, who lives at Bridgeport, one and a half miles above, came in. Great destruction was done about his home, by the flood in Anderson's creek. Nathan Moore, from Grampian Hills, also arrived, with whom we went to his hospitable home.

Fifth-day morning. An appointed meeting at Grampian Hills. It was not large, but trust we were favored to feel the over-shadowing wing of Divine love to be over us. It was cheering to see several little boys and girls present. The realization of the universal love of the Father called forth expression of thankfulness, lending an influence of comfort and encouragement, in view of the close relationship we should bear to the Source of all strength. We went home with Lewis and Alice Keetes,—he originally from Fishing Creek,—made a visit to Elijah and Ann Wales, and lodged at Jonathan Kirk's. The next day we visited Elisha and Catherine Davis; their son Nathan was one of the two young men who reached the Quarterly Meeting at Fisherstown, through great difficulties. Elisha has been engaged in attending meetings in the interest of the "Amendment." They are all, so far as met, deeply interested and hopeful, believing that although seeming defeat may follow their efforts, in the end they must be crowned with success. Nathan and Ann Moore met us there and on our way home we made a pleasant visit to Joseph and Elizabeth Davis, he a brother of Elisha. There is certainly material among the Grampian Hills to make a live meeting. May the fire of love kindle a flame that shall make a light to gather and strengthen God's children.

Seventh-day morning. Raining; quite a thunder-storm last evening. We made no visits, but rested indoors. It rained some through the night.

First-day morning. Cloudy, but it did not rain. Attended the First-day school. It is a mixed one, composed of different religious sects, yet the only deviation from our custom was a hymn sung after a chapter read from the Bible. They use the Lesson Leaves: different interpretations were given regarding the subject treated. They have an adult class, led by Elisha Davis, and several junior classes. The superintendent is not a member of our Society, but interested in the work. There seems to be a kindly feeling, and if they bear with each other in love, clothed with that charity which thinketh no evil, good will prevail and no compromise of truth be required therein.

The meeting was large, the whole school quietly remaining. As so many had assembled the week before from the announcement that visiting Friends were to be present, we had not anticipated such a full attendance now. Close attention was given to the spoken word, after a refreshing season of silence, opening with the text "This is life Eternal to know Thee the only true God and Jesus Christ whom thou

hast sent." The unspeakable blessing of a true knowledge of the Divine attributes and our nearness to the Father was dwelt upon; and God made manifest in the flesh for every son and daughter, led by the noble example of the well beloved Son. Joseph Spencer spoke of the importance of having a knowledge of the nature of the work unto which we may be called, ever receptive to the inspeaking word. Nathan Moore repeated, "Who so blind as the Lord's servant?" and the need for a close reliance upon the Divine guidance. We parted from the Friends among the Grampian Hills with grateful hearts for the privilege of mingling with them in social and religious fellowship.

We went with Joseph Spencer to their comfortable home on Little Anderson Creek which has spread desolation so recently around them, leaving evidence of its power on every side. We had enjoyed the ride up from Curwensville very much, such a display of laurel, and the rhododendron so plentiful, which will be clothed with beauty some weeks later; and such extensive beds of fern lining the road, so charming in their variety. We returned by a different road over the hills, having an unobstructed view of cultivated farms. The sun shone very hot between the floating clouds, but our umbrellas shielded from its rays. We forded the stream near J. S.'s injured dam where the bridge had been washed away, and were soon resting, kindly welcomed by Joseph's son Vincent and his wife who had returned before us. Jesse Way came to meet us while at dinner. We started on foot over a rough, stony way where had been a smooth road before the flood—stepping from stone to stone, until we reached the stream which we crossed on a temporary footpath, mounting to the farther abutment of the lost bridge, where the wagon was waiting for us. Many of the mill hands' homes were inundated (as was J. S.'s partially) and some of them undermined. J. S. accompanied us to Chestnut Ridge school house, where a meeting was appointed at 4 o'clock. It was about three miles distant, but seemed quite five of our home travel. The road was rough and hilly, but as we ascended the atmosphere was delightfully pure and bracing, and the view grand behind us, with glimpses of Allegheny's highest slopes. The meeting was not large, but we felt it to be a very good one, receptive minds among the young and old. Some Orthodox Friends were in attendance, and the little boys cheered and strengthened us by their quiet, interested attitudes. Such opportunities often seem more blessed than our regular meetings. And the few Friends there are so far removed from meeting.

We called at Jesse Way's home a few minutes. They have an interesting family. He, with some of the children took us on to Thomas Moore's in Curwensville, where we were glad to rest.

Second-day. It rained some in the night and was cloudy in the morning. We left at 4.50, and just as we were seated in the car it poured, and continued to do so for some time. We again enjoyed the ride over the mountain and reached Tyrone in time to have quite a wait for the Bald Eagle train which was due at 8.10 but was late, as our experience has mostly

been. We felt tempted to step off at Unionville and see the kind friends there, but warned by the threatening weather, and many delays, pushed on. Owen Underwood, however, and Ellwood Griest took the train there for Bellefonte, which was a pleasant surprise. The scenery was very fine, losing nothing from being seen a second time. The cultivated slopes interlacing each other in the distance crowned with wooded heights made a peaceful scene, restful to behold,—and yet there was much to sadden nearly all the way. Lock Haven is a scene of desolation, its board walks swept away, lumber piled up on every side, and the sand and refuse that has been washed into their city is, they say, fearful. So many houses were inundated, the cellars full and next floor up to the ceiling, and many carried away. We saw corn, wheat, and oat fields flooded, and great piles of logs and timber in the midst of these, it seeming wonderful the power which could have carried them so far. The destruction seemed greater than we had yet seen, as we followed the Susquehanna, and on the other hand for a distance Bald Eagle Creek. Many buildings were turned over and barns washed far away. Wrecks of bridges appeared, and acres of land were covered with logs; quantities of lumber were piled high in some places.

Williamsport has also suffered greatly; apart from the loss of life, it does seem as though this section had suffered almost equally with Johnstown and vicinity.

It commenced raining hard as we reached Lock Haven and continued most of the way. The streams were turbulent, and the waters seemed everywhere. We reached Watsontown after 2 o'clock p. m. and waited until after 7 o'clock for a train on the railroad built since I was last here to Millville. We were quite surprised to find Robert Hatton and George Haines and S. Sharp get off the Philadelphia train which we were waiting for. Robert thought he had never seen so much water in any day's ride. It is mostly a freight train and we were a long while on the way, glad at last to reach our destination, and to find Joseph W. Eves waiting for us, who brought E. J. and self to Reuben Wilson's, where we were at home with old friends, rest and kindly comfort being very grateful after a full day.

Third-day morning. Bright and lovely. We waken with the thought of all the hopes which centre in the day, when the result of the rare privilege of sweeping away a great evil from our land and sanctioning it by law, is to be tested. Our aged friend Reuben Wilson was taken early to cast his vote—there is great interest manifested here on the subject. The great need is for us to have such unbounded faith in the might of truth—that there shall be no unhealthy reaction, if the majority of votes is cast against this forward movement or the indifference of many has brought defeat and consequently deep sorrow to thousands of women in our land and men as well, banded in a common righteous cause.

Sunderland P. Gardner arrived this afternoon, also Isaac Hicks. We learn that the Susquehanna is very high from yesterday's rain, and the bridges we came over are again in danger. Our sympathies go

forth to those along the line who have already suffered so much from the floods.

Fourth-day morning. Cloudy. Attended the monthly meeting. Testimony was borne "that life was worth living," whatever the trials and discouragements may be. Robert Hatton thought a religious organization could not prosper without often recurring to its foundation principles. Isaac Hicks called us to the efficacy of the Inward Light, and felt there was cause for encouragement.

In the business meeting, after the state of the Society had been considered, we met in joint session to hear the Educational report read. It was interesting, and while their school is not entirely self-supporting, the general spirit was one of encouragement; some expressed a hesitancy to be dependent upon the Yearly Meeting—but one Friend said that so long as we could not pay expenses she was very willing and grateful to receive help.

We dined at Joseph W. Eves's, and met at 3 p. m., in meeting for Ministers and Elders, where there was a free expression of sentiment and excellent counsel given. We spent the evening at Wm. Masters', very pleasantly. S. P. Gardner homes there. We missed the mother, who had always welcomed us in former visits.

Fifth-day morning. Somewhat cloudy—but the sun shines, promising warmer weather. The Half-Year Meeting was quite large. As we were slowly gathered into silence, S. P. Gardner arose with the query: "What shall we do to be saved?" remarking how general with all thinking people this query had been, and that this had been largely answered by calling to a belief in certain doctrines, to a dependence upon an outward ministry, rather than a life of purity and obedience. He spoke of Paul's life, when he thought to be doing God's service, yet had never come under the converting power of the Holy Spirit, that he was not converted by any outward instrumentality, but the light of truth shone clearly in his soul, leading him to see the error of his persecuting spirit. "That which is known of God is manifest in man." He gave a very clear idea of the mission of Jesus, and his close relation to the Father: "God so loved the world that He gave his only begotten Son that whosoever believed on him might have everlasting life." And how receptive Jesus was to this Son and sent of the Father, this Christ of God, an emanation of his Holy Spirit. Christ is God revealed in the flesh. He spoke instructively of the parable of the Prodigal son, emphasizing the love of God, and a time when it shall cover the earth as the waters cover the sea.

In the meeting for business, after the queries and answers were read, Isaac Hicks made a visit to women's meeting. He first supplicated for the Divine blessing, then addressed the young feelingly and earnestly, cautioning against pernicious reading, wasting their sympathies on imaginary ills, also undue love of dress and outward adorning—rather than the culture of the mind and spirit. He extended encouragement to mothers, whose mission is such a sacred and important one. His visit was very acceptable, and under the covering of love we separated.

Dined with Chandler and Mary Eves. Robert

Hatton in company with us. John Eves took us to call on some friends before going to his home, a new one since I was last here, pleasantly situated among the great trees upon the hill. An appointed meeting in the evening by Perry John; quite a large gathering. Perry arose early, hoping we would have a favored opportunity, expressing the love he bore these people, which had existed so long and the hopes that centred among them, calling to a consecration of life and obedience to the voice of God in the soul. Sunderland P. Gardner followed in a most earnest and eloquent discourse, inciting to a practical religion rather than a traditional one, cautioning against the religious excitements or revivals which often gain converts through fear rather than an intelligent understanding of truth—leading to purity of life through a love of all things true and God-like; and how little a mere profession of faith would have power to save or ensure happiness. He addressed the young earnestly and tenderly, inciting to uprightness of life—that their character should be so established that their word would be as good as their bond. And if they started out in life with earnestness of purpose to make the very best use of their talents and opportunities, there would always be an opening for them, honesty and skilled workmanship being ever in demand. The young women were reminded of the great responsibility which devolved upon them,—to develop the graces of true womanhood,—thus affording an example of the dignity of their high calling, by the purity and self-denial of their lives, and how the love of God would rest upon them like the dew-drop upon the tender branch.

The province of woman as mothers of the race was spoken of as greater than that of any king, emperor, or president. Those of middle age were counselled not to have their affections placed upon worldly riches. But the attainment of these through honest toil, without oppression, holding them in the sense of good stewardship to help their fellow-men, he esteemed a great privilege. The aged like himself, drawing near their departure from this earthly scene, were affectionately encouraged to be of good cheer, while concerned to do the Father's will, trusting wholly in his goodness and love. It is impossible to give an intelligent conception of these communications. We wished for a skilled phonographer to preserve them for the encouragement of others.

After the meeting, we accompanied Rachel Eves to the pleasant home of the sisters,—where we were glad to rest and be refreshed for another day.

Sixth-day morning. Bright and promising. Gathered for the Youths' meeting at 10 o'clock, which was large. The little babes and young children were present with their parents, which has always been one of the features, and an encouraging one, of Fishing Creek. After a call to a receptive spiritual condition, and the great need of being nourished in our immortal nature and understanding our relation to the Source whence all strength cometh, and to our fellow beings, Sunderland P. Gardner arose with the language that "Jesus Christ came to save sinners," and spoke of the wrong interpretation placed thereon. It was to call the people away from a tra-

ditional religion, from a dependence upon an outward law to one written in their hearts. He did not come to do their work for them, but to teach them how to do their work.

As they waited for the light of truth, it would show them what their duty was and lead them as it had him to do the work unto which he was called. It was true religion, manifested by works, which he taught. "Whatsoever ye would others should do to you, do ye even so to them." It was all summed up in that simple expression. In all his teachings, moral works were more emphasized than any other. He quoted the Good Samaritan as an example of this practical religion; how the church dignitary and high professor passed by, for moral goodness was lacking. How beautifully he set forth the coming into this condition of righteousness, the necessity of self-denial, to know of the government of every propensity in the two classes addressed: "Come ye blessed of my Father," and they knew not what they had done to deserve this; "inasmuch as ye did it unto the least of these my brethren ye did it unto me." On the other hand they who did it not, were not prepared to enter into the enjoyment of the righteous. We are told that we must look to Jesus, to the blood shed and its merits, in order to be reconciled to God; Jesus never taught such a doctrine. We must take up our cross and depend upon the grace of God which hath appeared unto all men, teaching that "denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." Jesus said "I have finished the work thou gavest me to do." How contrary to the idea given of a "scheme of salvation." "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne." And when he was taken away they were to be true to the same power to which he had directed them; they had not made much advancement while he stayed with them. Peter had little idea of the call of God as he went to the centurion. He learned something which Jesus had not been able to impart, that God was not partial. The nature of the religion of Christ is as Jesus found it to be, an acquaintance with Divine love, "to preach deliverance to the captive, to preach the gospel to the poor, to heal the broken hearted, and to set at liberty them that are bruised." Though we may not be called to preach, the pure, unspotted life is the loudest of preaching.

Jesus told his disciples they should have equal privileges with him if they were faithful. Our religion must be one of experience, leading us into that state wherein there is dominion over all that can hurt or destroy. This religion cannot be bought with gold or silver; it is as free as the outward sun; we are only benefited by it as we break loose from all that harms or hinders the good work. We may pass through this probationary state without the stain of sin upon our garments and without grief or sorrow into what has been called the dark valley of death. The fear of God is spoken of. This my friends is not the position to stand in; in all fear there is torment. "Perfect love casts out all fear." All who come to know

God, love Him. This should be our language, not fear, like the child and the parent, as love manifested it reacts upon the child. How wrong to represent our Heavenly Father as a tyrant, like the slave who was afraid to return to his master for fear of punishment. God is love: He in us and we in Him. "Lo I am with you always even unto the end of the world,"—not the man, but the spirit of the Father. The time approaches when we must separate; it is not probable at my advanced age we shall ever meet again in this earthly life. It is not needful to go far to know the will of God, but in your own hearts. Remove the noxious plants of error, cultivate the good seed, and the growth will be fitted to promote reforms in the world farther than they ever have been.

The meeting closed under a precious covering, and we separated soon to return to our homes. We dined at Dr. and Susan Heller's, the Doctor taking us to call on several friends. Robert Hatton had an appointed meeting in the evening, but we did not feel equal to attending. It is reported a good one. Robert expected to be at Roaring Creek on First day. We left Reuben Wilson's early Seventh-day morning, very grateful for the kindness received and the privilege of mingling with Fishing Creek Friends. We had a pleasant journey home; parted with S. P. G. and companion at Watsontown, who were on their way home. Thomas Garrigues and other friends were with us. We reached home that evening, having enjoyed the fine scenery by the way, the fertile country giving promise for the harvest.

L. H. P.

Germantown, Pa., Sixth month 23.

For Friends' Intelligencer and Journal.

JOHN HUNT.

APPLICATION having been made by some near relatives for a copy of the Memorial of the beloved Friend whose name heads this article, I believe to many others also it will be equally welcome.

From the recent memoirs of Hannah A. Price, (late of Fallston, Maryland), though "prepared for the relatives and friends of the subject," I take the liberty of taking an extract of preface to the Memorial, as it introduces very interesting circumstances, of which H. A. P. was a witness, while attending the Yearly Meeting of New York, in 1851. It was at the Meeting for worship on First-day, Fifth month 25th. She says: "Attended Hester Street Meeting, where several had gospel service, and there seemed to be a oneness of spirit, as if the same Power had baptized them and sent them forth in His name. Again, in the afternoon, I thought it was very remarkable, dear John Hunt spoke most powerfully, until he seemed faint, and took his seat; when Richard Cromwell rose, began where John left off, spoke a few minutes beautifully, sat down, when John again rose, taking Richard's words like one continued strain. O! the beauty and excellency of such meetings! How we should prize them!"

SAMUEL B. HAINES.

New York, Sixth month 12.

At the Yearly Meeting of Friends, held in Philadel-

phia, by adjournments from the 15th day of Fifth month to the 19th of the same, inclusive, 1871.

1. Memorial of John Hunt, a Minister in the Society of Friends.

He was the son of John and Rachel Hunt, of Darby, in the State of Pennsylvania, worthy members of the Religious Society of Friends, who endeavored to train him in the nurture and admonition of the Lord; but yielding to his strong natural passions, he was in early life hurried beyond the safe inclosures of parental restraint and holy Christian discipline.

He took of the inheritance that was given him, and departed afar off, spent his substance, lost his right of membership with Friends, and sought to make up for the enjoyments of an innocent life by an indulgence in the pleasures of sin.

From manuscripts he has left, and frequent acknowledgments in his public testimonies, it appears that during this disconsolate and forlorn state, Divine Mercy continued near, and by chastisements in love, would often remind him of his father's house that he had left, where there was bread enough and to spare, when aspiration would be raised for deliverance. One of the many evidences of this is found in a short manuscript of his, which appears to have been penned during his prodigal career, as follows:

"Thou great, eternal, Source of light,
Who rules creation by thy might,
And governs by thy power:
Who fills all Heaven, earth, air, sea;
And sees through all eternity,
Be pleased to hear my prayer.
Oh God! Most Holy, just and true,
My heart, my soul, aspires anew,
And breathes to Thee above;
Oh! come, pronounce my darkness light,
And fashion me to please thy sight,
Most honored God of love.

"Thy presence sweetens all my woes,
Thy Grace can conquer all thy foes
That rage within my heart;
Thy power is over death and hell
With all their offspring which rebel,
And from thy law depart.
Then, Oh! Supreme, Eternal Lord,
Vouchsafe thy all-creative word
That framed the Heavens above;
Spare not adversity's keen rod,
Till all doth bow to Thee, oh! God,
In reverence, fear, and love."

The prayer thus breathed was not without a merciful response. Visitations of grace and of adversity were vouchsafed from time to time, until, in his own language, he could say, "Every bone in his body had been broken."

And thus yielding himself as clay in the hands of the potter, to be moulded and fashioned according to the Divine Will, he was prepared for service in the Ministry of the everlasting Gospel. He was reconciled to his friends, and again received into membership, and soon after appeared in public testimony at Salem Quarterly meeting, held at Woodbury, in the 50th year of his age. And at a proper time his gift in the Ministry was acknowledged by Darby Monthly Meeting.

Having wasted of his temporal as well as spiritual substance in early life, and having a large family of children looking to him for support, he had much to humble him, and prove his faith in the Divine Power. It was to this he was accustomed to look, having confidence in the declaration that "the name of the Lord is a strong tower, whereunto the righteous flee and are safe."

He soon found himself called beyond his own particular neighborhood to declare the glad tidings of the Gospel to others; and in this service he made visits, with the approval of his friends, to parts of New York, Pennsylvania, New Jersey, Maryland, and other states.

In the year 1850, he removed with his family on a farm he had purchased, on the north bank of the Rancocas River became a member of Burlington Monthly and Rancocas Preparative Meetings, steadily attending them as they came in course, when at home and in health.

His mission often extended to those of other principles and professions of religion than Friends, and especially to the laboring and sea-faring classes, towards whom his labors of love were frequent, and attended with marked appreciation.

He was endowed with ready utterance and much earnestness of manner, in the delivery of his messages to the people; and oftentimes Truth, through him, would be in eminent dominion, to the humbling admiration of himself and his hearers.

The doctrine he preached was the Free Grace of God; its sufficiency and universality; its adaptation to the conditions of all; bringing them, as they yielded to its teachings, into fellowship and harmony with itself; making all who are obedient, members of the one true Church; breaking down partition walls and removing sectarianism; maintaining there was no sect nor division in Christ; but that the Church, in the language of Scripture, is verily made up of all nations, kindred, tongues, and people.

He continued faithful in his public ministrations, both at home and abroad, to the comfort and edification of many, until his physical strength was prostrated by a cancerous affection, at times excruciatingly painful, and occasioning the loss of an eye, but leaving the mind in possession of its faculties, and which, perhaps, helped to make him, in his last days, a fit subject to magnify that Power which had plucked him as a brand from the burning, and from the miry clay, and placed his feet upon a rock.

It is not known that a murmur ever escaped him because of his affliction, but he appeared to receive all as visitations of Divine Mercy, for his further purification and refinement.

To some Friends, being with him, he took a somewhat extended retrospect of his life, more particularly of his latter years, bringing in remembrance the gracious dealings of the Almighty in his many trials, and in his preservation; rejoiced in the power vouchsafed to discharge the mission assigned him, and in the glorious assurance of the reward of "well done" which he believed awaited him.

During his sufferings he continued in a state of entire resignation to the Divine disposal, saying that

"his enjoyments in this world were done, but that he had a joy which the world knew not of, the blessed presence of his Maker." On another occasion he said, "I feel the presence of my dear Saviour daily; and what are all the sufferings compared with the joy that is meted out to me day by day?" In an address to his children, among other things, he said: "Keep God always in your hearts, dear children." To one of them, who came to his bedside, he said: "Ah, thee sees me in my last conquest!" At another time he said: "Dear children, pray for me, that my patience may hold out to the end, and my faith fail not," and shortly after, "I feel nothing but sweet peace." To his wife he exclaimed, "O, what would this bed of sickness be if it were not for my blessed Saviour! He is around me; I feel his presence." In reply to the question, whether anything could be done for him, he answered, "You, dear ones, have done all for me that can be done; I desire nothing but peace with God, and that I have." To a Friend who remarked, thou finds thy God to be a kind and merciful Master, he replied, "Yes, kind, merciful, and gracious." Speaking of his intense suffering, he said: "I deserve it all, and would not turn my hand to have it otherwise." When near his end, and offered something to take to promote his strength he replied, "I want no strength but that which God gives."

These, with many other like expressions, with a meek and quiet spirit, and state of resignation, proved that his rule of life had not been "a cunningly devised fable," but ordered of the Lord; and great was his peace.

In this state he continued, gradually declining, until the Fourth-day of the Tenth month last, when he said: "I perceive my breath to be failing me," and desired the windows to be opened to give him air, saying, "The end is near;" took his hands from that of his wife, laid them on his breast, composed his body, with a smile upon his countenance, and a look of recognition upon each of his family who surrounded him, closed his eyes and mouth, and his departure was so quiet as scarcely to be perceived.

Thus closed the life of this devoted servant of God, in the 79th year of his age.

Read and united with, by Burlington Monthly Meeting, held at Old Springfield, Second month 6th, 1871, and signed, by direction thereof, by

DAVID FERRIS,
CAROLINE G. STOKES, } Clerks.

At Burlington Quarterly Meeting of Friends, held at Mount Holly, N. J., Second month 28th, 1871, the foregoing Memorial was read and united with, and directed to be forwarded to the Representative Committee.

BARCLAY WHITE,
JANE D. SATTERTHWAITE, } Clerks.

DR. WACE, in his controversy with Huxley, truly says the strength of the Christian church is not in its creeds but in Christ himself. "It is with that living personal figure that agnosticism has to deal."
—Unity.

From The Friend (Philadelphia).

SOME ACCOUNT OF THE FIRST PLACES OF WORSHIP OF FRIENDS IN PHILA- DELPHIA.

THE few Friends who had settled on the west side of the Delaware river previous to the arrival of William Penn in 1682, attended the Monthly, Quarterly, and Yearly Meetings of Burlington, etc., the former being held at various places to accommodate the more distant members. Thus by a minute of Burlington Monthly Meeting we find stated, "At a Monthly Meeting held at Upham (Chester) at the house of Robert Wade the 15th of Ninth month, 1681," etc.

The adventurers under the patronage of William Penn set up the first Friends' meeting in his colony in the Third month, 1681.

The first meetings for worship and business held in the County of Philadelphia were kept at Shackamaxon, in the house of Thomas Fairman, where it was continued for more than a year.

A six weeks' meeting for the accommodation of these Friends, and those of "Pine Point" was established in 1682, viz.:

"At a general meeting held at Salem, in the province of West Jersey, the 11th of Second month, 1682, it was ordered that a six weeks' men's and women's meeting for the ordering of the affairs of the church be kept the 24th day of the Third month at William Cooper's (at Pine Point) and the next six weeks at Thomas Fairman's at Shackamaxon, and so in course."

This meeting, however, did not continue, for "Soon after the arrival of William Penn at the intended site of Philadelphia in 1682, it was ordered that notice be given to Friends the next First-day, that as many as can conveniently, may meet at Shackamaxon, in order to appoint other meetings where it may be thought meet." Accordingly, "Friends belonging to the meeting in Philadelphia, in the province of Pennsylvania, being met in the fear and power of the Lord at the present meeting-place in the said city, the 9th day of the Eleventh month, the Third-day of the week, in the year 1682, did take into consideration the settlement of meetings therein, for the affairs and service of Truth, etc., and did then and there agree, that the first Third-day in the week in every month shall hereafter be the monthly meeting day for the men's and women's meetings for the affairs and service of Truth in this city and county: and every third meeting shall be the quarterly meeting for the same."

The next subject considered was for "a fit place to build a meeting-house in this city, as also the manner and form of building; being taken into the consideration of Friends, the whole was referred to the care and management of Thomas Holmes, John Songhurst, Thomas Wynne, and Griffith Jones, or any three of them, and that the charge thereof shall be borne by this meeting, consisting of Friends belonging to the said city."

Richard Townsend, a primitive settler and public Friend, writes: "Our first concern was to keep up and maintain our religious worship; and in order thereto we had several meetings in the houses of the

inhabitants, and one boarded meeting-house was set up near the Delaware."

The subject of a proper place, and suitable houses for worship, was one that exercised the early settled Friends in no small degree, as is evidenced by the foregoing. In order to show their care and concern still further in that direction, and the progress made, copious extracts have been made from the early minutes, viz.:

"Second meeting [held] the 6th day of Twelfth month, 1682. The overseers appointed for the building of the meeting-house brought their answer, that according to order, men were already set to work in order to that building."

At the Quarterly Meeting held the 5th day of Fourth month, 1683, the following minute was made.

"Proposed by Friends that the meetings of the county be settled. Agreed that there be a publick First-day meeting of Friends at Tackony, and a First-day publick meeting at Poquessin, and that they both shall make one Monthly Meeting. Agreed that there be a First-day publick meeting at Philadelphia, and a First-day publick meeting at Skuylkill. Agreed that two meetings be continued in Philadelphia every First-day, and one publick meeting every Fifth-day. Agreed that every other First-day there be a publick meeting of Friends for the worship of the Lord at the house of Thomas Duckett, on the other side of Skuylkill, and that the meetings in these two places make one Monthly Meeting, which, quarterly, with the other Monthly Meetings, shall make up a Quarterly Meeting.

"Agreed that Thomas Duckett give notice at Skuylkill, Thomas Fairman at Tackony, and Samuel Allen at Poquessin, to the Friends there of the Quarterly Meeting's resolutions for the service of Truth in those parts, that all things may be done carefully and savourily to the glory of God and the welfare of his people."

On the 3d of Fifth month, 1683. "Agreed that the Friends appointed to take care for the building of a meeting-house do immediately request the Governour to advise with Friends touching a convenient place whereon to build the same. Agreed that £60 be raised towards the building of the said meeting-house, and the residue to be paid in goods, and that John Songhurst, John Day, and Henry Jonson be the carpenters appointed to undertake the building of the said meeting-house."

Second-day of Eighth month, 1683. "Agreed and concluded that Thomas Lloyd, Christopher Taylor, Griffith Jones, and John Goodson be the undertakers for repairing the present meeting-house of Friends, and to pay the workmen, the meeting promising to reimburse them their charges. Christopher Taylor, whose the present meeting-house is, refers himself to the discretion of Friends, as touching his satisfaction for the general use of it. Agreed that Henry Jonson and John Day do take an account of the timber fallen for the building of the new meeting-house, and mark and number it."

Second-day of Eighth month, 1683. "The meeting having consulted with the Governour touching a burying-place, it was by him appointed (and by the

meeting adopted) that the burial-place shall be in the middle of the city, in the same ground where the meeting-house is appointed. Agreed and concluded that Christopher Taylor, Thomas Lloyd, and Thomas Wynne do undertake to see the ground for the meeting-house and burial-place forthwith surveyed."

First-day of Eleventh month, 1683. "Agreed that for the convenience of Friends on this side of Skuylkill there be a publick meeting every First-day at the house of Francis Fincher or Henry Lewis."

At the Quarterly Meeting held the 5th of Eleventh month, 1683. "A Women's Meeting was proposed and unanimously agreed upon. Agreed that a place be appointed for women Friends to meet at, and that it be for the present at the house of Christopher Taylor, it being his own offer."

In the Monthly Meeting held the Sixth-day of Third month, the subject of building the meeting-house was again brought up and several Friends appointed to take the matter into consideration; and in the Quarterly Meeting following, it was again mentioned and referred. "The Governour was pleased freely to contribute towards the said building 2,000 feet of boards and 3,000 cedar shingles, as also the stone already dug up at the quarry."

Fifth-day of Sixth month, 1683. "Agreed that the said meeting-house be builded at the centre, being the middle way betwixt Delaware and Skuylkill, according as it is already designed and pitched upon, and the building to be of brick. Its dimensions being in length 60 feet, in breadth 40 feet, and the height referred to further consideration." Agreed and concluded that the persons formerly appointed for the supervision of the building of the meeting-house should take care that with all speed a shed be built in the city, at the centre, of the same dimensions as the meeting-house."

JOSEPH W. LIPPINCOTT.

(To be Continued.)

We sometimes think our work is wasted, because no results appear. We put a Bible in a careless home, and it is thrust aside on some out-of-the-way shelf, and is never read. "A waste of effort and of money," one says. But, by-and-by God touches the heart, and it yearns for guidance. Then the patient word comes forth to comfort and to help. We teach a boy in Sabbath-school. He seems heedless of all our words, and at length goes from us as indifferent as ever. But years after, the Lord quickens him and the seed we planted springs up and bears fruit. So patiently waits the grace of God. All his influences wait their time, and then enter the heart and bless. While we are rejecting or distrusting his grace, he is patiently waiting to be gracious. However long men delay, when they come and ask him, he "giveth to all men liberally, and upbraideth not."

THERE is one topic preempertorily forbidden to all well-bred, to all rational mortals, namely, their distempers. If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder-stroke, I beseech you, by all angels, to hold your peace, and not pollute the morning to which all the housemates bring serene and pleasant thoughts, by corruption and groans.—Emerson.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, SIXTH MONTH 29, 1889.

THE CHANGES AT SWARTHMORE.

THE retirement of President Magill from the principal charge of Swarthmore College was a surprise generally to those interested in the institution, and the announcement of it, at the Commencement last week, came almost in the nature of a shock to many of those present. The service of President Magill corresponds in time almost to the life of the College, and his devotion to its interests has been so earnest and steady that his name and its own have been always identified in the closest manner. Called to the charge of the institution when it had but fairly entered on its career of usefulness, he has been intimately connected with all the successive steps by which it has come to its present development. The enlargement of its work, the additions to its buildings, the progress towards a distinctive college institution, have all had the aid of his remarkably energetic and persevering efforts. It will be gratifying to all that he will continue as one of the faculty, in a position where the duties and responsibilities are less exacting, but where the college will still have the benefit of his long experience as a teacher and governor of youth.

For the coming year the College will have for its Acting President Professor William Hyde Appleton, one of the best known and longest in service of the Faculty. Prof. Appleton is a graduate of Harvard University, of the class of 1864. After graduation he was for two years tutor in Greek, at Harvard, and later he studied at German universities for two years. He has repeatedly visited Europe since that time, having spent a year in Greece recently upon leave of absence from the College. His connection with Swarthmore dates from 1872, since which time he has been Professor of Greek, and of English Literature. While he is not in membership with Friends, he is in earnest sympathy with the Friendly character which Swarthmore desires to cultivate, and his kindly and courteous temperament and manner make him a congenial co-worker with those of our faith.

A VERY large majority, no doubt, of those Friends who voted at the recent election in Pennsylvania gave their support to the proposed Prohibitory

Amendment, and their disappointment and regret over the adverse result are keenly experienced. It may be opportune to recall the attention of all to the need of that conviction upon the subject of Temperance which is most valuable and most enduring,—the conversion from within. It is the interior strength which alone can be depended upon to the end. Whatever degree of importance we may attach to outward ordinances, and however we may be disappointed when we see them fail either in enactment or execution, Friends must believe, as they always have done, that the sound character moving from within is the one great need, and that a community made of such individuals has a more enduring force for good than that which builds upon the changeable and shifting legislation of the outward world. There should be no pause in the endeavor of Friends to become clear, as to themselves, of all responsibility for intemperance, and to spread abroad in the world, as well concerning this as in other particulars, the purpose of the higher and worthier life.

THE "Swarthmore Notes" which have been printed during the past session of the college have been furnished us by a correspondent there, one of the undergraduates, who has been very attentive, and has kept our readers informed of the various movements and labors of the students. In last week's issue of the paper, the paragraphs at the conclusion of the account of the Commencement, giving details of the class gathering, "Class-Day" exercises, etc., were sent by our young correspondent, and in them some names were given, (of friends who provided entertainment, etc.), which with more careful oversight we should have omitted.

MARRIAGES.

BLACKBURN—RUSSELL.—At the residence of the bride's parents, on Fifth-day, Sixth month 13th, 1889, under the care of West Branch, Pa., Monthly Meeting of Friends, Allen C. Blackburn, of Fishertown, Bedford county, Pa., son of Hiram and Mary A. Blackburn, and Ardelle Russell, daughter of John and Eliza Russell, of Cleveland, Ohio.

BETTLE—GRISCOM.—Sixth month 20th, 1889, at Dolebran, near Haverford College, Pa., the summer residence of the bride's parents, by Friends' ceremony, Samuel Bettle, and Helen Biddle, daughter of Clement A. and Frances C. Griscom.

JAMES—MOSHER.—At the residence of Edith C. James, West Philadelphia, by Friends' ceremony, Sixth month 20th, 1889, Alvan T. James, son of Thomas and Elizabeth James, of Byberry, Phila., and Helen Louise, daughter of Eugene and the late Hannah L. Mosher, of Rochester, N. Y., both of Philadelphia, Pa.

DEATHS.

ALBERTSON.—At Norristown, Pa., Sixth month 17th, 1889, J. Morton Albertson, in his 64th year.

BRADWAY.—At the residence of her son, Isaac C. Bradway, at Tabor, Pa., Sixth month 19th, 1889, Rachel

Ann, widow of Isaac Bradley, late of Philadelphia, in her 74th year.

DILLINGHAM.—On Fifth month 31st, 1889, Ruth B. Dillingham, in the 82d year of her age. She was the daughter of Smith and Lucy Borden, and was born in Rhode Island the 24th of Ninth month, 1807. When quite young her parents moved with their family to Easton, Washington county, N. Y. On the 13th of Eighth month, 1846, she was married to Abraham Dillingham, of Granville, Washington county, N. Y., at which place she lived until her death.

She retained all her faculties, her mind being perfectly clear even unto the last. She was an example worthy of being followed in every respect, and so closely did she follow the teachings of her Divine guide that it may be truly said that she "walked with God."

She was a Friend in the truest sense of the word, ever adhering, not only to the letter, but to the spirit of the doctrines and principles laid down by Friends.

Those who knew her long and well, looked up to her with reverence, and those who had known her but a very short time felt as they expressed it, that "she was such a good woman," yet no one could be more truly humble and unpretending, thinking so little of any good she had done, ever striving to do more and better. It was plainly seen by those who lived with her and loved her that she had "received the seal of the living God."

To the last hours of her life her thoughts were for others. May those she so dearly loved follow in her footsteps that they may meet her in that home where death can no more enter and destroy.

L. J. M.

HARVEY.—Sixth month 20th, 1889, William T. Harvey, of Columbus, N. J., in his 49th year. Interment at Mansfield.

JANNEY.—At Jenkintown, Pa., Sixth month 18th, 1889, Gertrude Kimber, aged 11 years, 10 months, youngest child of Emmor K. and Mary C. Janney, members of the Monthly Meeting of Friends of Philadelphia.

JONES.—Sixth month 15th, 1889, at Gwynedd, Pa., Mordecai Jones, in his 91st year. Interment at Gwynedd meeting burial ground.

SMITH.—At his home near Canandaigua, Michigan, Sixth month 14th, 1889, Joseph H. Smith, in his 82d year. He was an elder of Battle Creek Monthly Meeting and formerly a resident of New York City.

SCRIPTURE LESSON No. 25.

SEVENTH MONTH 7TH, 1889.

SAMUEL CALLED OF GOD.

GOLDEN TEXT.—"Then Samuel said, Speak, for thy servant heareth."—1 Samuel 3: 10.

READ 1 SAMUEL 3: 1-14

Our lessons now go back to the turbulent times that succeeded the settlement of the people of Israel in their home in the land of the Canaanites. After the death of Joshua, and under the judges who ruled after him, there were many lapses into barbarism and slavery; and wars and cruelties of the most ferocious character were perpetrated with little if any thought of their enmity. Yet there was ever some man of God to call the people back to their allegiance to Jehovah, and the Tabernacle or Tent of Meeting set up by Joshua at Shiloh was resorted to by the faithful ones, who went up at the yearly sacrifices to seek the Divine blessing. At the date of our lesson Eli, of the family of Ithamar, one of the sons of Aaron, was the high priest. The account of the

birth and infancy of Samuel is a tender and beautiful picture of home life and devotion to duty in that far distant time. His name signifies Asked of God; or Heard of God. All Hebrew names had some special significance. His mother, Hannah, was a prophetess, and devoted this her first-born to the service of the Tabernacle. When he was old enough to wait upon Eli his parents took him to Shiloh, and left him to the care and training of the high priest. It was while he was ministering to Eli that he became sensible to the Divine call.

The word of the Lord was precious, etc.—was scarce or seldom heard. This indicates the low spiritual state into which the nation had fallen. They did not seek direction from Jehovah, but offered sacrifices upon altars dedicated to the gods of the heathen nations around them. The voice of the Lord was seldom heard among them,—this is the sense in which the word *precious* is here used. The open vision which they formerly enjoyed was withheld because the people were no longer willing to be led and instructed by Jehovah.

The Lord called Samuel. Here we have a testimony to the doctrine of immediate Divine Revelation, as the method by which God in the earliest time held intercourse with his human children. The language accords with the archaic or primitive manner of expression that prevailed then, and for many ages afterward. This fact is the central thought of our lesson,—the thought to which as Friends we believe the record testifies, and which gives to the seeker after a knowledge of God the convincing evidence that his method of communicating his will to his earthly children is the same now as it was in the beginning of their history.

Eli perceived that God had called, etc. In this we see how necessary to the right development of the spiritual life is a kind and faithful friend and teacher who, having gained the confidence of the young, is able to direct them in the proper understanding of those divine impressions which are made upon the mind often in very early childhood, and may become the dominating influence in the formation of character, if the thought is turned to regard them as coming from our Heavenly Father.

Every responsible soul has known something of this spiritual calling within the heart to seek what is good and true. And outside of our own individual experience there is much testimony to the truth of this, which leads us to the comforting conclusion that our Heavenly Father does not neglect his children. All who enter into the spirit or condition of mind manifested by Samuel when he answered, "Speak; for thy servant heareth," may, in the progress of time, find for themselves openings such as unfolded to Samuel a future of usefulness and greatness.

We find in a printed sermon of John Jackson, delivered Third month 10th, 1850, in Friends' Meeting, Philadelphia, Pa., an extract which illustrates very clearly this beautiful view of the spiritual manifestation of God to the human soul: "I am reminded of the testimony given by an Indian, which I heard in this house some years ago. When relating the ex-

perience of his early life, he declared that before he came within the pale of human civilization, before he had ever heard the name of Jesus, or known the Scriptures, he felt and knew the operation of the Holy Spirit; he was conversant with the voice of truth in his own breast, and to his great astonishment, when he came to read the experience of others as recorded in the Scriptures he found it ran parallel with his own, and that other minds had also felt the same impressions of goodness and truth leading them to love God and to do good to man."

An incident in the childhood of Theodore Parker may also further explain the golden text of this lesson—of his going to his mother, like little Samuel to Eli, and asking her the meaning of that influence that restrained his arm from an act of cruelty? The mother, like unto the aged priest, explained to the young mind *whose voice* it was that had spoken unto him.

NOTES ON THE LESSON.

We now enter upon a very important period in the history of the Hebrew nation. After the death of Joshua who succeeded Moses in the leadership of the people, there was a decline in the religious life of the several tribes, and a want of united action which added to their demoralization. They lapsed into the worship of their Canaanitish neighbors who still had a strong foothold in the land, and Baal and Ashtaroth became familiar names in the households. Not only were the people given over to the heathenish practices in worship, but their priests and leaders were debased and shared the general decline of worship. The high priest, Eli, had been weak and irresolute, and now in his age and infirmity seems to have had no power to restrain the evil impulses of the vicious and depraved; his own sons, who should have succeeded him in the priestly office, were flagrant examples of wickedness and there seemed no hope for Israel,—the beginning of whose history was so full of promise. Yet the great Arbiter of the fate of nations, upon whose divine word, as revealed to Abraham, that patriarch who had left the false gods of his fathers on "the other side of the flood" (Josh 24:3) and found a home in the land of promise where the worship of the God of the whole earth might be established forever,—this Power to whose worship he had dedicated himself and all that he possessed, would not in the hour of their extremity desert his children for whose preservation so much had already been accomplished.

There were true and godly representatives of faithful Abraham still among his descendants,—in the quiet places, among the verdant hills and fertile valleys, away from the strife and the revelry of the degenerate multitude, they tended their flocks and planted the fields, and their lives were blameless in the Divine sight. Of these were Elimelech and Naomi, Boaz and Ruth, Elkanah, and Hannah the childless wife, who craving motherhood, a son was given her, and in her gratitude for the favor she dedicated him to the Lord. These give evidence that reverence for God and his worship was still a precious thought to the true Israelite.

We get a clue to the vices that were common

among the people from the suspicions aroused in the mind of Eli, by the appearance and demeanor of Hannah as she prayed and was in bitterness of soul in the sanctuary at Shiloh. The charge of drunkenness coming from the high priest shows that not only men but women were accustomed to appear in the sacred place under the influence of strong drink, and at the yearly sacrifice were an abomination to the Lord. Then, as now, drunkenness and depravity were linked together, and became sources of the ruin and fall of individuals and of nations. The child Samuel, thus consecrated before his birth, could hardly fail of a true and noble life. Even in his boyhood he gave evidence of a dedication which prepared the way for the most exalted service to his nation.

What encouragement is here afforded to parents, in the training of their children, to begin the work in the very infancy of life,—that they seek for Divine wisdom to direct them and early teach them to listen for the voice of God, which to the attentive ear will make known his will and give ability to follow its directings.

CLOSING EXERCISES AT FRIENDS' CENTRAL SCHOOL.

THE closing exercises of Friends' Central School, 15th and Race streets, Philadelphia, took place in the meeting-house, as usual, on Sixth-day the 21st inst. There was a large attendance of interested friends of the school and the students. Essays and addresses were made by members of the graduating class, as follows: "Natural Law in the Social World," by William Emley Walter; "A Wider Range of Vision," by Eliza Evans Hibberd; "An Ideal School," by Virginia Elmira Kinsey; "Plainness of Speech," by Howard Nicholas Eavenson; "The Individual in History," by Erskine Wright; "An Old-time Heroine," by Marion Booth Smith; "Advance," by Walter Isaac Cooper, read by Frederick Taylor Pusey; and Recitation, "Press On," by Emily M. Willa.

A brief address was made by Alfred Moore, and the diplomas were distributed. A. M., addressing the graduates, congratulated them upon their success in their studies. "To-day," he said, "marks the completion of your education as children. To-morrow as young men and young women, you will assume new duties and responsibilities. Some of you will desire to know more of the lore of the ancient philosophers; others will tread the paths of the fairy land of science; some will seek the busy marts of trade and commerce, and others will find rich compensation in those fields of labor which tend to elevate society and to promote the welfare of mankind. It is scarcely to be expected that all of you will reach the goal of your ambition, realize the full expectations of your high ideals, or attain distinction among your fellows; but all of you may so live that, by the simple and honest discharge and performance of duty, you will command their respect and admiration, and in passing from amongst them they will realize that the world has been better because you have lived."

Following is the list of graduates: Mary Watson

Bosler, Walter Isaac Cooper, Sallie Stanley Daniels, Ellen Stephens Davis, Emily Eavenson, Howard Nicholas Eavenson, Frederick Fairlamb, Herbert Payne Fisher, Sarah Flowers, Alice Fussell, Henry Huddy Garrett, Howard Leroy Goldsmith, Howard Burkhart Green, Sarah Ashley Guest, Laura Eleanor Hanson, Maggie Gibbons Heyburn, Eliza Evans Hibberd, Bertha Longshore Knowles, Adele Carpenter Levering, Blanche Adele Leith, Caroline Hall Lister, Frank Lund Long, Letitia Macaulay, Patience Alvine Marshall, Gertrude Comly McMillan, Aralene Paul, Josephine Whitaker Pennypacker, Florence Peterson, Frederick Taylor Pusey, Minna Louise Rosenthal, Clarence Sill, Eliza J. Smith, Marion Booth Smith, Benjamin Frank Taylor, Caroline Williamson Thomas, Sarah Phillips Thomas, Joseph Jeanes Walker, William Emley Walter, Emily M. Wills, Erskine Wright, Frances Corson Yocom. Classical Course, Alice Pennock Mode and Elizabeth Nichols. Literary Course, May Thatcher Harlan, Virginia Elmira Kinsey, and Elsie Oakford.

COMMUNICATIONS.

THE SITUATION OF THE TEMPERANCE QUESTION.

EDITORS INTELLIGENCER AND JOURNAL:

THE result of the recent voting in Pennsylvania and Rhode Island upon Prohibition, seems to demand the serious consideration of Friends.

The argument is strongly urged that Friends can have nothing to do with any legislative enactment which recognizes the right of any one to manufacture or sell spirituous liquors; and acting upon that idea many of our members so strongly oppose any laws in the shape of high license or local option, as to defeat all efforts to restrain or hold in check the iniquitous traffic.

The recent expression of public sentiment in the States named must open the eyes of those whose cry has been "Prohibition or nothing" to the fact that unless some middle ground can be found upon which all friends of temperance and good order can stand, it must be "nothing" for years to come; and it is in the earnest hope that some such middle ground can be found, that these lines are written.

The Philanthropic Committee of the various yearly meetings have had under consideration for several years many interesting subjects,—Temperance, Arbitration, Education of the Colored People of the South, Prison Reform, Use of Tobacco, etc. So far as my observation goes there has been no hesitation whatever to urge legislative action upon any of the above subjects where it was thought a benefit would result.

Notably was this the case in our last Yearly Meeting in New York when the subject of prison reform was before the meeting. The question was whether the Yearly Meeting should petition the Governor to sign a bill which had passed the Legislature and which was known as the "Fassett bill." It was strongly urged that although the measure was not such as Friends would desire, it was a "step in the right direction." The only reason the Yearly Meeting did not petition the Governor as requested, was

that no Friend had seen the bill as finally passed and it was thought it would be acting in the dark to ask to have a bill signed, the contents of which were unknown to the meeting. And yet a large number of Friends wished the meeting to forward the petition, so anxious were they that no opportunity should be lost to take a "step in the right direction," although in this case it was admitted that no one knew exactly what the step was.

Friends have joined in movements looking to a reduction in numbers of the standing armies of Europe, in the interests of Peace.

Friends have petitioned Legislatures to make it a penal offense to sell cigarettes to boys under a certain age.

A strong argument could be cited in the action of the Philanthropic Committee of New York Yearly Meeting upon a subject which I do not care to discuss, and which the meeting very properly withdrew from the further consideration of the Committee.

With these precedents, can we not unite upon some course of action looking to the general enactment by the different legislatures of laws similar to the excellent license law of Pennsylvania and the local option law of Maryland?

EDWARD MERRITT.

Brooklyn, N. Y., Sixth mo. 21.

CONSTITUTIONAL PROHIBITION.

EDITORS INTELLIGENCER AND JOURNAL:

Will the editors allow me to correct an error of fact in the communication of their Norristown correspondent in their columns of the 1st instant? He says that the statement that "such a provision [as prohibition] has no proper place in a constitution," "has been considered and answered in our highest judicial tribunals,—the Supreme Court of the United States,—and in the highest courts of the States that have thus far adopted Prohibition Amendments." In this he is certainly mistaken. I know of no such decision, and do not see how it could be had. A clause once properly adopted in a State constitution, is not subject to review by any court, for any other purpose than its proper interpretation. There is no other way in which such a clause could get before a court, except on a claim that it was in conflict with the constitution of the United States, and this the Supreme Court of the United States, alone, could decide. It is a class of wholly different questions to which your correspondent refers.

I regret the want of amenity in your correspondent's letter, but have no wish to reply to his criticism; but for his information let me say that in writing the idea that I was taking part in the Pennsylvania campaign had hardly occurred to me, from the conviction that I did not see how an intelligent, observant person could think it possible that the State would vote in favor of prohibition. I wrote for the reason that there had been published in the columns of the INTELLIGENCER AND JOURNAL, communications and papers favoring constitutional prohibition, generally, in all States, and I felt that the other side had a right to be heard.

JOHN J. JANNEY.

Columbus, O., Sixth month 15.

SWARTHMORE NOTES.

PRESIDENT MAGILL, with his wife and daughter, will sail for a year's absence in France at the close of the Eighth month. Meantime, all letters should be addressed to him at the college, where he will remain until Prof. Appleton returns from his vacation, and enters upon his duties as Acting President.

—The Matron's summer address will be at her home, Florence, Massachusetts.

—Prof. Beardsley is spending the vacation at his home, and is busily engaged in working out and preparing plans and estimates for the new School of Mechanic Arts. He wishes it located near Whittierfield, to the south-west, and it will be a fine addition to the group of buildings occupied by the college, if completed according to the plans. It can be built, and properly equipped for the work of the department for about \$25,000.

—Prof. Cunningham will spend most of the summer engaged in her favorite work in the Observatory.

—Prof. Smith will be at Chautauqua through most of the vacation, engaged in teaching, and showing the best methods of instruction in the various departments.

—Dr. Day is in Washington, and will spend his vacation chiefly in the office of the Geological Survey, engaged in the preparation of the Annual Reports.

—Superintendent Hall will spend the summer at his home, near the College, preparing the buildings and grounds for the reopening in the fall. He will enter upon his duties as Postmaster at Swarthmore, (to which place he has recently been appointed) the 1st of Seventh month.

—Prof. Bancroft will spend some time on a coasting vessel, studying new types, and will doubtless bring back some interesting specimens of art.

—Prof. Price will be absent for a year, and Profs. Rolfe and Weaver for the summer, all in Europe, and none of them will be idle, but will bring back to the College increased ability for their respective duties, as the result of their visit abroad.

—New entries are coming in, mostly for the Freshman Class, and the prospects of the College are good for the coming year.

CAROLINE KING, a young artist of Boston, recently gave an unusual proof of principle. She was earning a fair income, but was anxious to make enough in addition to enable her to visit Paris in the interests of her art studies. A New York firm was so pleased with her work that they sent on a man to make a contract with her for a series of designs representing the various industries of women. The arrangements were made; and Miss King received an order for \$300, which would enable her to take the coveted Paris trip. Then it occurred to her to ask for what purpose her designs were wanted. Being informed that they were to be used to decorate cigarette packages, Miss King felt that she could not conscientiously furnish them. She gave up the three-hundred-dollar order, and with it her European trip.—*Woman's Journal*.

THE IMMODERATE SPIRIT FOR DEFENSIVE ARMAMENT.¹

GATHERED as we are to-day, beneath the sheltering arms of friendship, of peace, it may seem inappropriate to allude to a subject so foreign to our thoughts, our surroundings, our seeming interests.

Human nature permits questions of unpleasant associations to drift from the mind—a happy state—for were we to live beneath sorrow we must needs yield to it. We should not permit ourselves, however, to become oblivious of wrongs lying beyond the arena of our gaze.

"Pleasures admitted in undue degree,

Enslave the will, nor leave the judgment free."

and it is a duty we owe humanity, ever to raise our voices in the cause of right.

Advanced as we are to-day in civilization, is it not a deplorable fact that we still resort to that relic of barbarism—war? Earnest voices, valiant pens, have directed their energies to prove the ills of war, to show the results which might be attained through measures of arbitration; but still we are forced to ask ourselves the question, Does the situation of affairs prove that in any way, we are nearing the golden age of peace? George Eliot says:—

"Truth has rough flavors if we bite it through."

In the prevailing spirit for war preparations, we must needs find the "rough flavor," we must assert that measures for conducting warfare are advancing in cruelty, in destructiveness. Among all nations we hear of improvement in the methods of warfare. Men are employed in the manufacture of deadly implements, every corner of the globe, yea, the very depths of the earth are being searched for new devices by which one nation may be prepared to destroy another. The construction of devices of cruelty for times of war has become a scientific study, nations vie with each other in this field. Enormous torpedoes, improvement in guns, projectiles, and various forms of explosives are the absorbing products of inventive genius, wars henceforth would appall the stoutest hearts, civilization would stand aghast at the awful spectacle. Do we realize, can we realize, the curse for which we seem to be providing?

That huge sea monster—the Vesuvius—recently constructed for the United States government, and priding herself on her destructive weapons, is but one of the many death-dealing vessels which have been constructed by the various governments of the world, and which to-day sway impatiently to and fro, as they lie at anchor, watching, waiting, yearning for the sound of a war-note.

Our immortal Washington, one of the greatest generals the world had ever known, he, who perhaps, above all others, held a position which would warrant his upholding war as just, and as a grand and glorious means of settling disputes, he who experienced war in all its phases, who was the flattered recipient of honors and favors from the hands of rich and poor alike, who if any one ever saw the laurel side of war, surely did; yet this same Washington,

¹Graduation thesis at Swarthmore College, Sixth month 18th, 1889.

in his famous "Farewell Address," gave utterance to the following words:

"Let nations avoid these overgrown military establishments, which under any form of government are inauspicious to liberty."

That one nation devotes her millions of money and men to strengthening her armament is no reason why another nation should follow in her footsteps. This spirit of rivalry is all wrong, it but makes nations zealous for war. At the slightest provocation they fly to arms. The present Samoan question is but an illustration of this vicious practice. "The desire that our country should surpass all others would not be criminal, did we understand in what respects it is most honorable for a nation to excel; did we feel that the glory of a State consists in intellectual and moral superiority, in freedom and purity."

The English claim that they possess the strongest navy in the world, yet the English are always frightened when the invasion of their country is threatened, and have been so since the time of William of Normandy. From official statistics we learn that in 1885-86 England expended on her navy alone over twelve million pounds. This enormous amount does not include the vast sums devoted to the maintenance of her armies. Consider the good which this same money would accomplish if used for purposes conducive to the educational and moral advancement of the English nation. Other nations devote a proportionally extravagant sum to the maintenance of their armies and navies. England but furnishes a glaring instance of the evil.

However it may have been in the early years of weakness, it has become more and more evident, as our nation has grown more powerful, that its traditional attitude of neutrality is not the result of fear. The American government by accepting and supporting those principles of international law which have seemed in accordance with abstract justice and natural law, has done much towards the amelioration of the intercourse among nations.

Our ordinary sympathies seem to desert us when war is named, simply because from youth, false notions of chivalry and true courage are instilled into the mind. A gentle effort at that time suffices to lift the enormous weight of succeeding years. Consider the number of youth of the country who daily aspire to lead a military, a naval life. They cannot when they enter the standing army thus mean to signify that they sanction such wholesale slaughter as war brings with it, we cannot credit our youth with such inhuman feelings. They think of war only as the poet, the orator paints it,—in glowing colors,—when the brave young hero is returning with laurels from the field of victory, to the luring strains of martial music. They think not of the awful realities attending these brightly-tinted pictures. "There is equal scope for displaying courage and magnanimity in blessing as in destroying mankind." When we consider the vast amount of good, which the thousands who join the armies of the world might accomplish in other fields of labor, when we consider the immoral tendencies of war, when we consider the demoralizing influence which we in this present gener-

ation will exert upon succeeding generations, then and then only, can we realize the importance of taking active measures in checking this great curse of humanity. The historian, then, has it largely in his power to direct into new channels the thoughts, interests, and opinions of the rising generation. Let him not fail to appreciate the weight of responsibility resting on his shoulders.

Our present attitude towards the Indians is a burning shame, it is a reliance upon the might of arms. How unfeelingly we drive them from spot to spot! Just when they have become settled in their new homes, and their future begins to assume a more promising outlook, the United States government, in no generous thirst for fame—"that last infirmity of noble minds"—but from an ignorant and ignoble passion for new territories, seizes their lately flourishing gardens and fields, only to push them further away, only to limit them to narrower confines, only to crush in them all spirit, all hope, all love of home which burns likewise in the breast of the savage. That they are capable of friendly dealings and friendly intercourse is proven by the peaceful, mild, satisfactory dealings our great ancestor William Penn had with them.

The amount devoted to the pursuit of war, as compared with that bestowed on the culture of the people is a startling commentary. Let us compare the amount of money devoted to the construction of only one vessel of war, with the entire sum ever expended up to the year 1845, upon that great seat of learning—Harvard University—a place where sons from all parts of the Union are educated. At that time the whole available property of the University, the various accumulations of more than two centuries of generosity, amounted to \$703,000. At that time there was swinging idly at her moorings a war vessel costing \$835,000—which casket will you choose—the brazen one of war, or the golden one of learning? At the present day the balance sways as unevenly twixt the funds devoted to educational advancement and that which provides a means of human destruction as it did in 1845.

"Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,

There were no need of arsenals and forts;

The warrior's name would be a name abhorred!

And every nation that should lift again

Its hand against a brother, on its forehead

Would wear forever more the curse of Cain."

Some nation must take the initiative in this matter—why not the United States, a free nation, where no young man pursues a military career but from choice. Why not form an invincible phalanx, oppose the bitter adversary—war—and win the greatest battle which has ever been won; return the grandest, proudest, most honored victims.

In Germany, where military service is compulsory, the youth regard it oftentimes as a burdensome grievance. They chafe under the weight of the exaction, yet with all the drill, with all the time and money devoted to this cause, does Germany's present condition tend to urge upon the world the importance of such measures? Far from it.

Let all the world abandon the system of preparation for war in time of peace, "as irrational, unchristian, vainly prodigal of expense, and having a direct tendency to excite the very evil against which it professes to guard. Let our battlements be schools, hospitals, colleges, and churches; our arsenals libraries, our navies, peaceful ships on errands of perpetual commerce; our army, teachers of youth and ministers of religion." This is truly the best, noblest, and only righteous defense of nations.

Now is the time when the noon-day sun of civilization seems to be standing still in the heavens to do away entirely with war, and to settle all discords by means of arbitration.

The Greeks tell a story of how there was one small spot—the isle of Delos—dedicated to the gods, and kept at all times sacred from war. Here the citizens of hostile countries met and joined in common worship. So let the whole world unite in dedicating its fair fields to the worship of Peace. "Let the bugles sound the Truce of God to the whole world forever."

ELSIE D. STONER.

For Friends' Intelligencer and Journal.

SIDNEY LANIER.

"THERE is a sort of nature of persons I have compared to little rills of water, fresh from perennial springs—persons not so very plenty, yet some few certainly of them running over the surface and area of humanity, all times, all lands."—(Walt Whitman.)

These words, written by a famous poet concerning Elias Hicks, could, as well, have referred to Sidney Lanier. His was a nature so pure and true and loving; so patient in his affliction and so Christ-like, that the comparison would be an excellent one.

Sidney Lanier was born in Macon, Ga., in 1842. At the age of fourteen he entered Oglethorpe College, and graduated in 1860. At his graduation he was called to a position as a tutor in the college, which he accepted and held until the breaking out of the war. In 1861 he joined the Macon Volunteers, remaining in service until the close of the war. Three times promotion was offered him, which he refused, feeling that it was his duty to remain with his brother. They were separated in 1864, however, having been placed in charge of different blockade runners. Upon one of these excursions Sidney was made a prisoner by the Union forces and was confined for five months in Point Lookout prison. "The free life in the saddle and under the stars" suited his disposition thoroughly, but the "tyranny and Christlessness of man" were most oppressive to him.

From this time onward his life was a series of bright and gloomy seasons. In 1867 he married Mary Day, of Macon, and soon after the foe that he had been dreading for so long, seized him. Hemorrhage followed hemorrhage, and weaker and weaker he grew, but yet he did not lose courage. From Texas to Florida, from Pennsylvania to North Carolina he went, still hopeful that he would find a new life, would recover health "from pine heaths and clover blossoms." When he was able to hold his pen he wrote, his whole soul passing out and into his verse;

his love of God and of nature, his faith and love of mankind, finding a perpetual utterance in his strange rhythmic compositions.

One of the most beautiful productions from his pen is entitled "A Ballad of Trees and the Master."

"Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him
When into the woods He came.

"Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came."

Sidney Lanier had nothing in common with the petty wranglings of the churches. His love for God could not abide with them, as the following prose note will show:

"I fled in tears from the men's ungodly quarrel about God. I fled in tears to the woods, and laid me down on the earth. Then somewhat like the beating of many hearts came up to me out of the ground; and I looked and my cheek lay close to a violet. Then my heart took courage, and I said:

"I know that thou art the word of my God, dear Violet:
And Oh, the ladder is not long that to my heaven leads.
Measure what space a violet stands above the ground:
'Tis no further climbing that my soul and angels have
to do than that.'"

The poem "Hard Times in Eldland" will show his love for children, as deep and as true as his love always was.

And this great soul, this true man, battled bravely with consumption, lecturing at Johns Hopkins University, when "those who heard him listened with a sort of fascinated terror, as in doubt whether the hoarded breath would suffice to the end of the hour,"—and dictating to his wife until even that was impossible. But in 1881 the manly struggle drew to a close, and one of the greatest poets this country has ever known passed to the new life.

The genius of Sidney Lanier has never received the recognition that it deserves. Bayard Taylor, E. C. Stedman, and others of equal judgment accepted the poet as a poet, but the world has failed to recognize him. They laughed at his Centennial Cantata, and they would hear no good of him, but times are changing, and it will not be long before his name will have gained its proper position.

JOHN RICHARD MEADER.

OUR fellow-creatures can only judge what we are by what we do, but in the eyes of our Maker what we do is of no worth, except as it follows from what we are.—Coleridge.

"THE law of Christianity is eminently and transcendently called the word of truth."—South.

THE ELECAMPANE CURE FOR HYDROPHOBIA.

EDGES' INTELLIGENCER AND JOURNAL.

I HAVE been a reader of your good paper for quite a number of years. I noticed several years ago an article on hydrophobia, but the issue containing the article got misplaced. The cure was Elecampane and new milk. I forget the particulars. If it is considered a certain cure by the medical faculty, please insert the same again and oblige your present readers.

Beloit, Ohio.

J. H.

[In order to respond to the above inquiry, our friend Robert Shoemaker, of this city, (well known, for many years, as the head of a large wholesale drug house), furnishes us a printed slip of communications sent to Philadelphia journals, some years ago, giving the recipe asked for, and details concerning its efficacy. In a note enclosing them he says that "in the very many cases where the Elecampane has been used I have yet to hear of a single failure of its efficacy in preventing an attack of hydrophobia."—Eds. INTELLIGENCER AND JOURNAL.]

EXTRACTS FROM PRINTED SLIPS SENT BY R. S.

My attention was drawn to *Elecampane* many years since as a preventive of hydrophobia. The active medical principle of this plant is found in the root, and is called *inulin*. From my experience, I believe this *inulin* neutralizes the virus or poison of hydrophobia. Allow me to give a few instances where this simple remedy has been used. My own nephew, then a small boy, was bitten badly in the face by a dog unmistakably mad. This occurred within a few miles of this city. The father of the lad came immediately to town to obtain medical advice. We called on an eminent physician (now deceased) who at once prescribed the plant named. The root was obtained and administered as hereinafter directed. No symptom of hydrophobia appeared, and the lad, now a hale, hearty farmer in Montgomery county, lives to show the scar of the wound in the face.

The physician above referred to related to me a number of instances in which the remedy had been used, and *always with success*. He, in fact, remarked, "I never knew it to fail when properly administered." I will give but two cases. First: Two men living near this city were bitten in the hand by the same dog, and within fifteen minutes of each other. The dog, a stranger to them, was secured and imprisoned to await an owner. The next day he showed unmistakable signs of madness, and finally died with hydrophobia. Alarmed for their safety, both men came to the city and waited on the physician quoted above. He prescribed *Elecampane* Root. One of the men remarked, "that is an old woman's remedy," and refused to take it. This man, returning to his home, placed himself under the care of his own doctor, who cauterized the wound, and administered medicine to salivate him. On the ninth day he was seized with spasms and died in agony. The other and more fortunate man took the *Elecampane* as prescribed, and never suffered in the least degree from the dreaded disease.

Second: A number of cows feeding in a pasture were all bitten by a mad dog. The circumstances coming to the knowledge of those who had heard of this *Elecampane* remedy, thought it a good opportunity to give it a trial. The cows were accordingly separated—to one-half the number the root was administered (in form of decoction), and not one of the cows suffered from hydrophobia; whilst all of those not so treated took the malady and died from its effects or were shot. In quite a number of cases coming under my own observation of persons bitten by dogs supposed to be mad, I have recommended the use of the *Elecampane*, and have yet to learn of the first case of hydrophobia resulting from such bite where the root was used.

Having said this much, allow me to give the mode of using the remedy. To one and a-half ounces of good, sound *Elecampane* Root, bruised in a mortar, add one pint of new milk, boil to half pint, strain off, and when cold, take a dose, in the morning, fasting. No food should be taken for from three to five hours afterwards. Repeat the dose on the third morning, allowing one morning to intervene, and again on the fifth morning. The above quantity is for an adult; for children given in proportionate doses, say to one of 12 years, half the quantity.

The writer of this article believes that the *Elecampane* will cure the disease after violent symptoms have been manifested. I would say that I have never known a case where it was used after a full manifestation of the disease, but should, most certainly, strongly urge its use, particularly so, as no physician has any knowledge of a cure for the awful malady. When a person is bitten by a dog, mad or otherwise, great care should be taken to avoid talking about it, or doing anything calculated to excite the imagination.

For Friends' Intelligencer and Journal.

"HOW MUCH MORE YOU, O YE OF LITTLE FAITH!"

Among the hoary Adirondack mountains

That lift their aged foreheads to the sky.

Where from their deep, fern-hidden source, the fountains

Dash crystal-clear and restless, tossing lie

Among the rugged rocks and wild obstructions

Of mossy logs, dead boughs, and driftwood bare,

Seeming to shun all flattering seductions

To smoother course in valley meadow fair,

Where rocky precipice high towered o'er us

And rocky gorge yawned deep beneath our feet,

Where nature's wild magnificence before us

Had held us breathless, there a violet sweet

Amidst this grand profusion nestling lowly

Down by the roadside dared to raise its head;

Nor precipice, nor gorge, nor landslide slowly

Rolling its sand grains, caused the flower to

dream.

"O violet! How canst thou bloom serenely

So near these mighty rocks, this torrent bolt!

How canst thou raise thy modest head so quietly

And venture thy blue petals to unfold?

Think of the grandeur of these rock walls hoary;
Think of the heights and depths sublime so near!
How darest thou to tell thy simple story,
To sing thy hymn of praise, and show no fear?"

All sweetly, silently, the flower listened
All sweet and silent was her soft reply,
While on her cheek a shining spray-drop glistened,
A tear of thankfulness to Him on high:
"Even a flower's wish the Father heareth;
Nor rain nor sunshine e'er hath failed me yet;
And He who made and placed me here, He careth
Even for one small blue-eyed violet."

A. L. D.

THE CONGO RAILROAD TO BE BUILT BY NATIVES.

BRUSSELS, June 18.—It is not expected that a single laborer will be taken to Africa to build the Congo Railroad. The roadbed will be graded and the track laid by Africans themselves, just as the Portuguese are employing native labor to build the Loando-Am-baca Railroad. When this railroad project was first discussed several years ago native labor was hardly thought of, and it was seriously suggested that the best plan would be to employ Chinese laborers to grade the road. To-day no one talks of employing anything but native labor. The Africans now in the service of the Congo State include hundreds of men from widely separated regions. *Le Mouvement Geographique* thus describes them:

"First are the Krooboys from Liberia, who are the best workmen on the Loando Railroad, many of whom were digging on the Panama Canal until its collapse. The Congo State and commercial houses have long employed them to do heavy work around the stations and on the steamboats. Their wages are from fifteen to twenty cents a day besides rations. Some Veys, also from Liberia, are in the service of the State. They are faithful workmen, and can be obtained in large numbers for the same wages paid to the Krooboys.

"The Haussa, who are recruited on the slave coast, where they come from their famous country south of the Sahara to earn money, have been employed by the Congo State chiefly as soldiers and in laying out the ground for stations. The results have been highly satisfactory. Their pay is about 25 cents a day.

"But it is in the Congo region itself that the State finds most of its army of employees. The Lo-ango and Cabinda of the coast are employed in the factories and stations of the lower river. They are good workmen, have the advantage of being able to talk with the thousands of natives surrounding them, and their wages vary from 10 to 20 cents a day. Then come the Bangala cannibals of the upper river, who are now employed in large numbers by the State as soldiers, steamboat hands, and station workmen. They do good work with the shovel, and have been largely engaged making terraces at the stations. They eagerly seek service, and the wonderful story of their transformation from idle savages to fairly industrious workmen is well known. Their pay is one and a half brass wires a day, worth in Europe only a few cents. There is now a fair prospect that their wages will soon be raised.

"The natives of the cataract region, where the railroad is to be built, have as yet been employed only as carriers, but there is no doubt that they can be utilized at other sorts of labor when other work is offered them. They are eager to earn trade goods. Several thousand of them are now in the carrier service. It is said that under competent superintendence most of the carpenter work, masonry, and blacksmithing can also be done by natives imported from the gold coast, who have learned these trades. The Congo State has employed a large number of them, and has generally been well satisfied with their work. Their pay is from \$15 to \$25 a month.

"It is therefore expected that the laborers who are to carry out the manual part of this great undertaking will be found in Africa herself, and that a large part of them will be natives of the Congo."

AN EXPERIMENT IN FISH-CULTURE.

LAST spring about half a million young shad were placed soon after hatching in a large pond in Washington, and were carefully tended and fed and protected from enemies during the whole of the period which the young shad spends in fresh water. The young fishes prospered and grew rapidly, and nearly all of them were still alive when the time for migrating to the ocean came in the fall. The gates of the pond were then opened one morning, and all day long the silver stream of young shad poured out through them and started on their long journey down to the sea. All naturalists will look forward with the greatest interest to the time when these fishes return, bringing back with them to the fishermen of the Potomac the wealth of food which they have gathered in the ocean. In the meantime we may indulge the hope that the strong constitutions which they have acquired during their carefully nurtured youth will enable them to excel their less favored brothers, and that when they reach our market they will have some of the excellence of our improved garden products.

But this is not all. These shad were reared from selected eggs. The adults which enter our waters first in the spring are most valuable to the fishermen, since they are put upon the market at a time when fresh fish are scarce and high priced. Our experience with garden vegetables justifies the expectation that the eggs of early shad shall themselves give birth to early shad. Now, all the young fishes which were put into the Fish Commission pond were hatched from eggs taken from the earliest shad of the season, and, if this process of selection be pursued for a few years, we may feel confident that the Potomac river will soon abound in shad of extra quality at the time when fine shad are hardest to get and most valuable.—Prof. W. K. Brooks, in *Popular Science Monthly*.

WE are to know that we are never without a pilot. When we know not how to steer, and dare not hoist a sail, we can drift. The current knows the way though we do not. The ship of heaven guides itself and will not accept a wooden rudder.—Emerson.

THE PROGRESS OF EDUCATION AMONG THE COLORED PEOPLE.

[The following extracts from an article in *Harper's Magazine* for Seventh Month are of great interest, because of their authorship. The writer is AUGUST G. HAYGOOD, of Georgia, who has been since 1883 the General Agent for the disbursement of what is known as the "Slater Fund." (This, \$1,000,000, was left in 1882, by John F. Slater, of Norwich, Conn., "to aid in the Christian education of the lately emancipated race and of their descendants in the South.") It is in the hands of a Board of Trustees, and A. G. Haygood attends to the details of the disbursement, visiting the several schools that are aided, and reporting on them to the Trustees. We know of no person who is better qualified to write upon this subject, or whose testimony is of more value. He is a Southern man, having been born in Georgia, in 1839. In 1859 he became a preacher of the Methodist Episcopal Church, South, and in 1876 he was made president of Emory College, (at Oxford, Georgia), which place he retained until 1884, when he had become Agent of the Slater Funds. His earnestness in the work, his tact and good judgment in avoiding unnecessary controversy, joined with his firmness in insisting upon the necessity of honestly and really educating the colored people, are reasons why so much interest and importance attach to his published articles on the subject. And it is a cause for great encouragement to all sincere lovers of our country, and to those who cherish hopes concerning the general progress of mankind, that there should appear in the South men of culture and ability, so just and so kindly in their attitude toward the colored people. With them in the work, it cannot be doubted that in the long run good progress will be made, and the children of the Captivity will enjoy, as other Americans, their rights to life, liberty, and the pursuit of happiness.—H. M. J.]

The most unique and altogether wonderful chapter in the history of education is that which tells the story of the education of the negroes of the South since 1865.

The friends of the negro's education really began during the war. The work was taken hold of with a vigor the world never saw before as soon as hostilities ceased. The government expended through the Freedmen's Bureau large sums; Northern benevolence poured many millions of dollars into the South to teach, enlighten, lift up, and better christianize the emancipated people. Presently most of the Southern States began to make appropriations of public money to institutions that best prepared colored men and women to teach in the common schools. The churches of the North organized great societies to raise money and carry on the work of education among the colored people. Counting all the higher schools, whether called universities, colleges, institutes, or seminaries, there are about one hundred and fifty able to prepare men and women to teach in the common schools, some of them fitted to do thorough college work. In these institutions, working on small salaries, I have met many times men and women "of whom the world is not worthy,"

graduates of the first class in America. Harvard, Yale, Princeton, Colby University, the University of Boston, University of Michigan, Oberlin, Wellesley, Vassar, Mount Holyoke, and the best of them all. Among these teachers some of the best are colored men and women who were taught during the first decade of this great Christian experiment.

There has been some prejudice excited by the over-naming of the institutions established for the colored people. Many are called "university," but not one does university work, nor is there now occasion for such work; many more are called colleges, but the least part of the work they do is college work. I had occasion to look carefully into this matter. In 1883-4, in the schools receiving aid from the "John F. Slater Fund," there were employed 303 teachers, and enrolled 7,273 students. They were in colleges, universities, institutions. An actual count, as the catalogues classed the students, resulted in the following conclusion: "The percentage of the whole number engaged in classical studies, the higher mathematics, and other college studies preparatory to admission to the college classes, was less than five per cent. of the whole number." The ninety-five in each hundred were learning just what they should be learning; they were fitting themselves to be intelligent men and women, and to teach in the public schools for their people. The president of one of the best of these institutions tells me that "more than 1,000 of his former students have taught in the public schools."

In connection with some of the best of these institutions are professional schools. The negro preacher has abundant opportunity to use his gifts. The negro lawyer has not much encouragement. The negro doctor is rapidly winning his way. There are three really admirable medical schools for colored men in the South: Medical Department, Howard University, Washington City; Meharry Medical College, Nashville, Tennessee; and Leonard Medical School, Raleigh, North Carolina.

No people were ever helped so much in twenty-five years, and no illiterate people ever learned so fast. The most painstaking and long-continued investigations justify me in making the following statements, using the round numbers nearest the actual facts:

1. There are in the South, in 1889, 16,000 common schools conducted by colored teachers: in these schools about one million colored children receive elementary instruction from three to four months per annum at public expense.

2. Not less than two millions of the colored people are at least read.

3. In higher education the best ones succeed as well as other people with the same sort of preliminary training.

4. The African churches in the South are fired with commendable zeal to do what they can in the education of their people. In some enterprises they have done notably well, justifying the firm persuasion that some day they will be capable of conducting their own institutions.

5. The introduction of industrial training into

all the leading institutions for the colored people has been an unmixed blessing. It has helped scholarship, discipline, and the building up of self-reliant, self-maintaining manhood and womanhood.

6. There is a growing friendliness toward the cause of negro education. Grants of money are made with less reluctance; the States and cities are putting every year larger sums in the work of educating the negro, and those who teach him are beginning to receive something like Christian recognition.

7. The white churches of the South are beginning to move in the actual work of teaching the negro. What they have begun they will carry on.

8. There is substantial progress. Investigation in every available direction, with the best helps I could get from the highest official sources in each of the twelve States specially considered in this paper, led to these results, comparing 1882 and 1888: Total colored school population, 1888, 2,057,990, an increase from 1882 of fourteen per cent.; total colored enrolment for 1888, 985,522, an increase of thirty-four per cent. This is hopeful; the gain in numbers at school is relatively more than the gain in the population.

Comparing the case of the white people with the case of the negroes in these respects, we find: For 1888, total white school population, 3,383,618, an increase from 1882 in six years of nineteen per cent.; total white enrolment, 1888, 1,997,553, an increase of thirty-seven per cent.

9. What the higher-grade institutions for colored people now most need is endowment sufficient to secure for many years to come thoroughly efficient instructions.

A marked feature in recent discussions in the South as to education has been tool craft in connection with training with books. Georgia has stepped ten paces in front, and has established a technological school of high grade in the city of Atlanta, placing at its head a man eminently fitted for his work, the Rev. D. I. S. Hopkins, the late president of Emory College. Mississippi has established at Columbus a school for girls that unites industrial training to education in books. The success of the experiment has challenged attention throughout the entire Southern country.

In this connection it should be said that the higher institutions for negro youth in the South have, almost without exception, introduced industrial training as part of the course of study. The late John F. Slater, of Norwich, Connecticut, in 1882 gave one million dollars, [to aid schools for the colored people.] He desired that the interest of the money he gave should be used to make more efficient the work of schools established by others. It was intended to help as many, and to help them as rapidly as possible, so as to help them truly. So, in carrying out the founder's wish, those institutions have been aided that were known to do such work as made their students good teachers, and the agent was instructed to "prefer those schools that joined to instruction in books some form of industrial training." The result is that every important school for negro youth in the South has adopted industrial training,

and with the most beneficent and every way gratifying results.

The South is beginning to awake to the perils that lie but partially concealed in the ignorant classes, both white and black, that make up so large a part of the population. It is time to awake; there is reason to be alarmed when the tenth census reports in the twelve States under consideration in this paper 332,733 white voters and 886,905 negro voters as "unable to write." If in a union of States like ours, which binds all into one, this alarm should not extend to States more fortunate than these twelve Southern States, it would indicate an indifference to common interests and common dangers more alarming than ignorance itself.

A DREADED TASK.

A TASK never grows smaller or lighter by sitting down and lamenting that it must be done, and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billy," said Mr. H.—, one day when I was out to the farm, "why don't you go to work on that little patch of potatoes?"

"Aw," whined Billy "there's so many of them taters I'll never get them hoed."

"You won't if you don't begin soon."

"I hate to begin."

"How are you ever going to do the work if you don't begin?"

"Well, I'll begin pretty soon."

His father walked away, and I heard Billy exclaim, in a tone indicating great mental distress:

"*Plague on them old taters!* It makes me sick to think about them."

"Why do you think about them then?" I said, laughingly.

"I've got to," he replied, dolefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long, now, Billy, will it really take to hoe them?"

"Well, at least an hour."

"And you've been distressed about it ever since you got up?"

"Well, I hate to hoe taters."

"And you've been up a little more than five hours?"

"Well, I, I—" Billy began to grin, took up his hoe and said, "I never thought of that!"

And the potatoes were hoed in just forty minutes. He doubles a task who dreads it.—*Golden Days.*

"TRUTH is a stronghold, fortified by God and nature, and diligence is properly the understanding's laying siege to it; so that it must be perpetually observing all the avenues and passes to it, and accordingly making its approaches."—*South.*

FARM-LIFE IN CHINA.

A farmer may be hired by the year for from eight to fifteen dollars, with food, clothing, and tobacco. Those who work by the day receive from eight to ten cents with a noon-day meal. At the planting and harvesting of rice, wages are from ten to twenty cents a day, with five meals; or thirty cents a day without food. Few land-owners here have, except for a few days during the planting and harvesting of rice. Those who have more land than they and their sons can till, lease it to their neighbors.

Much land is held on leases given by ancient proprietors to clansmen whose descendants now till it, paying from seven to fourteen dollars' worth of rice annually for its use.

Food averages little more than a dollar a month for each member of a farmer's family. One who buys, cooks, and eats his meals alone, spends from one and a half to two dollars a month upon the raw material and fuel. Two pounds of rice, costing three and a half cents, with a couple of salt fish, pickled cabbage, cheap vegetables and fruits, costing a cent and a half, is the ordinary allowance to each laborer for each day. Abernethy's advice to a luxurious patient, "Live on sixpence a day and earn it," is followed by nearly every Chinaman. One or two dependent relatives frequently share with him the sixpence. *M. T. Daily, in Philadelphia Science Monthly.*

CURRENT EVENTS.

With vote upon the two proposed amendments to the Constitution of Pennsylvania, on the 18th inst., was largely adverse in both cases. On the amendment prohibiting the manufacture and sale of intoxicating liquor, the majority in the negative was 18,000; and on that making certain changes in the qualifications for voting, 285,500.



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Twenty-nine counties voted for Prohibition, (nearly all in the central and western section of the State, or along the New York and Ohio boundaries, or in the western section), and 21 counties voted against it. The latter number including the cities and boroughs of Philadelphia, Pittsburgh, Allegheny, Reading, Lancaster, Harrisburg, Scranton, Wilkesbarre, Pottsville, York, Erie, Easton, Allentown, and Norristown. Excluding nine counties,—Philadelphia, Allegheny, Berks, Lancaster, Lehigh, Montgomery, Northampton, Schuylkill, and York,—the remaining 58 counties were equally divided for and against, and showed 5,919 more votes for the Amendment.

THE largest majorities for the Amendment were: Mercer, 8,810; Crawford, 7,000; Berks, 6,111; Fayette, 3,005; Lawrence, 2,896; Indiana, 2,499; Blair, 2,284. Philadelphia county gave 92,495 adverse majority. Allegheny 26,188, Berks 19,209, Schuylkill 12,310.

THE question of removing the Prohibition clause from the Constitution of Rhode Island was voted on on the 20th instant, and resulted in the affirmative by about 5,000 more than the necessary three-fifths vote.

LUCY WEBB HAYES, the wife of ex-President R. B. Hayes was stricken with paralysis at her home at Fremont, Ohio, on the 21st instant, and died on the 25th. She was about 70 years of age.

NOTICES.

^o Circular Meeting in Calu Quarter: at Bradford, Seventh month 7, at 2 o'clock p. m.

^o A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches, will attend the First-day morning meeting held at Radnor, Sixth month 30th, at 10 o'clock.

Train leaves Broad Street Station at 8.45 a. m. for Radnor Station. Returning leave Radnor Station at 12.33 and 2.33 p. m.

^o Friends are invited to attend the religious meeting at the Home for Aged Colored Persons, First-day next at 3 p. m.

Association of Friends to Promote the Education of the Colored People of the South.

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SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila

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WORK OF THE ASSOCIATION.

The work of the Association is chiefly to *raise funds*. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI. No. 27

PHILADELPHIA, SEVENTH MONTH 6, 1889.

Vol. XVII. No. 85.

KINDNESS.

THE blessings which the weak and poor can scatter
Have their own season. 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarian juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned 'twill fall
Like choicest music; fill the glaring eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense
More precious than the benison of friends
About the honored death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.

Thomas Noon Talfourd.

NOTES OF A SERMON BY ISAAC WILSON.¹

He said in substance: As I saw with my outward eye, and welcomed the gathering of this company, I thought that with my inward eye, I could discover a feeling that we were Heavenward bound, and that our steps had been turned this way not out of idle curiosity, but with a desire that we might be strengthened by thus meeting together, under the fostering care of the Father's love. There seemed to be a special case, a heart that had formed a fresh resolution under the encouragement of the exercises brought forward during the week. There are no instructions better or more profitable than those which were given forth in the time of Jesus, and those truths are just as sufficient now as they ever were. He used the parables of the mustard seed, the corn, and the leaven, showing the development of each. He spoke also of a man who had two sons. I want to get very near some mind in the spiritual meaning of this parable. The younger,—the less matured, the one least able to judge for himself said: "Give me my portion, and I will go away." The father granted the request, as all parents should do, thus throwing their children on their own resources, experience being the best teacher, yet not withdrawing the parental care, and no doubt there was an anxious thought in that father's mind. As there is no sex in spiritual things, the son or daughter becomes responsible for anything that may happen to them after

they have divorced themselves from the Father's care, and have thus created the heaven or the hell in this pleasant life. Humanity was not all lost in that wayward boy,—there came a time when there was nothing for him to live upon, while the servants in his father's house had enough and to spare. The question came, whose fault was this? My own: so I will arise and go to my father (the memory and recollection of all he had left, induced him to try to get back to the state of feeling he had left.) We are not *all* prodigal sons, some other application may be for us, but if there is one such here, who has the living memory of the Everlasting Goodness, and who has turned his face homeward, what do we find as the result of this faith? a sweet feeling of peace follows this resolve, which shows it is a right one; and the father,—does he wait till his son stands before him? He asks no questions, he knows he is sorry, and while he was yet afar off, he ran and embraced him, exclaiming "This my son was lost and is found." He was ready to be reconciled to him. He took him home, and there being many servants in the father's house, each of whom had something to do to assist in the work, and the ring was put upon his finger, showing encircling love, also the best robes were put upon him; these robes were those of Love, Charity, and Righteousness in abundance. And one was sent out to bring in the other son, he did what he could, and what was commanded of him, but the eldest son would not come; he made inquiry when he heard the rejoicing in the house, and was informed that his brother had returned, and instead of rejoicing he was angry. He had flattered himself that he was a pretty good son, but when the father went out, they reasoned together, and if he could have seen it as his father wished, there would have been no missing link; the father said, "Son thou art always with me." How wonderful would have been the result if he could have been made to see it from the spiritual instead of the human standpoint; his father simply left him there. We do not condemn him; just as soon as we believe in God, and his son Jesus Christ, we are made responsible,—and enabled to partake of that heavenly reunion.

The prodigal after returning showed compliance with his father's commands. That other son may be found in the professing Christian; when he discovers others who have not seen things in the same light as himself, a feeling of jealousy creeps in, and if we are not inspired with true faith, the question arises "Can any good thing come out of Nazareth?" When a brother asked this question: what was the result? Behold an Israelite indeed in whom there

¹ A sermon at Meeting House, Philadelphia, Philadelphia, 1889.
Page 7. Yearly Meeting, 1889.

is no guile. If we all could only remember the needs of the spiritual life—first the blade, then the ear, after that the full corn in the ear,—the young man, then the grown man, is enabled to perform the manifold duties of love; the child cannot perform these, for it is only by an increase and growth in love and charity that we become true sons of God, using these gifts that he has bestowed on us, not waiting until he shall call us hence.

"Greater things than these shall ye do." The one thing that we have to do is to overcome sin. The prodigal said the sin was in my own heart, it was yielding to my own evil devices. "To him that overcometh will I grant to sit with me on my throne as I also overcame and am set down with my Father on his throne." Read it slowly, and ponder well the meaning, "Where I am, there shall ye be also." In this simple way we may be able to read the glories that will be ours. Do I hear the question of criticism? If this is all there is in religion, why should I have been wrapped up so long in the memory of the suffering of and the cruelty to Jesus. If he had not died the world would have remained in sin. Even in the pulpit, we will find there is very little difference between us. I believe in the sacrifice, I believe in a risen Saviour. That He truthfully expresses it, "It is expedient that I go away, if I go not away, the Comforter will not come." Some of us feel if Jesus would come, we would leave all and follow him.

The Christ power that always was, is, and always shall be, was not crucified. The only saving power is the power of God. Why speculate then that which pertains to religion must be the life of Christ, and not the blood of Jesus. We have the choice, we have the Christ power, which will effect the reconciliation. But the human must first be swallowed up in the spiritual; it may have to wait in the quiet, when the soul life will grow, and will come to know that this was of God, and the Son of God.

THE MINISTRY AMONG FRIENDS.¹

IN contemplating the theme which you have assigned me for this afternoon, it has been a matter of interest to me to review the early ministry of George Fox—to look for the germ of the system of ministry that is one of the distinguishing characteristics of Friends. We need to bear in mind that George Fox lived in a time when men were struggling against the tyranny and the corruptions of the church. The power of the Romish church had been contested, and replaced by the scarcely less arbitrary denomination of the Church of England. The established church, under the leadership of Elizabeth, attempted to enforce complete conformity to the rites and ceremonies which she had preserved from the legacy of the mother church. The inevitable result of this tyranny in the name of religion, was the violation of conscience on the part of many of the clergy, and the deterioration of character among them, until many of them were despised by the drunken and licentious troopers even, who desolated parts of the country under their orders. One result of the Reformation

begun by Luther, had been the translation of the Bible into the language of the people, thus opening to many its simple, but peaceful precepts concerning the religious life. It was inevitable that these precepts should act as leaven among the people whom they reached, quickening the conscience and clearing the spiritual sight, and strengthening the nobler purposes. Into this time when the corruptions of the church were conspicuous and the tyranny of the church was grievous to be borne, was born George Fox. That his father was a man whose integrity and virtue won for him the appellation of "Righteous Christ," that his mother was a woman eminent for her piety and whose ancestors had been numbered among the early martyrs, may indicate the law of destiny that made him to be the man to see clearly that "the Truth is to be sought by listening to the voice of God in the Soul;" and equipped him with that earnestness and robustness of nature necessary to leadership. His mission as a religious reformer was early indicated in the seriousness of his habit of thought, in his absorbed study of the Bible, and in his endeavor after faithfulness in all things, "inwardly toward God and outwardly toward men." In times of doubt and almost despairing perplexity, he turned in vain toward the religious teachers of his neighborhood, for they were men who did not live up to the principles which they professed; and so their teaching was dead to his deeply exercised soul. Thus he was driven much to solitary meditation, and like many another seeker after truth, the fields and forests drew him away from the temples made with hands. Like many another soul reaching after God, the blade of grass whose mystery of growth is yet the secret of the most High, the solitude of the forest, or the broad sweep of the sky ministered to his need as could no word of man. In one of these seasons of meditation it was clearly shown to him that God who created the world did not dwell in temples made with hands, "but that he dwelleth in the hearts of his obedient people,"—"that the christian religion is wholly and solely a spiritual religion—an affair between the soul of man and his Maker, who has declared that he will not be mocked by forms and ceremonies, but will be worshipped in spirit and in truth." Thus it was that he and those who accepted his teaching "abolished all ceremonies, and nearly all forms from their system of worship, and made it to consist simply of an humble and patient waiting in silence, for the assistance and guidance of God's Holy Spirit in their hearts." Do you see what a revolution in religious thought and religious practice was involved in this new doctrine of spiritual worship? Do you not see that it made absolutely unnecessary the whole, vast machinery of the established church? It needed no bishop, no priest, no curate, in whose presence to lift up the soul in thanksgiving and aspiration to the Father of souls. The soul cannot if it would, withdraw from the Eternal Goodness; it has only to open itself in silence and it will be illumined and refreshed by the Heavenly Spirit.

At another time, while meditating in the fields one morning, it was clearly "opened" to him "that

¹Address by Elizabeth Powell Bond to Swarthmore College students, Sixth month 9, 1889.

to be trained up in the universities, and to be instructed in languages, and the liberal arts and sciences, was not sufficient of itself to make any one a minister of the Gospel,"—"that all the learning of the schools could not bestow the gift of the Holy Ghost, without which he saw that no man could be truly called to the preaching of the Gospel." In this "opening" to the mind of George Fox, do we find the germ of the system of ministry among Friends.

Two hundred years have passed since those seasons of illumination of this great religious teacher; since those days of disorder and persecution. The religious liberty which we enjoy was bought with a price. It is ours, at a cost to George Fox and his early associates, of imprisonments, and scorn, and sometimes of death. The spiritual worship of which they bore witness, whose simple forms they left as a legacy to the world, is still a living fountain. More and more the world thirsts for the assurance of spiritual realities. More and more the world listens to hear every message delivered to the inmost soul. And more and more will silent waiting upon the Lord to hear his whispered voice become acceptable to the seeking souls of men.

But, as it has been in the past, so it will be in the future, there will always be some among us whose gift, whose privilege, whose duty it is to break the silence of meetings for worship, in witness to spiritual verities, in words of cheer to the sorrowing, in words of encouragement to the doubting or despairing. And it is as true now as it was two hundred years ago, "that to be trained up in the universities, and to be instructed in languages, and the liberal arts and sciences, is not sufficient of itself to make any one a minister of the gospel!"—"that all the learning of the schools cannot bestow the gift of the Holy Ghost." It is true that instruction in the languages cannot insure that largeness and tenderness of heart which cries out as did Jesus of Nazareth, "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent out unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" It is true that instruction in the liberal arts and sciences is not sure to gain that firmness of *will* that can walk steadfastly in the revealed path. It is true that not all the learning of the schools can bestow that purity of heart that sees God; "that not all the learning of the schools can bestow the gift of the Holy Ghost,"—that vital sense of relationship with the Heavenly Father that allowed Jesus to declare "I and my Father are one," "Hitherto my Father worketh, and I work."

When, however, a life of obedience, or a life of faithful effort to obey the Divine voice, makes a soul, the fit instrument in the Divine hand, for the delivery of instruction, or exhortation or comfort, then it is that the training of the schools may supplement the training of the obedient life, and greatly increase the service of the exercised soul. We know that the better the physical conditions, the more satisfactory is the doing of any physical service. And so it is with intellectual gifts that are a part of the equipment of the human soul. It is in the province of

these intellectual gifts to bring to the service of truth, all that history has to teach concerning the past experiences of men, of their failures and their triumphs; all that science has to teach of the laws of God revealed in the material world; all that art can teach of other laws of God pertaining to harmony and beauty. To my mind, it seems that a living ministry, a vital ministry, requires that all the approaches to the soul, through right physical conditions and active intellectual life, be kept wide open and unobstructed, that according to the measure of the ministering soul, be it lesser or greater, the messages committed to it may be passed on with power to those who wait their light and strength. I believe wholly in what is termed the free-gospel ministry of Friends. I believe wholly that the *spoken service of religious truth* requires at men's hands only that which can be given in connection with their daily work of bread-winning. This absolute pecuniary independence leaves the ministering soul free from any thought of personal popularity; free to report to what the poet has called a "heedless world" every "accent of the Holy Ghost."

One thought of mine is at variance with the general view of Friends. It was manifested to George Fox "that the Most High dwelleth not in temples made with hands," but that "He dwelleth in the hearts of His obedient people." To my mind it seems clear that the messages from the Most High do not always wait the assembling of the people at stated times and in stated places. I believe that there are seasons of spiritual illumination whose message may be conveyed through the written, rather than the spoken word. The ebb and flow of the ocean's tide can be computed, and tabulated for the almanac; not so with the ebb and flow of the tides of spiritual life. We do not know when a chance word from another soul, or a flower, or a glimpse of sky or mountain, may open our eye to heavenly visions spread before us, or quicken our ear to hear the Divine voice. And it may be our privilege, it seems to me, to share with others in the written word, the lesson of these unforeseen moments of clearer insight and quickened hearing.

The significance of such a life as that of George Fox is lost to us, if we content ourselves with accepting his view of things as final, as all there is of truth to be revealed. It is his *attitude* toward truth that is the very vital lesson for us. He did obey that which he did learn; and this was the secret of his power. The conditions of the world change somewhat from century to century. The Society which is his legacy to the world, will maintain its original vigor, will make its silence eloquent praise, and its free gospel ministry for the healing of the nations, only in proportion as its members bring to it the earnestness and sincerity and faithfulness of its founders.

What then, is to be the source of its ministry? That which has always been—the obedient people of God. And to these beloved young people, may it be given to see that they have "a charge to keep,"—that a pure, sweet service waits at their hands.

Dear friends, I would not have presumed to lay this subject before you. I have answered to your bidding, as it has been given me to see.

From The Friend (Philadelphia).

**SOME ACCOUNT OF THE FIRST PLACES OF
WORSHIP OF FRIENDS IN PHILA-
DELPHIA.**

(Continued from last week.)

It seems difficult to determine at this distance in point of time, whether the "boarded meeting-house" alluded to was the same as the house belonging to Christopher Taylor or not, although it seems probable, as the First Assembly convened in Philadelphia the Tenth of First month, 1683, "at the boarded meeting-house;" but in any case it is plain that Friends were poorly accommodated, as indicated by the following minutes:

Twenty-first Meeting, Second-day of ye Seventh month, 1684. "Agreed that in regard to ye straightness of room in ye present meeting-house, there be a meeting at the Governour's house every fifth day of ye week in the forenoon, about the ninth hour."

Twenty-third Meeting. "Friends being met in the feare of the Lord in the Governour's house, and waighting awhile, proceeded to business the 4th of the Ninth Month, 1684. Friends having considered about a place whear the Quarterly Meeting should be kept; and at present not knowing of a place convenient, do appoint Thomas Lloyd, Ralph Howell, (and others) to provide a place."

At a monthly meeting the fourth of Third Month, 1685. "William Frampton acquainted this meeting that he is going to divide his house, and desires Friends that some other place be considered of, and provided against the Quarterly Meeting. The meeting appointed John Songhurst, William Frampton, (and others) to consider of and provide a place, and make it public to Friends against next meeting."

"Friends taking into consideration the business of the old meeting-house by Thomas Hooton's, and seeing that it was fitted for the Assembly, it was afterwards made use of for a Court; for the use and charge of fitting up thereof Christopher Taylor doth demand five pounds, of which this meeting is willing to allow forty shillings; the rest they leave for the Court to defray, and those Magistrates who are members of this meeting are desired to take notice of the same when the County assessment is laid."

Friends were now in good earnest to have the meeting-house erected at the Centre Square, Broad and High (Market) Streets, as already concluded upon, as we observe by the succeeding minute of the Monthly Meeting held, the 4th of Fourth month, 1685. "It is unanimously agreed by this meeting that there shall be built with all expedition a meeting-house in the Center, of brick, to be 50 foot long and 36 foot wide. The timber work whereof Andrew Griscom offers himself to do, and William Preston the mason and bricklayer work."

6th of Fifth month, 1685. "This meeting doth appoint Thomas Duckett and John Redman to join with William Preston in carrying on the brickwork of the meeting-house in the Center, and also doth appoint Samuel Carpenter (and others) to go to the Center with the workmen above said, and get the place where the meeting-house shall stand set out, and to get bricks and stone to the place to begin

work. This meeting agrees that the meeting-house in the Center shall be 50 foot long, 35 foot wide, and 10 foot high."

5th of Eighth month, 1685. "It is advised that all Friends that have subscribed towards building the meeting-house in the Center do answer the same, that the meeting-house may be finished before this winter. Andrew Griscom hath undertaken to carry on and finish the carpenter work—that is to say, the floor, roof, and to cover it."

2d of Ninth month, 1685. "Philip England is desired to speak to Thomas Duckett to finish the well at the Center, least for want of doing it, it may be unfit for use."

Although the work on the building had been pushed forward as rapidly as possible for a time, it appears to have been suspended entirely for some months, probably for want of funds; we find that one Friend subscribed one pound, and another one bushel of corn, towards the building.

At a Monthly Meeting, 27th of Sixth month, 1686, it was "Agreed that the Center meeting-house be now taken care of. Barnabas Wilcox offers to speak to workmen that are fit to be concerned, to cover the Center meeting-house. Griffith Jones offers to give credit to provide shingles, and B. Wilcox the nails, and is desired to speak to Thomas Duckett that he go on with the brick work of the meeting-house."

29th of Eighth month, 1686. "Thomas Fitzwater hath undertaken to send a man to the Center meeting-house to be an assistant to Thos. Marl for the carrying on the boarding and shingling the roof."

At our Monthly Meeting on Delaware side, 31st of Tenth month, 1686. "At the request of Andrew Griscom [the following] Friends were pitched upon: Thomas Bradford, John Masters, John Day, and Thomas Jacques, to take a survey of the carpenter work on the Center meeting-house, and give their judgment of the value thereof."

25th of Twelfth month, 1686. "Whereas John Redman proposed the buying of the timber of the old meeting-house at the Center, Friends have left to Anthony Morris to dispose of the same to him."

25th of First month, 1686-7. "According to an order of last month, Anthony Morris hath sold John Redman the wood of the old meeting shed for 25 shillings."

24th of Fourth month, 1687. "Ordered that William Southerly and John Jones do agree with a workman about making forms, and doors, and a seat for public Friends, at the meeting-house in the Center."

From the foregoing extracts the "Center Square meeting-house" appears to be finished; and it is evident that to build such a place of worship, in those times and with such surroundings, was indeed a great work. We have no positive information as to the exact time when meetings were first held therein. It is plain, however, that meetings had been held upon the ground for some time in the meeting shed above alluded to, that was directed to be built "with all speed," in 1684. The minute of the Quarterly Meeting, held 7th of Tenth month, 1685, says: "It is agreed that the meeting at the Center on First-days begin between the hours of nine and ten."

Although this house was erected in what was designed to be the centre of the city, its location there seems to have been a mistake, and is one of those rare instances in which Friends made an error in judgment in such matters. It was then supposed that the city would expand from the centre toward both rivers, but it was soon found that the commerce of the Delaware engrossed all.

Watson says, "This house was so far in the wild forest, that a Friend by the name of Morris stated that when they used to go out to Center Square meeting she had often seen deer and wild turkeys cross their path. At that time they had a resting-seat under a fine shade, at the corner of High and Sixth Streets, then so far out of town that they called it the half-way rest."

Eighth month 28th, 1687. "Ordered by this meeting that Samuel Carpenter and Robert Turner do make inquiry if there be anything to be found by the surveyor or any other means, to have a title to be made to the ground belonging to the Center meeting-house, and if there can be no good title made at present, then for the same persons to write to England to Governour Penn in the behalf of this meeting, for a confirmation, in order to a patent for the same."

The committee reported the next month, that "at present they can give no satisfactory account as to Title."

JOSEPH W. LIPPINCOTT.
(To be Continued.)

SCRIPTURE LESSON No. 26.

SEVENTH MONTH 14TH, 1889.

RESTRAINT.

GOLDEN TEXT.—"He restrained himself"—1 Samuel 13:18.

READ 1 SAMUEL 1:1-15.

SAMUEL is acknowledged as the prophet of the Lord, but does not assume the control until after the death of Eli, who is now ninety-eight years old, and has been a Judge for forty years.

We are not told that the revolt against the Philistines was made by direction of Eli and Samuel, but may believe that the yoke of these cruel oppressors, who in the later years of Eli had gained the ascendancy, was very burdensome. These Philistines appear to have settled in Canaan before the migration of Abraham. (Gen. 21: 32-34.) They were a formidable tribe, and continued to trouble Israel until the time of David, when their country was consolidated into the kingdom.

The Elders of Israel—literally the old men. They are first mentioned in the time of the Exodus; their authority was undefined, and extended to all matters of public welfare. They retained their influence through all the changes in the government of the nation, and in the time of Jesus exercised judicial authority in connection with the chief priests.

The Ark of the Covenant. This was the chest of Shittim (acacia) wood, overlaid with silver and without with pure gold, in which were deposited the two tables of stone, containing the Decalogue, or Covenant. The pot of manna and the rod of Aaron were probably kept in it. The Ark occupied the most

holy place in the Tabernacle. It was to them the visible symbol of the Divine presence, and the Elders in proposing to take it with the army as Joshua had done at Jericho (Joshua, 6th chap.) hoped to win the favor of God; but they sought not God, nor were the priests that accompanied it worthy men, and they were defeated. There is a lesson for us in this, as in many other of the wars of the Israelites. No symbol or emblem, however blessed or beautiful or costly it may be, can bring victory to the soul in its warfare with the enemies of its peace. Only as trust and confidence is placed in God himself, and in the power that this reliance gives, can we meet and vanquish our foes. This is the highest and holiest truth concerning the warfare each one must wage, and making it the law of our daily life we will know of the overcoming that brings peace and rest to the soul. There is yet another lesson drawn from the sorrowful fate of Eli. He was a good man, but very weak, and this made him unfaithful to the great trust committed to his keeping. It was his duty to watch over those in authority and see that they exercised their office for the welfare of the people but he failed in this, and was charged with not restraining his sons who were leaders in wrong-doing and in corrupting the people, and his weakness and irresolution were largely responsible for the degeneracy of the nation. No individual can escape the consequences of failure in the occupancy of a trust. The most significant parables of Jesus were illustrations of this common delinquency of men. "Ichabod" has often to be written of those from whom the world has a right to expect better things. (1 Sam. 4: 21.)

We can well imagine the sorrow and trouble that the wickedness of his sons must have caused Eli, and when the condemnation was fulfilled upon them and their father's house, and the cherished Ark of the Lord fell into the hands of their enemies, it is not strange that his heart was broken.

This contains an impressive lesson for us, that "no one sins to himself alone." Our parents, our friends and companions, and the principles which we profess, all suffer when we fail to live righteously. If the end could be seen from the beginning many would be deterred from entering upon a life of sinfulness; but the first step is such a slight departure from the path of rectitude that it is scarcely noticed and is readily condoned, and the next is still more easily taken.

Blessed are they whom the hand of the parent checks ere it is too late, and how much to be condemned is that parent who, either from mistaken kindness or weakness of character, allows his child to grow up without that wholesome restraint that moulds the character and enables it to resist evil. It would be impossible to lay too much stress upon the necessity for parents to teach their children self-restraint while they are young, for the power of habit and the dominion of passion are difficult, nay, almost impossible, to overcome in after life.

Because of the inconsistencies of professing Christians, many stumble and truth is made to suffer. To

"love our neighbors," as ourselves," to observe the golden rule, to "judge not," to "speak no evil one of another," to "bear one another's burdens," all require us to *restrain* our natural selfish desires. No one can be a perfect Christian without possessing the ability thus to do, nor can he enjoy that peace which passeth all understanding.

It is the little affairs of everyday life that prove us. If we can check the cross word under provocation, drive out the unkind thought when we have been, as we think, unfairly treated, if we can "return good for evil," and not let the "little foxes" plunder us of the fruit of the Spirit, which is love, joy, peace, etc., etc., then we may be assured that we will be strong when heavy trials and temptations assail us.

NOTES ON THE LESSON.

We find no mention of Eli previous to the incidents connected with the birth and childhood of Samuel. He was a descendant of Aaron and filled the office of high priest. At what age he entered upon its duties we have no knowledge, but he became judge when he was fifty-eight years old. The condition of the people was not very much improved under his administration. It was said of them that there being no king, "every man did that which was right in his own eyes" before Eli became judge, and we may conclude from the scant record concerning him that little change for the better followed; doubtless some check was held over the warlike Philistines, but there were constant outbreaks and the Israelites were no match for their adversaries. At the time of our lesson they had met with defeat after defeat and the chains of subjection were about to be firmly riveted. The elders remembered that at the capture of Jericho the Ark of Testimony had been carried before the army, and, with no inquiry as to the Divine will in so important a matter, they sent to Shiloh and had Hophni and Phineas, the degenerate sons of Eli, bring it into the camp. The rejoicing was very great,—they were sure of the favor of Jehovah, forgetting entirely that they had in the ark only a sign or symbol, which was without power to aid them except as He, to whose worship it was dedicated, was with them. This mistake has been repeated over and over again,—some ceremony or performance has been relied upon as having saving virtues, only to end in a miserable failure.

The Ark, precious as were all the associations connected with its history, had no power within itself to save. It held the sacred treasures of the nation, which were preserved that they might be a constant reminder of the One Source from which all their help must come.

As they were faithful and obedient, the same Divine Power that had led their fathers would enable them to overcome their enemies, but would not deliver them while they were leading lives of sin and uncleanness.

There is another lesson in the example of Eli who seems to have been right at heart and to have possessed many estimable qualities, but he was weak and irresolute, and lacking in that force of character

so essential in one called to the high office of priest and judge. His sons were not trained into the service of the sanctuary, they associated with wrong doers, and were not restrained in their evil ways, though they had charge of the Ark and were in the line of succession to the office of high priest; their lives were vile and profligate, and they became a scandal and reproach to the whole nation. "He restrained them not,"—is the testimony. All that was good and worthy in himself was neutralized by this lack of parental authority, and not only himself but the whole nation were made to suffer on account of his weakness.

For Friends' Intelligencer and Journal.

A LESSON ON FILIAL GRATITUDE.

Those who mingle freely with little children, and who are sufficiently familiar with them to gain their confidence and to share their enjoyments, have opportunities for deep instruction.

One of my most intimate friends, who is now at a sea-side resort with his family, recently had a little domestic experience which to me seemed so instructive that I feel inclined to let others have the benefit of the lesson.

The father had been in the city during the day, and on returning to his family in the evening he said to his eldest child—a boy of six years—"H—— I have brought some little tin pans with me; they are for you to play with, in the sand; you will find them in that package." Of course it was to be expected that the child would eagerly rush for the package, and with the least possible delay get possession of his new treasure. Such, at least, would seem to be the natural impulse of a healthy, vivacious boy. But no; he looked earnestly into the face of his father, and—with a mingled expression of surprise and pleasure on his countenance—exclaimed, "You brought some tin pans for me?" On receiving an affirmative nod he ran to his father, threw up his little arms, and said "I will kiss you, papa."

After having thus evinced his gratitude and his affection for the *giver*, he was ready to seize the gift, and to enjoy it with all the heartiness of childish glee.

This simple incident conveys a lesson of great value, and of two-fold application. First, the debt of gratitude that children owe to their parents, and the satisfaction to both parties that its *prompt* payment would afford; and second, that debt which lies so heavily upon all of us, but which we are so heedless about paying. The sacred obligation that we should feel to render gratitude and praise to the Dispenser of our gifts—even before we enjoy them—is one which we are too apt to overlook, and hence, by a series of omissions, to be continually increasing its weight.

In our *trials*—like the children—we run to our Parent for succor; but when favors are showered upon us we receive them as a matter of course; too often being unmindful of the Source whence they come.

But the whole matter is so plainly illustrated by

the little incident referred to, and the application of it is so simple, that we can all take it to ourselves, and endeavor to profit by the lesson.

II. *

Sixth month, 22, 1889.

For Friends' Intelligencer and Journal.

THE PATTERN.

SEE that thou make all things according to the pattern shewed to thee in the mount, was said to Moses when he was about to make the tabernacle, after he was instructed during the forty days and forty nights he remained in the mount, called away from every earthly strife and care, and shown in every particular by the Most High how to do,—which is beautifully described in the book of Exodus.

Deeply interesting is this account represented in the 8th chapter of the epistle to the Hebrews, as example and shadow of heavenly things; which has arrested my attention with the thought, that if we are willing to enter into the closet of our own hearts, shutting out every hindering thing, and wait for the direction of Best Wisdom, we too shall in our measure be shown the path of duty, and if faithful, know that of having a sure foundation to stand upon which cannot be shaken by adverse winds.

Happy will it be for all who are faithful to the unfoldings of light and truth shown to them in the condescending love and goodness of the Heavenly Father, which preserves from the snares and temptations of this life and prepares them for eternal felicity in the life to come.

REBECCA PRICE.

For Friends' Intelligencer and Journal.

THE FIELDLARK AND SOME OF ITS RELATIVES.

It is rather disappointing to the reader of English literature to find that many of the birds whose praises the poets have sung, are not found in America. It is true that the common names of several of our birds correspond to those of English songsters thus celebrated, but upon investigation they turn out to be very different birds.

For instance, our robin, the rather greedy bird which, as Lowell says, "has a bad reputation among people who do not value themselves less for being fond of cherries," is a thrush (family *Turdidae*) while the English robin of which we hear so much is a smaller bird and belongs to the warblers, the only similarity being the red breast.

The blackbird, too, appears in various forms. The blackbirds we know so well are by no means noted for the beauty of their song; but turn to an English work on birds and you find that the blackbird is a thrush and one of the sweetest singers in England.

Then, when we read Shelley's Ode to the Skylark we cannot help regretting that we do not know the bird of which he says,

"Sound of vernal showers
On the tinkling grass,
Keen-sweet and flowers,
All that ever was
Joyous and clear and fresh, thy
noise doth surpass."

But though we do not have the bird which "sings as he soars," we have a fieldlark, a very delightful vocalist, though he does not belong to the true larks at all, but to the *Icteridae* or American starlings. He is an interesting bird notwithstanding the fact that he has missed being immortalized by Shelley, and he and some of his near relatives are making the fields and sloughs about here melodious these early summer days.

The family *Icteridae* is divided into three groups—the orioles, the crow blackbirds, and the marsh blackbirds. The beautiful Baltimore oriole, or golden robin, is a type of the first group. Its plumage, flaming orange and jetty black its curious pensile nest and its sweet song make it one of our most attractive birds. It is rather rare here, though we generally see one or two each summer. But it is a woodland bird, and will probably become more common as the artificial groves of this prairie country grow older. It is scarcely more than a decade since the first robin gladdened the hearts of those who had emigrated to Iowa from wooded regions, and now each year brings us more birds than the last.

The crow blackbirds, as may be supposed, ally the *Icteridae* to the crow family. They have large, strong feet, adapted to walking, and spend much of their time on the ground. Their voices are harsh and unmusical.

The third division, the marsh blackbird group, is the one to which the fieldlark belongs. In low, swampy ground, where the sedges and cat-tails grow, we may find a familiar example of this group, the red-winged blackbird. The cowbird too, which, like the European cuckoo, lays its eggs in the nests of other birds, belongs to this group and is found in the same locality. The fieldlark, however, though similar in many respects to these birds, inhabits higher ground. Down among the grass in the open field it builds its nest, laying from four to six spotted eggs. It is a migratory bird, disappearing from this region in the fall and coming back with the early spring.

In color the fieldlark differs widely from its relatives, the blackbirds, the prevailing color of the back, head, and wings being a grayish brown mixed slightly with black. Its breast is yellow, set off by a black crescent on the throat. Its bill is long and of a peculiar shape, the lower mandible having the appearance of being bent downward just where the feathers end. It is one of our most common field-birds and its sweet song makes it a welcome visitor, while its coming is hailed as one of the many harbingers of spring.

ANNA L. NICHOLS.

State Centre, Iowa.

It is quite true that each man is a single and indivisible personality; and yet there are two sides to this one personality which are often in conflict with each other—the lower side which Paul calls "the flesh" and sometimes "the carnal mind," and the higher side, which he calls "the spirit." What the one side wants the other condemns; and what the man will be in his practical character depends on which side rules his life.—*Selected.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor*.

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PHILADELPHIA, SEVENTH MONTH 6, 1889.

THE GIFT OF CHOICE.

In the bountiful provision made for the sustenance of human life upon the earth, and for its enjoyment also, by the great Giver of all good, there is such an endless variety that His great wisdom is made manifest in bestowing upon man the gift of choice as to what is best adapted to his own needs. In civilized life the cultivation of the mind in the direction of invention, and the improvement upon nature in food supplies, has so added to this variety in producing both essentials and non-essentials, that increased wisdom in the matter of choice becomes a necessity.

It is not for any one person to revel in all of these good gifts, else variety in individuals, which adds so much to the charm of living, would disappear; very early in life should this fact be impressed upon the tender mind, so that Content, "that sweet maid from Heaven sent," may early make her abode in the heart of the child and ever after impart her blessing.

The experiences of mature life soon makes known the necessity of wise choosing, first, as to the uses of time, not for maturity, but the proper division of it for the child, that into its life shall be instilled a regard for the passing moments, that these be wisely spent. Bacon says, "there is no greater wisdom than well to time the beginnings and onsets of things;" hence those who think well, and plan in accordance therewith, are most sure of success in life be the chosen occupation what it may; and happy will be he whose well timed hours embrace therein opportunities for the development of the variety of powers, physical, mental, moral, and spiritual with which he is endowed.

Then the exercise of choice as to companionship is a point where wisdom is so essential and should be constantly sought, for our future good comes largely from associating with those who have the power to elevate us by contact with their fine qualities of heart and mind. Here again the guardianship of age, or at least maturity, is needed in guiding, not forcing, —for "where there is force there is no choice" and nature's laws suffer infringement,—childhood and youth into the right channel; surround these with companions in the home, in the school, from amongst whom they can with little danger choose

such as will bless their lives with friendships good and true. Friends as a society have ever regarded this guardianship as a religious testimony of the highest importance, and though there have been instances of too much restriction lapsing into narrowness, the right balance of such a testimony should ever be kept most prominent.

Greatly to be esteemed is the privilege to choose our life work, that it shall be of such a nature as to enoble and not degrade character, and each one should carefully examine as to his innate resources that these be allowed opportunities for growth in the direction towards which God has already implanted the impulse, always believing that unto every created being some talent has been committed for cultivation. All along the lines of life one must choose from amongst the vast stores presented of food for body, mind, and spirit, that which will nourish and not overload, and here is where moderation and simplicity present themselves as absolute essentials in the living of a good, true life. We are so apt to tax ourselves with a superfluity of things in this productive age. Benj. Franklin says, in his moralizing way, that "we tax ourselves twice by our idleness, three times by our pride, and four times by our folly," in the misuse of our time and for the things we fancy are essentials in our pursuit of happiness. Shall we not then cultivate wisdom in our choosing, that our lives may not be robbed of the sweetness that true simplicity in living will give to us, so that mind and spirit may be enriched and grow into such enjoyment here as can be perpetuated hereafter? In the exercise of this God-given gift of choice between the good and the evil, let all the effort be for the good alone.

MARRIAGES.

PIDGEON—DUVALL.—On Sixth month 19th, 1889, at the residence of the bride's grandmother, Mary E. Jackson, Frederick county, Va., Charles M. Pidgeon, son of Samuel L. Pidgeon, and Katie Duvall.

DEATHS.

BARNES.—At her residence in the town of White Plains, Westchester county, N. Y., on the 9th of Sixth month, 1889, Martha T., widow of Elias Barnes, in the 66th year of her age; an esteemed elder of Purchase Monthly Meeting. This dear Friend was first attacked with paralysis in the autumn of 1887. The winter following her husband was removed by death from the family circle. Her disease rendered her unable to attend her religious meetings. She often gave utterance to the hope that she might again be able to mingle with her friends in that capacity. This she was never more able to do. She was ever ready to extend the hand of benevolence to the needy, and sympathize with the afflicted. When the time came for her spirit to be released, she quietly passed away without a struggle, leaving the assurance that she had entered the rest that awaiteth the righteous.

BURGESS.—Sixth month 24th, 1889, Edwin K. Burgess, a member of the Monthly Meeting of Friends of Philadelphia.

KING.—At his residence near Wessfield, Lancaster county, Pa., Sixth month 10th, 1889, Thomas P. King, aged 64 years, 10 months, and 21 days; an esteemed member of Little Britain Particular and Nottingham Quarterly Meetings.

For a period of five, or more years this dear Friend was afflicted with an incurable disease, but he bore extreme suffering with Christian fortitude. Regular in his attendance of meetings, his place was seldom vacant. It was through his instrumentality that the First-day school at Penn Hill was organized and kept up. He continued his interest in it and attended it and meeting until Ninth month, 1889, when he became unable to sit in meeting any more. His life among his fellow men was exemplary in every particular. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

LUKENS.—At Jenkintown, Pa., Sixth month 28th, 1889, Ellen, widow of Charles H. Lukens, aged 56 years.

ROWLETT.—Sixth month 22d, 1889, at his residence, Bridgewater, Bucks county, Pa., John Rowlett, in his 87th year; a minister belonging to Abington Monthly Meeting.

SCHOFIELD.—Sixth month 23d, 1889, Joseph Schofield, of Washington City, in the 77th year of his age.

VERREE.—At his residence, Verree's Mills, Philadelphia, Sixth month 27th, 1889, John P. Verree; a member of the Monthly Meeting held at Green street, in his 73d year. He was formerly a Member of Congress, and otherwise prominent in public affairs.

For Friends' Intelligencer and Journal.

SAN DIEGO: THE OLD AND THE NEW.

"Is this train for San Diego?" inquired a middle-aged, portly lady, as she emerged—red faced—from the waiting-room of the Santa Fe depot at Los Angeles, and just as I was about to betray my ignorance thereof, the train-dispatcher shouted "Rodonda Beach!" and the crowd of pleasure-seekers were soon borne away to plunge into the cooling waves of the sea.

We too were bound for the seaside and for the Hotel del Coronado, and were soon whirled out into the Santa Anna valley, and through a charming panorama one hundred and twenty-five miles in extent, of valleys, mountains, rivers, and ocean. When scarcely beyond the city limits, we have a fine view of the little town of Whittier, at the foot of the sloping green bluffs to the southeast, some nineteen miles away. This town has had its marvelous growth in the short period of eight months. It was laid out by a company of "Orthodox" Friends, and now contains three hotels, several stores, a bank, post-office, college building, meeting-house, school-house, etc., and about one thousand inhabitants. After passing a succession of flourishing towns, half buried in orange groves and eucalyptus trees, the most important of which are Anaheim and Santa Ana, we reach Capistrano, about sixty miles south of Los Angeles, a small hamlet, more than half Mexican in its character, a collection of adobes, with a slight intermingling of more modern dwellings, situated together in a little

valley just below the picturesque ruins of the Old Mission of San Juan Capistrano.

This was one of the series of Missions established by monks of the Franciscan Order, over one hundred years ago, extending along the Pacific Coast from the southern end of the Peninsula of Old California, northward to the Bay of San Francisco, at intervals of about forty miles. They were generally located on slight elevations, overlooking the broad fertile plains over which roamed vast herds of cattle, horses, and sheep, that constituted their wealth.

The Mission of San Juan Capistrano was founded in the year 1776, and was thirty years in building. It consisted of a large quadrangular court, adjoining the Church, and squares or enclosures of smaller buildings for the lodgment of the Indians, for whose sole benefit these Missions are supposed to have been established. The church was built entirely of stone, with walls of immense thickness, and a vaulted ceiling also of stone. This led to the state of future dilapidation in which it is now found for it could not withstand the throes of Mother Earth to which California has at times been subjected. In 1812, while filled with worshipers, it was almost entirely thrown down, and thirty-six persons were killed. No effort has been made to restore the main edifice, and a portion only is left standing. The surrounding corridors, built of adobe and brick, still remain, but are fast going to ruin. Owls and bats make their nests in the crevices and nooks, and a rank growth of weeds covers the debris of crumbling walls and fallen tiles. One little corner only has been reclaimed. The cleanly swept brick floor, under the corridor porch, freshly whitewashed walls, green blinds, and potted plants, attested the occupancy of this portion. A priest lives here, who has charge of the old ruins, and holds occasional service in the rooms, while his constituency extends over many square miles of the surrounding hills and plains,—mostly a primitive Spanish-American grazing country.

Continuing down the valley some three miles, with the prospect seaward cut off by a low range of hills, we suddenly debouch upon the coast at the little station romantically named San Juan-by-the-Sea. This is an excursion point and bathing place, and it is also one of the places particularly described by Richard Henry Dana in his "Three Years before the Mast;" and the bold, rocky headland, a mile or two up the beach is now called "Dana's Point."

From here we run about twenty-six miles in sight of the sea, until we reach Ocean Side. Six miles east of the town, and over a fine road that follows the San Luis Rey, we came to the Mission of that name. The view as we approached is a grand one. The luminous valley, at the head of which stand the ghastly walls of the ancient pile, are enclosed by rounded bluffs, covered with luxuriant grass, and in the misty distance seen over the tops of many lesser peaks are the snow-covered summits of the Southern Sierras.

The San Luis Rey Mission was amongst the latest founded, not having been commenced until 1798, but it was one of the finest and largest of all, and is

still in a fair state of preservation, and yet about it is an air of abandonment and inevitable decay. The walls of the church with its single tower in which one lone bell now remains are yet intact, but the adjoining buildings are almost roofless, and there is but little left except the long rows of graceful arches which line the corridors of the cloisters; they, being formed of the peculiar tile-like brick of the builders, have withstood the inroads of encroaching years. This was once the wealthiest of all the Missions in the State, and had at one time between three and four thousand communicants, mostly Indians. Bull fights were held in the great Court, which was some four or five acres in extent, and surrounded by an adobe wall twelve feet high and half the thickness. Near by the main edifice a small house has been built from the bricks of the ruin, in which lives a Mexican family who have charge of the place. It requires a fee, *cuatro reales* (50 cents) to secure entrance to the interior.

A short distance below Ocean Side, the road leaves the immediate shore-line of the coast, and strikes up over the hills, crossing innumerable deep *barancas*, which have cut their way through the soft sand rock, carving it into many fantastic shapes. After passing these we come out into the valley at the mouth of the San Diego river, on the farther edge of which is the town of Old San Diego and three miles beyond, the present new town of the same name, which like many others in the Great Far West, have sprung up at short notice. Previous to 1886 it boasted of but twenty-eight hundred inhabitants, but in that year came a "boom," and three years later the figures increased to the remarkable number of thirty thousand. Long before we reached the City proper, we saw a great massive pile with its towers and steeples and rounded domes and flags thrown to the breeze, crouched down by the sea. This was the Hotel del Coronada, away over on the extreme edge of the peninsula which extends far out into the Bay. At the arrival of the train the 'busses are in waiting to carry the passengers across the ferry, and we are driven to the hotel over what but a couple of years ago was almost a treeless plain. But ample means and man's energy and facilities for irrigation are converting the whole into a garden spot, and a few years will find the concrete roads circling through groves and under bowers of California's semi-tropical trees and shrubbery.

But we are in the shadow of the stupendous hostelry, and take in the imposing style of architecture, then enter the great hall, or office, and are conducted to our room opening on a square court, around which are four or five galleries, one above the other. In the court are palms and ferns and gorgeous flowers, almost like a fairy scene, with silvery sprays falling from ever-playing fountains. The Coronada, said to be the largest hotel of its kind in the world, is built in the form of a parallelogram, and the total floor area covers seven and one half acres. The dining hall, with its lofty, dome-like ceiling, seats one thousand persons and we enjoy our dinner while sweet strains of music comes from an orchestra nearly concealed in a little balcony. The hotel is

built directly upon the beach, and at high tide the waves lave the very foundation. A large gallery enclosed in glass, permits the invalid to enjoy the grand ocean expanse, undisturbed by the chilling sea breezes.

Here we are at the southern extremity of California, and only twenty-one miles from the boundary line of Old Mexico, and yon tall, decapitated cone-like mountain, looming up in the purple distance, has its base in the home of the Montezumas.

As it is the Artist's purpose to leave none of the Old Missions unvisited, we are soon *en route* for that of San Diego, which is situated at the head of Mission valley. To reach it, we climb University Hill, opposite the city, from whence the outlook is a superb one over the blue rippling bay with its bristling forest of masts. San Diego Bay has the finest deep water harbor along the Pacific coast. Here the deep sea ships and trains of cars come together, greatly facilitating commerce. In the days of Mexican rule, this city was the commercial centre of the State of California, and to-day ships are arriving from Australia, loaded with coal, while regular lines from European ports and the Atlantic coast are bringing various commodities to be distributed through the interior. Over one-half of the ports of the commercial world are tributary to the port of San Diego.

Plunging down the winding road through the cañon we emerged into Mission Valley, some twelve miles in extent, and drove through rich verdure lining the sloping hillsides, and past orchards of limes and walnuts, figs and olives, until we came in sight of the Old Mission at its head, which we soon reached. We found it the most dilapidated and demolished of any we had seen. A group of mules stood stamping at the flies, sheltered from the hot sun by the few remaining walls. Near by, a pair of stately fan palms had defied the ages, and olive trees some one hundred and twenty years old, were as fresh and green as when planted by the hands of the Mission fathers.

From here we retraced our steps, and at the northern extremity of the valley came out into the town of Old San Diego, so enthusiastically described by "H. H.," and drove to the old tile-roofed adobe, where Alessandro and Ramona were supposed to have been married, and near which were the old bells hanging from a cross-beam between two white posts planted in the ground. These bells were taken from the tower of the Old Mission, and preserved as sacred relics.

Up over the velvety hills again, we catch sight of the sun wheeling its flaming disc down into the ocean, while a ship, phantom-like and far at sea, glides between, penciling its outlines on the golden back-ground.

EMILIE PAINTER JACKSON.

Fifth month, 1889.

TRUTH is a stronghold, fortified by God and nature, and diligence is properly the understanding's laying siege to it; so that it must be perpetually observing all the avenues and passes to it, and accordingly making its approaches.—South.

SCHOFIELD SCHOOL ANNUAL REPORT.

The annual report of the Schofield Normal and Industrial School, at Aiken, S. C., has been issued from the press of the School, and makes a neat pamphlet of 16 pages. It states that there were enrolled during the term 340 pupils, 179 girls and 161 boys. Of these, 29 were in the Normal department, preparing to become teachers. All in the first class attended the county examination for teachers in Fourth month last, and received certificates, some second, the others third grade. "Owing to the fact that a large majority of our older pupils can only be in school during the three winter months their progress is not so rapid as we could wish, but the eager desire of many to learn all they can while here is very encouraging. We find that our boarding students who receive well disciplined manual training can do better work in the school room than the day pupils who do as much work but without putting any mind into it. White mind controlled slave labor, and it will take time to make the brain direct the hand."

"Printing, carpentry, cobbling, sewing, and painting are the chief industries. Boys have cut all the wood used at Carter Hall and the school-house; made garden, planted trees about the grounds; laid 560 feet of plank walk 2 feet wide; made 61 panels of fence and type stands for printing office; repaired chairs and benches; built a woodshed and pantry at Carter Hall; made double iron gates to the fence in front of the school-house; painted the kitchen and all out-buildings. Repairing in the shoe-shop was conducted by one of the students. Out of school hours the boarding boys do extra work, for which they receive compensation.

"All the girls are taught sewing, having their sewing classes while the boys are engaged in other work. The boarding girls have extra sewing classes on Saturday, when they generally do some work for which they receive pay. Besides mending sheets, pillow cases, and other articles in the sewing-room, over a hundred garments consisting of under-clothing and children's dresses, were cut and made by the girls. In addition to this they were taught to make pin-cushions, mats, and various fancy articles from things which have come in barrels. One lady sent us samples of table linen; from these the girls made many nice little bureau and table covers. Another lady gave pieces of fine fancy white goods. These we utilized by teaching the girls how to use them as collars, and also to make them into baby bonnets. The boarders were delighted to make and carry some of these bonnets home to the younger members of the family. The clothing made in the sewing room finds ready sale in our store."

The financial statement of the year shows total receipts of \$5,079.97. Of this sum \$3,145 was "voluntary contributions," \$310.94 interest on endowment, \$500 from the John F. Slater Fund, \$200 from the Public School Fund of Aiken county, \$275 from students, for tuition, \$421.35 income of printing office; and the remainder minor amounts from various sources. The expenditures were: salaries of instructors \$3,296.94, addition to endowment fund

\$100, industrial department \$200, printing office \$421.35, expenditure on buildings \$132; student aid \$200, and other smaller items. Of the \$3,145 of voluntary contributions, \$1,237 came from Pennsylvania, \$1,238 from New York, \$225 from Illinois, \$50 from Connecticut, \$130 from New Jersey, \$100 from Rhode Island, \$60 from Indiana, \$105 from Massachusetts. In the Pennsylvania amount are included the \$150 given (1888) by Philadelphia Yearly Meeting of Women Friends, and \$500 collected and forwarded by the Philadelphia Association for Promoting Colored Education, etc. The New York amount includes \$450 sent by the Philanthropic Union sub-committee of the Yearly Meeting, through Samuel B. Haines, Treasurer.

The endowment fund, as stated in the report, is \$7,515. This does not include the \$5,000 bequest of the late Robert Willets.

THE LIBRARY.

THE First-day school workers of Richmond, Ind., have gathered into a neat pamphlet of 73 pages the Tributes to the memory, and some of the sermons, of the late S. A. E. Hutton. As an incentive to know the "gift of God" in order to be made "whole," such evidences of a true life are well worthy of study. As many who knew this Friend, and some who did not, may desire to obtain copies we are informed these can be procured at 10 cents per single copy, and \$10 per hundred of Benj. Stratton, Richmond, Ind.

Henry Longstreth, 740 Sansom St., Philadelphia, announces that he has issued an edition of William Pollard's collection of lectures on "Old Fashioned Quakerism," at twenty-five cents per copy. The work had not before been reprinted, we believe, in this country.

PERSONAL.

AMONG the passengers who sailed by the North German Lloyds steamship *Fulda*, from New York, on Seventh-day last, was our friend Thomas Foulke, of New York, in company with his son, William Dudley Foulke, of Richmond, Ind., and his family.

—Our friend Lydia H. Price, who has recently made an extended and somewhat difficult trip amongst Friends in the Pennsylvania mountain region, has gone this week to visit New York and Long Island.

CORRECTION.

DEAR FRIEND: In the INTELLIGENCER AND JOURNAL of Sixth month 22, I am represented as saying in Notes from Centre Quarter that the buildings at Bedford Springs are in a dilapidated condition, which is not the case, and doubtless occasioned by the bad writing in the manuscript. The grounds were greatly injured by the late flood and were being renewed; some repairs were also being made in buildings.

L. H. P.

OFTENTIMES when thy body complains of trouble it is not so much the greatness of trouble as the littleness of thy spirit that makes thee to groan.—*Jerome Epistle.*

YES, THE QUAKERS ALSO.

To the Editors of *The Christian Union* :

In your issue of May 9 is an editorial entitled "An Instructive Contrast," in which, after presenting an interesting contrast between America and France you add : " We may go further and say that this instructive contrast suggests the fundamental truth that religious character is at the foundation of national well-being. The founders of America were the God-fearing Puritans of New England, Presbyterians of New York, Roman Catholics of Maryland, Episcopalians of Virginia, Huguenots of the Carolinas." Acknowledging your fundamental truth, permit me to ask if the Quakers of Pennsylvania and New Jersey had nothing to do in founding the religious character of this nation? Where in the history of the world shall we find a better example of a people whose long-suffering in the jails of England for conscience and religious liberty's sake did more to break the bonds imposed by religious bigotry and give us that religious freedom which you and I so highly prize?

Did their fair dealing with the Indians, which established a confidence and a friendship that still live, do nothing toward forming our religious character? Is the grand example of Christian non-resistance toward a people termed savage, inducing them to hold sacred the obligations of a treaty for seventy years, to go for nothing? While our common Christianity falls so far short of the example and the precept of its Founder, who commands us to love our enemies, shall we ignore this most remarkable example of Christian love upon the untutored red men of the forest?

Bancroft says: "The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright. The Quaker doctrine is philosophy summoned from the cloister, the college, and the saloon, and planted among the most despised of the people. The mind of George Fox had the highest systematic sagacity, and his doctrine was distinguished by its simplicity and unity."¹

Johnson City, Tenn.

J. S. WILSON.

SHUT IN.

[The author of these lines was an invalid for thirty years.]

"Shut in!" did you say my sisters?

Oh, no. Only led away

Out of the dust and turmoil—

The burden and heat of the day

Into the cool, green pastures,

By the waters calm and still,

Where I may lie down in quiet

And yield to my Father's will.

Earth's ministering ones come round me

With faces kind and sweet.

And we sit and learn together—

At the loving Saviour's feet;

And we talk of life's holy duties,

Of the crosses that lie in the way.

And they must go out and do them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To bask in the glorious day.

This wasting, suffering body
With its weight of weary pain
Can never dim my vision,
My spirit cannot restrain.

I wait the rapturous ending—
Or, rather, the entering in
Through the gates that stand wide open
But admit no pain or sin;
I am only waiting, sisters,
Till the Father calls, "Come home."
Waiting with lamp all burning
Till the blessed Bridegroom comes.

—Bella Cook

HOW I CONSULTED THE ORACLE OF THE
GOLDFISHES.

I WATCH you in your crystal sphere,
And wonder if you see and hear
Those shapes and sounds that stir the wide
Conjecture of a world outside;
In your pent lives, as we in ours,
Have you surmises dim of powers,
Of presences obscurely shown,
Of lives a riddle to your own,
Just on the senses' outer verge,
Where sense-nerves into soul-nerves merge,
Where we conspire our own deceit
Confederate in deft Fancy's feat,
And the fooled brain befools the eyes
With pageants woven of its own lies?
But are they lies? Why more than those
Phantoms that startle your repose,
Half seen, half heard, then flit away,
And leave you your prose-bounded day?

The things ye see as shadows I
Know to be substance; tell me why
My visions, like those haunting you,
May not be as substantial too.
Alas, who ever answer heard
From fish, and dream-fish, too? Absurd!
Your consciousness I half divine,
But you are wholly deaf to mine.
Go, I dismiss you; ye have done
All that ye could; our silk is spun:
Dive back into the deep of dreams,
Where what is real is what seems!
Yet I shall fancy till my grave
Your lives to mine a lesson gave;
If lesson none, an image, then,
Impeaching self-conceit in men
Who put their confidence alone
In what they call the Seen and Known.
How seen? How known? As through your
glass

Our wavering apparitions pass
Perplexingly, then subtly wrought
To some quite other thing by thought.
Here shall my resolution be;
The shadow of the mystery
Is haply wholesomer for eyes
That cheat us to be overwise,

¹ See Bancroft's United States History, pages 326 to 342, for his views concerning the Quakers.

And I am happy in my right
To love God's darkness as His light,

--James Russell Lowell, in *Atlantic Monthly*.

CASCO BAY.

If e'er you sail on Casco Bay
When fields are green and skies are sweet,
And watch the foam-capped waves at play
Where land and sea touch hands and greet
As friend with friend, in rude delight,
Your soul, like birds at break of day,
Will rise for many a joyous flight
Midst summer isles of Casco Bay:
Of Casco Bay! Sweet Casco Bay!
Where life is joy and love at play
Midst summer isles of Casco Bay.

Oh, wild and glad and circling far,
The ripples sparkle from your prow
As silver laughter from a star
When Venus decks the evening's brow;
And where the islands stand apart
The ocean waves roll in to pay
Some tribute from the sea's great heart
To gentle, queenly Casco Bay:
To Casco Bay! Dear Casco Bay!
Your soul imbibes the salt-sea spray
And sings with lovely Casco Bay.

Down smiling channels shadows run
And shimmer on the green-blue tides;
And, booming like a far-off gun,
Where Harpswell sea from sea divides,
You hear the breakers' sullen roar
And watch the waves ascend in spray
While all around, behind, before,
The white sails swell on Casco Bay:
On Casco Bay! Fair Casco Bay!
The white sails fill and bear away
The happy ships on Casco Bay.

Benjamin S. Parker, in The Century.

WASHINGTON CITY AS A PLACE FOR STUDY.

WASHINGTON is a National Chautauqua. It is an assembly always in session and ever engaged in disseminating new, useful, and interesting information concerning every feature of public affairs, and all that pertains to the development of the material interests of the country. It is, indeed, a comprehensive Government university, whose many departments are continually open and free to all comers. The city as a whole is a study of our nationality. The Capitol and the department buildings swiftly grow in the minds of the beholder into an embodiment of the powers and the greatness of the Nation. The white dome of the Capitol seems to dominate not only the city but the District, and is the central object in all landscapes near or remote in which the city is included. There is an educating power in the daily sight of this Capitol, of the great War, State, and Navy Departments, and in daily acquaintance with the other public buildings. In a short residence one can take a practical course in Government. Here all the coordinate branches regularly perform their work; and the relations of each to each, and the independent and coordinate work which each per-

forms, soon become familiar matters to the daily observer. The purposes to which the immense buildings are devoted become clear, and set forth the wonderful extent and growth of the Nation's business. They epitomize the country. The countless divisions of the public service and the methods of performing each, unfold themselves before the student of National affairs, and the vast machinery of the Government thus studied can be comprehended in a brief time as in no other way.

It is a city within which to learn of every feature of National enterprise and to become acquainted with the individualities of every section of the land. The diversified agricultural interests of the continent can be rapidly studied in the museum of the department devoted to that subject. In this collection are the best products which the various districts of the country produce, and everything connected with their production and care can be investigated in whatever detail the student may desire. The various textile fabrics, their growth, the methods of their manufacture, their present and prospective value, the fruit and grain productions of every section of the country—in fact, every element which bears upon our wonderful and diversified agricultural development can be examined and studied here, either in general features or in the minutest details. To those who wish to learn the trees and shrubs and decorative plants of the entire country, Washington presents every facility. There are 140 miles of flourishing shade trees in the streets, comprising fifty varieties, both home and foreign, thus placing before the observer the best results in shade-tree culture to be found in any city of the world. In the grounds of the Agricultural Department are gathered specimens of every tree and shrub that grows within the limits of the Union, which, at the same time, can be made to flourish in the latitude of Washington. The many parks are filled in like manner with almost every decorative shrub known to any part of the country, which can be raised at the Capital in the open grounds, or which, by care in the green-houses during the winter, can be made to thrive in these grounds during the summer months. To this immense collection of American flora is added a great variety of foreign trees and shrubs, until there have been gathered in our Capital city as numerous a collection of this kind as can be found anywhere.

The great and growing museums bring not only every department of the country's life into small space before the student, but present prehistoric times in wonderful detail and richness, and also set forth in miniature the characteristics and dress and something of the daily life of every known tribe and nationality of the earth. The museum of the Smithsonian Institution presents the animals of prehistoric times in great variety; the wonderful bird life of this and other lands shown by well-known comparative specimens. The rich collections gathered by Government exploring expeditions in all parts of the globe are here arranged for intelligent study, as are also representations of the best forms of industrial art which the work of modern nations shows. Through the wonderful collections and painted representations

of Indian life in the Smithsonian and the National Museum, the habits, the language, the looks, the dress, and everything illustrating the daily life of American Indians are preserved in the minutest detail for future generations. As a race they are fast disappearing; but their history is here; and all their characteristics exhibited to the eye from the days when white men first began to explore the region beyond the Mississippi, and found there, and carefully observed, the mighty Indian nations of that day. Here is a wide, varied, and deeply interesting field of study. The National Museum might better be called international, since its extensive and well-ordered subdivisions bring the world in its arts and its industries before the student. It is, in and of itself, a great university with countless exhaustive courses of study pertaining to the material interests, the natural philosophy, the science, and the art of all countries. The Army Medical and Surgical Museum leads the world. In it are collected countless specimens setting forth every form of wound and casualty known to camps, campaigns, and battles.

The Fish Commission with its wonderful and most successful work, reveals the wealth of the seas in its food fishes, and enables an observer to have before his eyes the processes by which the lakes and rivers of the continent are being successfully stocked again with many varieties of valuable food. The Patent Office is a comprehensive college of technology. In its models and drawings there is displayed to the eye the growth of industrial art in the Republic. To study it with care is to take a full college course in the subjects which the marvelous exhibitions embrace. The libraries of the Capitol afford far greater facilities than those of any American university. The archives of the Government from its foundation are accessible in the various departmental libraries. Everything that the Government has ever printed can be found readily. The Congressional Library is open to all with its 400,000 volumes, and its immense collection of newspaper files running back to the first journalistic ventures of the country. The libraries of the several departments are not only general in their character, but are also very full in the special subjects which engage the attention of each. In one sense there is a large and rapidly growing attendance on this National university. The company of literary men established here grows rapidly. The libraries attract them, and now swarm with them. As is seen, the opportunities for research in every field are almost boundless.—*H. V. Boynton, in The Chautauquan.*

TALK of life as we may, trample upon it, despise it, reject it, still it is wonderful. There is something about it that bears the impress of greatness. There is something about the reality of the soul more awe inspiring than all the gorgeous splendors of the skies. There is a grandeur in its very repose that bespeaks its kinship with the infinite and the eternal. God made it, and looked upon it with a smile, and dignified it with his own glorious likeness. We cannot trifle with life without incurring guilt and the deepest shame. It is God's rarest and most wonderful gift.—*Selected.*

THE BOY IN THE HARDWARE STORE.

"We have had a good many boys with us from time to time," said Mr. Alden, the senior member of a large hardware establishment in Market street, Philadelphia, "as apprentices, to learn the business. What may surprise you is that we never take country boys, unless they live in the city with some relative who takes care of them and keeps them home at night, for when a country boy comes to the city to live everything is new to him, and he is attracted by every show window and unusual sight. The city boy, who is accustomed to these things, cares little for them, and if he has a good mother he is at home and in bed in due season. And we are very particular about our boys—and before accepting one as an apprentice we must know that he comes of honest and industrious parents.

"But the best boy we ever had is now with us, and a member of the firm. He is the one man in the establishment that we couldn't do without. He was thirteen years old when he was apprenticed to us, and he was with us for eleven years, acting for several years as salesman. When he first came we told him that for a long time his wages would be very small, but that if he proved to be a good boy his salary would be increased at a certain rate every year, and as it turned out, when according to agreement we should have been paying him five hundred dollars a year, we paid him nine hundred, and he never said a word himself about an increase of salary. From the very outset, he showed that he had an interest in the business. He was prompt in the morning and if kept a little overtime at night, it never seemed to make any difference with him. He gradually came to know where everything was to be found, and if information was wanted, it was to this boy, Frank Jones, that every one applied. The entire establishment seemed to be mapped out in his head and everything in it catalogued and numbered. His memory of faces was equally remarkable. He knew the name of every man who came to the store to buy goods, what he bought, and where he came from. I often used to say to him 'Jones, your memory is worth more than a gold mine! How do you manage to remember?'

"'I make it my business to remember,' he would say. 'I know that if I can remember a man and call him by name when he comes into the store, and can ask him how things are going on where he lives, I will be very likely to keep him as a customer.'

"And that was the exact case. He made friends of buyers. He took the same interest in their purchases as he took in the store, and would go to no end of trouble to suit them, and to fulfill to the letter everything he promised.

"Well, affairs went on in this way until he had been with us eleven years, when we concluded to take him into the firm as a partner. We knew that he had no extravagant habits, that he neither used tobacco, nor beer, nor went to the theatre. He continued as at the beginning to board at home, and even when his salary was the very lowest he paid his mother two dollars a week for his board. He was always neatly dressed, and we thought it very prob-

able that he had laid up one or two thousand dollars, as his salary for the last two years had been twelve hundred dollars. So when we made him the offer to become a partner in the business, and suggested that it would be more satisfactory if he could put some money into the firm, he replied:

"If ten thousand dollars will be any object I can put in that much. I have saved out of my salary nine thousand four hundred dollars, and my sister will let me have six hundred."

"I can tell you that I was never more astonished in my life, than when that fellow said he could put in ten thousand dollars, and the most of it his own money. He had never spent a dollar, or twenty-five cents or five cents for an unnecessary thing, and had kept his money in bank where it gathered a small interest. I am a great believer in the Bible, you know, and I always kept two placards in big letters up in the store. On one was this text: '*He that is faithful in that which is least, is faithful also in that which is much;*' and on the other: '*He that is diligent in business, shall stand before kings and not before mean men.*' And Frank Jones' success was the literal fulfillment of those two texts. He had been faithful in the smallest things as in the greater ones, and diligent in business. That kind of a boy always succeeds," concluded Mr. Alden.—*Mary Wager Fisher, in Wide Awake.*

DEATH OF TWO DISTINGUISHED WOMEN —LUCY WEBB HAYES, MARIA MITCHELL.

The death of Lucy Webb Hayes, the wife of ex-President R. B. Hayes, was briefly noted last week. A notice of her life in an exchange paper says: "Her maiden name was Lucy Ware Webb. She was born on the 28th of Eighth month, 1831, at Chillicothe, Ohio, and was the youngest child and only daughter of Dr. James Webb and Maria Cook. Her grandfather, Judge Isaac Cook, came from Connecticut in 1781. Her father died during the cholera scourge in Lexington, Ky., in 1833. Her mother, Maria Cook Webb, was a woman of great force and character and deep religious convictions. She removed to Delaware, Ohio, to have her sons educated at the Ohio Wesleyan University, and her daughter received the benefit of the same instructions and afterwards was graduated at the Wesleyan Female Seminary at Cincinnati, in 1852. She was married December 30th, 1852, and at the breaking out of the war of the rebellion her family consisted of her mother, her two brothers, and her four little boys. Her husband and both of her brothers immediately entered the army, and from that time until the close of the war her home was a refuge for wounded, sick, and furloughed soldiers, going to or returning from the front. She spent two winters in camp with her husband in Virginia, and after the battle of South Mountain, where he was badly wounded, she hastened East and joined him at Middleton, Maryland, and later spent much time in the hospital near Frederick City. After the close of the war she accompanied her husband to Washington, while he was a member of Congress. During the four years of her life at the White House she was distinguished by a graceful cordiality with

which she received all who came to her. Her well-known earnestness of conviction with regard to the subject of temperance was inherited from her maternal grandfather. The inherent feeling was fostered throughout her school-girl days both during the six years of her education, while her two brothers were college students, and later in the Wesleyan Female Seminary in Cincinnati, where she completed her school course and was graduated. To her deep and inborn conviction it was her nature to be true through all the circumstances of her life. This high loyalty shaped simply and naturally, and, therefore, consistently, through all her years, the ways of her home life, the manner of her hospitalities and her custom in society, while she moved through them all as the wife of a private citizen, and during the twenty years of her husband's public life.

Her success at the White House was marvelous, and was due to a combination of qualities, rare as it is delightful. A striking, brilliant face, a keen mentality, and a gentle heart made up a personality that weighed against political prejudices, and undoubtedly won for her husband at times consideration for what in his administration may have been offensive to persons or to factions of his own party. It was this magnetic personality that conducted her safely, and with honor to herself and the nation, through all the diplomatic and social pitfalls of her high position; a kindly, cordial nature, of an unflinching sweetness and ready sympathy which transcend all the acquired graces of earth, and grapple friendship with "hooks of steel." The lustre of her public life, the loveliness of her home life and family relations, were the reflex of an uncompromising conscience, a broad charity, and an unquestioning reliance and submission to the law that is more just and wiser than man's.

Maria Mitchell, the astronomer, died in Lynn, Mass., on the morning of the 28th ult. She was the daughter of William Mitchell, well known as an astronomer and mathematician, and for many years overseer at Harvard University.

She was born at Nantucket, Mass., August 1st, 1818, and early gave evidence of her mathematical powers, and it is recorded that, at the age of 11 she took the time of a lunar eclipse while her father was at the telescope, and fifty-four years later performed an exactly similar service, but with her pupils in her father's place. She was educated by her father and by Charles Peirce, becoming the latter's assistant in the Nantucket school. Later she was made librarian of the Nantucket Athenaeum, a post which she held for many years. During this time she devoted herself to astronomy and especially to examination of nebulae and the search for comets. Her first comet was discovered October 1, 1847, and she was presented with a gold medal by the King of Denmark and a copper one by the little Italian Republic of San Marino, in honor of the event. She has been employed in the compilation of the American Nautical Almanac from its inception. In 1858 she visited Europe and was received with marked honor, being the guest of Sir John Herschel and Sir George B.

Airy during her stay in England, and visiting Le Verrier, in Paris, and Humboldt, in Berlin. On her return she was presented with a fine telescope by the ladies of America.

In 1865 she was elected Professor of Astronomy at Vassar College, a post which she has filled with honor ever since. In January of last year she tendered her resignation, but the Trustees, instead of accepting it, held it under advisement, and gave her an unlimited leave of absence. In June, however, at her urgent request, her resignation was accepted.

While she taught she continued her studies, devoting herself to the satellites of Jupiter and Saturn and to the study of sun-spots. She has been made LL. D. by Hanover and Columbia, was a member of many of the scientific societies of both this country and Europe, and was a constant contributor to scientific journals.

ENTERTAINING.

"I WOULD like to have a little company once in a while," plaintively remarked a friend, happy in the possession of a small and attractive, though simply furnished house of her own; "but everywhere I go they have such elaborate things to eat, served so beautifully, that I can't make up my mind to ask people to our simple fare and tiny house." The Spectator shook his head. "That's all wrong," he said; "though it does take some courage to offer bread and butter on a crockery plate in exchange for *pâté de foie gras* on Dresden china. Nevertheless it can be done, and done successfully, if the bread is good, and the plate is clean, and the spiritual verities sufficiently recognized." "Spiritual verities!" laughed his friend; "what have they to do with lunch or dinner parties?" "Everything," answered the Spectator, almost fiercely, for he was on one of his hobbies—"or they ought to have. Of course, as we have a basis of animal existence upon which we must build, that must be provided for in a seemly manner; but cleanliness, well-cooked if simple food, and good order are sufficient to meet all material demands. The real thing, that for which society exists, is the stimulating and broadening effect of the contact of mind with mind. This is to be obtained over a cup of tea quite as satisfactorily as over terrapin and French cooking. Every one who recognizes this fact, and bravely carries it out in action, does something, in the words of George Eliot, 'to widen the skirts of light and make the struggle with darkness narrower.' Every one who does not recognize it in each event of their social lives does just so much to hinder the coming of the kingdom of God. It is curious to note that many thoughtful and religious persons cherish the conviction that with social occurrences God has nothing to do. This is often true enough, more's the pity, but it should not be so. We ought to feel that a dinner, a tea, or a lunch where we are to meet and talk with our fellow-beings is as helpful, as inspiring, as good in its way as a charitable visit or a class in a mission school. If we carry with us, wherever we go, the atmosphere of pure thoughts and a gracious life; if we are kindly and generous in our judgments, loving good things so enthusiastically

ally that we have hardly leisure to hate anything, much less anybody; if we dare to be sincere, then we shall give the spiritual verities their true place in the world, and no matter where we are or what we are doing, we shall be among those who make God manifest."—"The Spectator," in *Christian Union*.

WHAT do you think the beautiful word "wife" comes from? It is the word in which the English and Latin language conquered the French and Greek. I hope the French will some day get a word for it instead of that dreadful "femme." But what do you think it comes from? The great value of the Saxon words is that they mean something. The word wife means "weaver." You must either be housewives or housemoths; remember that. Whenever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night-cold grass may be the fire at her foot; but home is where she is; and for a noble woman it stretches far around her, better than houses ceiled with cedar and painted with vermilion, shedding its quiet light far for those who else are homeless. This I believe to be the woman's true place and power.—*John Ruskin*.

—The issue for Sixth month of the magazine *Lend-a-Hand* contains an interesting letter from the Pundita Ramabai telling of her work in India. She gives a pathetic account of one child-widow who finds a refuge from a sad and cruel experience in her school. Referring to her enterprise Ramabai says: "People are criticising me from all parts of India; they prophesy the failure of my attempt; are quite sure that no high-caste widow will come here, 'but the world do move'; even the high-caste women don't seem to be very much afraid of such a monster as this school. Six out of the eight pupils already enrolled are of the Brahman caste, and the rest are of the Vaishya, or the third high-caste." Mrs. Grace R. Moore contributes a sketch of Ramabai entitled "An Unselfish Life." Those who would like to know in detail of the work of the Ramabai Association are invited to address Miss A. P. Granger, Canandaigua, New York.

ST. PAUL said: "I pray you keep your whole soul, body and spirit, until the coming of Christ. Christianity is the only religion which claims the body as well as the mind and spirit. Your body is the temple of the living God. One man gives up everything to gratify the body's desires, another lives in dreams and cravings after the unknowable. Each fasts from that which will most hurt his body, intellect, or soul. Nothing can be attained without fasting or a struggle. You are made in the likeness of God, and why, then, will you disgrace your manhood and drag down another soul with your own? You may try and win your struggle for yourself, but without God you will find it hard to proceed."

"SOME men are spoiled by the years of plodding among dry classic roots and the profound of mathematics. They appear to lose all the juice which God has given them, and go about giving the hungry sheep dry tongue, and wonder that their brethren, not half so learned, double and quadruple them in the best fruits of the ministry."—*Lutheran Observer*.

MUNICIPAL WOMAN SUFFRAGE IN
KANSAS.

The woman suffrage experiment in Kansas came to its crucial test in the recent municipal elections in that State. The women voters prepared for this election with more intelligent care, and they went to the polls in larger numbers than ever before. Their vote made a gain in numbers of at least thirty per cent. The enthusiasm was of a rational sort—not manufactured by a few hot-headed zealots, but the healthy outgrowth of an earnest interest in affairs and faith in the ballot. The women were more successful than on previous occasions in electing the candidates of their choice; they went more generally into the primaries, and their effect on the election was distinctly stronger. They fully sustained their reputation for voting more uncompromisingly than men on the right side of moral questions, and they made evident their determination to compel the election of a better class of men to municipal office. Given men of equally good character for opposing candidates, and the women of each party will earnestly support the candidate of their own party; but let the nominee of their own party be a man of known immoral life, and the nominee of the opposing party a man of clean record, and the women flock to the support of the latter regardless of party fealty; and nominations are made with respect to that fact by all parties. Whether the women vote at every opportunity or not, the fact that they may vote has a salutary effect on elections.

All this is not to say that women voters make no mistakes, nor yet that every woman votes from the purest motives; but it is to say that the majority of the women of the cities of Kansas have voted on the right side of moral questions. They have made mistakes in men and in measures, and repented in time to make partial amends at the next election, but they have not been in the wrong as often as they have been in the right. Some women voted from ignoble motives, but more women voted with high purposes. A bad man, whose name was Wrong, was nominated for mayor by the Republican party; a Republican woman was opposing his election on moral grounds. A henchman of Mr. Wrong visited her, and said: "Your support comes from your daughter, who is a teacher. If you don't support Mr. Wrong, I will use my influence, which you know to be powerful, to prevent your daughter from securing her school for another year." The small, quiet woman rose, and said with gentle dignity, and an air which forbade further discussion: "Your candidate is wrong by nature as well as by name. I will not vote for him. Good morning, sir." Everybody likes to know how things come out, and it is pleasant to add that the twice wrong man was not elected, and the daughter had a better position offered her. On the other hand, a lady who thought it was a scandalous thing for a woman even to register, voted for a man of questionable character because she expected thereby to secure his assistance in getting a post-office position. The compensation was just—she didn't get the place.

When women began to give their loadings in this direction betrayed them into error. With their eyes fixed upon the moral fitness of men for city office, they, in many instances, forgot to consider other qualifications. The experiences of that first election taught women that, to be an efficient officer, a man needs not only to be good, but good for something; that along with the best intentions in the world there must go executive ability to prosecute those intentions, and that business sense, as well as moral sense, goes into the make up of an effective city official.

One of the most hopeful features of this experiment in woman suffrage is the evident capacity of the women voters to learn. Their mistakes are prophecies of more thoughtful effort and better-laid plans further on. The disposition to pit the woman vote against the male vote has almost entirely disappeared, and certain male voters have rapidly unlearned their inclination to regard women voters as enemies and usurpers, and have come to look upon them, not as taking men's places, "trying to be men," but as performing their legitimate part in the world's work.

Women vote with considerable independence. Few people, few suffragists expected such independence to develop thus early in the women voters, but the truth is that women do more, and men do less, of their own thinking than is generally supposed. It is safe to say that Kansas women vote no more like their male relatives than Kansas men vote like their male relatives. Wives vote no oftener like their husbands than sons vote like their fathers.

All classes of women are represented at the polls; every type of woman votes. But the large majority of women voters come from the ranks of thoughtful, Christian women. The best women of the city are the ones who lead the way to the polls. The action of the women is recognized as a salutary influence in city government, and is thoroughly respected in the State, and will use it for the betterment of the government of the State as she does for the city.—

Laura M. Johns, in Western Globe.

Some Christians so live that their lives are a credit to the cause of Christ in the impression which they make upon others. Of such persons Paul speaks as "the glory of Christ." (II. Cor. viii: 23.) Christians of this stamp are a moral power among men.—*Independent.*

A loving spirit is its own reward. Its love may not be returned, but its love cannot be lost. The gain of loving and its reward is—in loving.—*Selected.*

Be not deceived with first appearances of things
Give yourself time to be in the right

Wm. Penn.

Every mouth that truth hath told
Like the "lamb" says "I will."

Love the common Abraham,
Turns out leader, even to gold

Miss Frances Frothington, in the Independent.

NEWS AND OTHER GLEANINGS.

—The close relations between the Friends of the advanced Orthodox Yearly Meetings, and members of the other "evangelical" churches, was indicated at the recent session of New England Yearly Meeting, at Portland, Me. "Fraternal greetings" were received from the Maine Conference of the Methodist Episcopal Church; then a delegate appeared from the Maine Congregational conference, Pastor Bayley of the State Street church, Portland; and lastly the Christian salutations of the Baptists were presented by the Rev. Dr. Small. Pastor Bayley made the Friends smile by reading a minute from the old parish records about a day of fasting and prayer, ordered "because the Quakers are increasing," and told them that they couldn't have John G. Whittier to themselves because he belonged to the whole church.—*Exchange*.

—The San Francisco *Evening Post* states that \$1,000,000 has been subscribed for the proposed cable between Honolulu and San Francisco, and that the work of laying the cable will begin within eighteen months.

—Another part of the old city wall by which London was surrounded has just been brought to light in the neighborhood of Ludgate Hill. If not actually of Roman construction, it is largely constructed of Roman materials, and it probably formed part of a bastion or tower at an angle of the city wall.

—"The Government's endeavor to promote the study of medicine by women is proving most successful," says the correspondent of the London *Times* at Calcutta. "At the last examination of students in Calcutta ladies carried off numerous prizes and honors. A native girl, Rajni Mitter, ranked highest in the first M. B. examination, and carried off two prizes; Misses Sykes, Dissent, and Pereira, obtained certificates of honor in surgery; Miss Woods a special certificate of honor in anatomy; Miss Mitchell secured the Viceroy's medal, a certificate of honor in ophthalmic medicine and numerous prizes; Miss Muller took a gold medal in *materia medica* against all competitors, and a special certificate in anatomy; Miss Smyth won a gold medal in dentistry, and Miss Fox a certificate of honor in anatomy."

—"Thibet," says the *Illustrated Christian Weekly*, is now the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as the United States east of the Mississippi river. The greatest length from east to west is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhassa, the capital, is the Rome of the Buddhists, and the Dalai Lama, is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country.

—The German Methodists of California, at their annual conference, held in Stockton, Cal., discussed the question, "Should women be admitted to the General Conference as Delegates?" The Rev. A. Lemkan distinguished himself by his opposition, declaring, "That such a question should arise is symptom of dangerous disease, and that so many preachers voted for their admission must give every true Methodist preacher the greatest concern." To the question, Should women be admitted? Rev. Mr. Lemkan replied: "No, a thousand times no," and the majority of the conference agreed with him, that if women were admitted they would soon become preachers.—*Woman's Journal*.

—The Boston *Journal* learns that certain engineers in Switzerland are devising an aerial railway by which they propose to connect two of the peaks of Mount Pilatus with

wire rope about 2,000 feet long, and to send tourists from summit to summit in cars running on the wires.

—Hannah J. Bailey, of Winthrop, Me., National Superintendent of the Peace Department of the Woman's Christian Temperance Union, has had "Peace" literature translated and printed in the French language, and has sent thousands of pages to the Paris Exposition at her own expense.

—It is quite common for persons to feel faint and to become pale immediately after drinking a glass of ice-water. They attribute these effects to heat or over-excitation, or to some other cause which has nothing to do with the result, not knowing that they have so weakened the heart as to prevent its sending a due amount of blood to the lungs and brain, and that, had the water been a little colder, life would possibly have been extinguished altogether. Direct experiment with instruments especially devised for the purpose of measuring the force of the heart's pulsations establish the fact that there is no agent of the *materia medica* more powerful with some persons as a depressant of this organ than a large draught of ice-water. Under certain circumstances it acts with all the force and rapidity of prussic acid.—*Dr. Wm. A. Hammond*.

—The oldest pieces of wrought iron now known are probably the sickle blade found by Belzoni under the base of a sphinx in Karnac, near Thebes; the blade found by Colonel Vyse, imbedded in the masonry of the great pyramid; the portion of a cross-cut saw exhumed at Nimrod by Mr. Layard—all of which are now in the British Museum. A wrought bar of Damascus steel was presented by King Porus to Alexander the Great, and the razor steel of China for many centuries surpassed all European steel in temper and durability of edge. The Hindoos appear to have made wrought iron directly from the ore, without passing it through the furnace, from time immemorial, and elaborately wrought masses are still found in India, which date from the early centuries of the Christian era.—*Engineering and Mining Journal*.

—John G. Whittier wrote the following lines to be read at the recent dedication of the Library building of the Gammon Theological School, in Atlanta, Ga. They should be engraved upon the building as the perpetual motto of the institution. They could cut themselves into sandstone; they would outlast the granite which crumbles not.

"Light, Freedom, Truth, be ever these thine own:

Light to see Truth, Freedom to make it known.

Our Work God's Work, our Wills His Will alone."

—It is estimated that considerably over 3,000,000 penny meals have been served at the one-cent coffee-stands in New York.

—While Indian men who have taken farms and separate homes are responding to instruction and becoming industrious and successful farmers, the women are not advancing proportionally, owing to lack of training. There certainly is as much necessity of instructing Indian women in practical household duties as in teaching the men how to farm.—*The Red Man (Carlisle)*.

CURRENT EVENTS.

AN express train on the Boston and Albany Railroad was ditched just outside the city limit at New Haven, on Saturday. Three persons were killed, and fourteen injured. Among the killed were Mary A. Brigham, an eminent teacher of Brooklyn, N. Y., who had recently accepted her election as President of Mount Holyoke College. (This institution, long known as a Seminary, has recently been incorporated as a College.) It is thought the railroad

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INTELLIGENCER
Vol. XLVI. No. 28.

PHILADELPHIA, SEVENTH MONTH 13, 1889.

JULY 1889
[Vol. XLVI. No. 28.]

MOTHERS.

ONE mother, once, when her encircling arm
Grew powerless to shield her child from harm,
Wove a frail basket of the trembling reed,
And, strengthening it with loving art, she laid
Him helpless, thus, beside the river's brim,
Trusting that God would keep and care for him.

Since then all mothers, taught by her, have known
God's care is larger, better than their own.
They weave their trembling faith into an ark,
And strengthen with their prayers the tiny bark,
And trust their growing children thus to him
Who saved the lad beside the river's brim. . .

—*Sunday School Times.*

YEARLY MEETING ADVICES.

Some advices given forth from time to time by the Yearly Meetings of Friends for New Jersey and Pennsylvania, held alternately at Burlington and Philadelphia.

1694. We are willing and free for the good of all and for the opening of the understanding of youth, to give a hint of some things, that we know by our own experience, that Truth's Testimony is against; as challenging each other to run Races Wrestling, Laying of Wagers, Pitching Barrs, Drinking to one another, Riding, or going from house to house to drink Rum or other Strong Liquors to excess, to Jest or talk Idly. And it is also unbecoming those who profess the Truth, to go from one Woman to another, and keep company, and sit together; especially in the Night Season, spending their precious time in Idle Discourse, and drawing the Affections one of another, many times when there is no reality in it; as one said in his day: These things make more like Sodom, than Saints, and is not God's moving, therefore we exhort all to be careful in these weighty matters, and that both Males and Females be clear of one before they be concerned with another, and first take the advice of Parents or Guardians; for disobedience to Parents was Death by God's Law, and must needs bring Death now upon the Innocent Life in those that are found in such Practices, and it is also unsafe for any to conclude Marriage wholly between themselves, before they acquaint the Monthly Meeting, it being usual and orderly, to propose their intentions with the consent of Friends.

1694. And it becometh all Parents, Masters, and Mistresses to be good examples in their Families, and to watch over them for good. For it is a great good to many of us, to hear and see Friends' Children as well as others who profess Truth, so frequently to use

the World's language, as You to a single Person, and amongst one another, which is a certain token that they are not so much as brought up in the form of Truth, which is our Duty and ought to be our Care; and also in reproving and bearing testimony in the Wisdom of God, against that, and all other evils, and to bring them up in the way of Truth for that is well pleasing to God, as may be seen concerning Abraham. But it was not so with Old Eli, who had a sort of easy way of reproving his sons, but did not restrain them, when he had power, which brought the wrath of God upon them. (1. Sam. 2d.)

1701. Advised, That all that have the charge of Families be careful to keep a good Dominion and watchful eye over them, that all virtue may be encouraged and Vice suppressed.

1706. Advised, That Friends be careful not to put their children Apprentices to such as are not Friends, whereby they are often led away, through evil examples; but as much as in them lies to bring up their children and all under their care in the fear and nurture of the Lord that none may be blameworthy in a thing so greatly necessary.

1714. Recommended, to the Quarterly and Monthly Meetings that all heads of families respectively take care of their Youth, and particularly caution them, at such times (i. e. of public concourse) and restrain such from Fairs as much as may be, who have not urgent business there, and that every Monthly Meeting as they respectively may fall, do some little time before Fairs, or Yearly Meetings, take what measures they can find proper to prevent all disorderly behavior, hard riding or other indecencies at all such times of concourse, or gatherings of the People.

1723. Recommended, That such Friends as are concerned in the affairs of the Church, at Quarterly Monthly, or Particular Meetings, be careful to act therein in the Wisdom of God, whereby they may be exemplary to the young, who may be esteemed members thereof, and attend the same, and as such young persons are found to be qualified with a real sense of Truth on their spirits, and subject thereunto, and thereby made capable to come up to a service in their respective meetings. Friends are desired to encourage, and bring them forward, therein, whereby they may be helpful to the Antients. By the foregoing it may be observed how young people ought to be qualified to act in our Meetings for Discipline. It is the advice of this Meeting, that parents and guardians watch over their children, and train them up in the fear of God, and bring them to Meetings of Worship cautioning them to be-

have themselves orderly therein, and when they arrive to a capacity of acting in the affairs of the Church, let them be encouraged to come up to the service.

1723. And to such young people as have been educated in the way of Truth, or make profession with us, if they do not continue in well doing, but frequent scandalous, or Tippling Houses, and delight in vain and evil company, and communiucation; or shall use gaming, or drink to excess, or behave rudely, or such like enormities, or shall decline our plain way of speech, or imitate the vain, antick modes and customs of the times, the men with their extravagant wigs and hats set up in three corners, and the women in their immodest dresses, and other indecencies mentioned in the Epistle of caution against Pride, etc. It is our advice and earnest desire, that parents and guardians, while such youths are under their tuition, do restrain them, and not indulge, nor maintain them in such pride and extravagance. But if they will not be reformed, then the overseers and other Friends shall use their endeavors to reclaim them, and if they cannot prevail, let the offenders (after dealing and admonition) have notice to be at the next succeeding Monthly Meeting, in order to be further dealt withal, in the Wisdom of Truth according to our Discipline.

1724. Recommended to all parents, and such as may have the care of children, that they so far as in them lies, carefully inspect, and narrowly inquire into the manner of their conversation; that where counsel or reproof be wanting, it may in the Spirit of Love be given. And on this occasion, it was again desired that Parents or Guardians do not make earthly riches a chief view, or cause of consent in marriage.

"HIGH PURPOSES BETTER THAN LEARNING."

Editors INTELLIGENCER AND JOURNAL:

A RECENT sermon by David A. Swing contains so much food for thought that I have made extracts for use in your paper, if acceptable. His assertions seem perhaps more sweeping than we may think just, but in the main it is true, I believe. I wish our young students might read and ponder and learn, that they may better serve their fellows, rather than for self gratification or for the name and fame of it.

Chicago, Sixth month 27.

H. A. P.

"Ye shall be children of the Highest."—Luke 6: 35.

Those who once thought that all men would be better when they knew better have generally confessed their error, and have ceased to expect information to be a saviour of the world: so many instances occur in which knowledge is attended by no good result. It would seem in the abstract that each man would obey his information, and that the more learning the nobler the conduct; but whoever observes society or reads history will be compelled to note what an unreliable force information has proven.

A large part of all the historic mischief has been committed by the learned and intellectual nations. If man was a universal truth-seeker more might be

hoped from information. All writers and speakers have asked us to mark how man will journey to the north pole and nearly freeze to death daily, for two or more years, that he may learn something regarding an open polar sea. So will he study electricity or galvanism or geology until his eyes are nearly worn out by night vigils. Many a German professor will seek truth all his life if he is permitted to do it among Greek verbs. What a world of information many a traveler or reader carries. "A walking encyclopedia." But this man stands related to life only as a museum stands related to a great past. But ask this "walking Thesaurus," what is the highest truth regarding the use of liquors, or regarding the use of money, or of morality, or religion, and he will reveal a wonderful calmness over the search after that kind of learning, and instead of burning midnight oil over these problems he is rather glad that the real facts are to be learned by some subsequent generation. His willingness to wait is greater than that of Sir John Franklin, or Humboldt, or Hugh Miller. It thus appears that man is a great truth-seeker only when he is permitted to select the field of his research. The love of knowledge would be the ground of wonderful hope if civilization would come from a classification of plants, animals, and rocks. But Christ loved the lily and the sparrow before they had been classified by the seekers of truth. The love of truth may be only a diversion of the mind, an intellectual play not much different from the games of chess or cards.

No one can examine the mind deeply to know why surprise or newness of combination can give such a pleasure. The fact alone is sure. There must be in the kingdom of man, departments of thought and action so high that they differ from the fields of the curious as widely as a philosopher differs from the common gossip.

Truth seeking reveals its magnificence when man is seeking the truths of well being and conduct. It must have afforded great pleasure to old students when they first affirmed the equality of men, but beyond their pleasure remains the truth, and upon it the fabric of society seems to stand. Man possesses a taste for knowledge which if followed in one path will make him only a gossip; if followed in another it will make him a child of the Most High.

To analyze a violet and not analyze a falsehood or a crime is to make study an absurdity.

Many church assemblies have met and adjourned this year without uttering any truth regarding the duties of Christians as to temperance or monopolies, or the accumulation of wealth, or the treatment of the labor question. As in our South the Church courts assembled for a hundred years without seeking or finding knowledge or wisdom on the slavery question, thus the churches of the North pass over moral questions of great moment with eyes closed. At times the eye opens as though aware that something should be said at least, if not done.

If the liquor question is cited as an example, it is at once seen that the business interests have been growing up in it and through it and around it for a century. The customs of the dinner-table, the power of habit, the revenues which come to the church

from the men who drink wine and pay large pay-
ments, combine to preempt the mind, and to make
man, the truth-seeker, wonderfully willing that ideal
truths should be hidden until the next generation.
The men who would sit all night to learn whether
there is a tide in Lake Michigan, or who would dig
in the ground to learn how deep that grub went
which came up again as a singing locust, suffers no
anxiety regarding the absolute truth about the duties
of temperance and benevolence. He sleeps sweetly
in the hope that the next generation will be temper-
ate and generous. In the dear olden time, when even-
ing came the mother or the most trusty child covered
up a load of coals with good ashes that in the morn-
ing the first one to rise could rake out the hot embers
and kindle a roaring fire again. In morals it seems
to us always evening. Each heart acts as though its
day of duty was closing, and each hand covers up
coals with the thought—to-morrow will rake these
out and build a great bright fire. When we find a
truth we put ashes on it to keep it for the future.

A learned mind, a well read mind, will not be half
so happy as an emancipated mind. The intemperate
man is not a free soul, but a soul in bitter slavery.

It is thought that amid all the out-pouring of
truth the ambition of the young men is not so high
and noble as it was fifty years ago. Has not the re-
venue of each pursuit intervened to dwarf that pur-
suit itself. All the great professions are robbed of
the best minds by those pursuits which can picture
the greatest income upon the canvas of the future.
It is almost certain that while knowledge is daily in-
creasing, life is daily losing some part of its once lofty
impulse.

It may be accidental that we are not producing
any great writers, any great poets, any great lawyers
or statesmen or preachers, and remarkable Christians.
One may well fear that our age is so studying the
surface of the ground, the wealth in it, and the pleas-
ures to be found upon it, that the eyes of the young
and the old do not note the matchless beauty of that
which is most high. Christ came not to bring sci-
ence, or art, or universal knowledge, but to bring one
element of power, without which all else was vain,
namely a lofty moral ambition. The heart was to be
full of the thought that man was divine and immor-
tal. The earth was given him not for a prison and
then a grave, but to be the arena of ever-growing
greatness, kindness, and goodness, as though he was
destined at last to ascend to the Most High.

FAITH AND WORKS!

I AM aware that I have nothing to present upon this
subject that is essentially new; nothing that each of
you has not, in one manner or another, thought out
for himself. My apology, if one be necessary, must
lie in the fact that Truth bears repetition.

Faith and works! Why is it that one of these
words calls to mind the other? And why do we
associate the ideas for which these words stand? It
is custom, perhaps; but there is always a cause
behind a custom. Is there a necessary connection

between the two? We cannot think the relation
ought to be that of cause and effect. There are some
who do not make a connection. Here is a man
whose entire creed can be summed up in the promise,
"Believe and thou shalt be saved." That is all. He
may fold his hands. The work has been done for
him.

Another says: "I cannot believe in a Divine
Father; I do not believe in His Son whom men
profess." But this man keeps the law; he loves his
fellow-man; he lives a pure, just life. Who shall
cast the first stone? Who shall judge of the relative
"saving" merit of faith and works? We do not
know the future of the so-called "moral man," nor
that of the man who professes only when entering
the shadows of death. Why discuss it?

"We can but trust that good shall fall

At last,—at last,—at last to all!"

But there are others, and they are indeed the
light of the world, whose religious faith finds ex-
pression in both word and deed. "Show me thy faith
without thy works and I will show thee my faith by
my works." This is as much as man can do, this liv-
ing in accordance with our faith, or our highest con-
victions. What a strange history this thing we call
religious faith has had! In all ages of the world we
find man looking up to something higher than him-
self. Whether this power dwelt in a block of wood
or stone, in fire, in the sun, on Olympus' height, or
in some far off "hunting ground," it was always a
power which could *help men*, and one to whose will
their lives must conform. The conception of this
power, and the conception of a righteous life steadily
grew with man's growth. Imperfect as these chang-
ing creeds were, there was always about them some
uplifting influence, some germ of truth that helped
the world until it was ready for a higher truth.
Long before the Christian era, there came a teacher,
regarded as their savior by his countrymen, who
gave in his code of ethics, the commandment: Do
nothing to any man that you do not want done to
you. Afterward, in the fullness of time, there came
among the Galilean peasants, a teacher who gave a
rule we call the Golden, no longer negative, but
positive: Do unto other men what you wish them to
do to you. This was the Man of Nazareth, whom
we call divine. We of to-day believe that the advent
of this teacher marks the climax of the growth that
was mentioned. He taught truths new to his follow-
ers. The God whom you worship is a spirit and must
be worshipped in spirit and in truth. He is a Father.
He is love. He so loved the world that he sent this
teacher, His Son, to tell men of his love, and to give
them an example of a perfect life. And no those
who would bring their wills into harmony with the
Father's will, he brought the promise that they too
might be the sons of God. We believe there can be
no Faith higher than the one he taught, no religion
better than the one he lived—the religion compre-
hended in love to God and our neighbor. There re-
mains for us no higher work than to extend this
Faith,—extend it not by talks like this so much as
by showing it in our daily lives with one another.
We can best serve our Heavenly Father, and further

His kingdom upon earth by serving our brother here. To this end we need constantly to strengthen our wills, and to follow our Guiding Light within, the Christ, the Comforter which abides in thee and me forever.

It occurs to me that our beloved Whittier has expressed the belief that we all hold upon this subject :

"We live by Faith, but Faith is not the slave
Of text or legend. Reason's voice and God's,
Nature's and Duty's never are at odds.
What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust and prayer for light to see
The Master's foot-prints in our daily ways?
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise!
A life that stands as all true lives have stood
Firm-rooted in the faith that God is good."

From The Friend (Philadelphia).

EARLY MEETING-HOUSES OF FRIENDS.

(Continued from last week.)

THE Bank meeting-house on Front Street was especially designed to be for an afternoon meeting; and although there was some diversity of opinion about the use to be made of it when completed, the Quarterly Meeting decided that was to be its use.

At a monthly meeting held 1st of Second month, 1684. "Agreed and concluded that every first day of the week, that there be two meetings at the public meeting-house in Philadelphia: the morning meeting to begin about the ninth hour, and the afternoon meeting about the third hour, so to continue until otherwise ordered."

14th of Fourth month, 1685. "Some Friends proposing [that some place be prepared on the front of Delaware for an afternoon meeting on First-days, the meeting did condescend that the said Friends may prepare a place accordingly."

In the same year a frame building was erected for the purpose on the west side of Front Street, north of Mulberry (Arch) street, situated on an elevated plateau overlooking the river. One writer says the advantages for prospect, and river scenery must have been delightful, there being nothing to obstruct the view.

Robert Turner, in a letter to William Penn, says, "beside the brick meeting-house at the Centre, another one 50 by 38 feet is going on, on the front of the river."

12th of Seventh month, 1685. "Forasmuch as a difference hath arisen, more especially about the meeting-house and burying-ground, to set it open, to the dissatisfaction of many good Friends, which hath caused grief and trouble that there should be any cause of strife among the Lord's people . . . therefore, from this meeting, for the time to come, we have considered the use of the aforesaid meeting-house on the Front Street of Philadelphia, to be for afternoon First-day meetings; and further, as shall be ordered from time to time by the monthly and quarterly meetings. The morrow week is agreed upon as the

beginning of the service at the place (20th of Seventh month, 1685), the meeting to begin between the hours of two and three in the afternoon."

5th of Second month, 1686. "John Goodson, Benjamin Chambers and Thomas Fitzwater are desired to procure a title for the land belonging to the meeting-house on front of Delaware, from Thomas Holme to John Goodson, Benjamin Chambers (and others) in behalf of this meeting, who will consider a way to raise money to pay for the same."

The building above alluded to seems to have been hastily and poorly built, and soon requiring repairs, etc. It was without a cellar, for we find directions given some three years later, to have it "underpinned and secured."

3d of Third month, 1686. "The weakness and insufficiency of the meeting-house on the front of Delaware for want of supporting and bracing, was spoken of, and considering there was a present necessity for doing something about it, the meeting proposed the strengthening of it, to John Parsons and Thomas Bradford."

5th of Fifth month, 1686. "This meeting proposed that there be a general subscription by Friends belonging to this meeting to pay for the meeting-house ground on Delaware side; likewise for paling it in, and that Thomas Fitzwater (and others) do go from house to house among Friends belonging to said meeting, and receive their contributions for that purpose."

A few months later that committee reported that Friends had subscribed, and they hope to have effects in order to clear the same by next meeting."

It appears that both monthly and quarterly meetings were regularly held in this house for some years, for minutes read "at our Quarterly Meeting, held at the meeting-house upon the front of Delaware, etc., and our Monthly Meeting on Delaware side" and "the front of Delaware, at our usual place," etc., until about 1694, when for some cause they were held at the house of Robert Ewer until 1696.

It seems probable that Friends found it inconvenient to attend the Centre Meeting on First-days, for by a minute of 27th of Eighth month, 1693, "It is agreed that there be one meeting upon each First-day during the winter, or as long as the meeting may see occasion; beginning betwixt ten and eleven in the forenoon, on the front of Delaware. It is desired that henceforth the monthly meeting gather precisely at the eleventh hour, and that Fifth-day meetings may begin at the same hour." And on the 24th of Second month, 1696. "This meeting agrees that there be two meetings on First-days: one at the Centre, and the other at the Bank meeting-house; to begin at the Centre at the ninth hour in the morning, and at the meeting-house on the bank, to begin at the third hour in the afternoon."

After the completion of the Market street meeting house in 1696, and the transfer of the afternoon meetings to that place, the Bank meeting seems to have been abandoned, as will be observed by the following minute of Sixth month, 1693: "Whereas the old Bank meeting-house is much decayed, and in great danger of falling down; this meeting hath

taken the same into consideration, and it is agreed that William Southwick, Anthony Morris &c. shall endeavor to get it sold at a public outcry, sometime between this and the next Monthly Meeting."

In the Eighth month following, they reported, "we have sold the old meeting-house to James Cooper for £16, 5 shillings, and he is to take it off the ground in three months."

In the Eleventh month. "John Austin proposed to this meeting that he had a mind to rent the ground that the old meeting-house stood on; whereupon the meeting hath this day let the said ground for three years, he to pay 30 shillings yearly."

There now seemed to be but little use for the Centre meeting; so that Friends looked forward to its entire abandonment, as we find by a minute of 7th of Tenth month, 1700: "It having been sundry times desired that the Governour might be consulted with about disposing of the Centre meeting-house, this meeting appoints Edward Shippen, Nathan Stanberry, Anthony Morris, and others, to view and appraise the same, and to dispose thereof to the best advantage, for the service of Friends."

31st of Eleventh month, 1700. "The committee to view and value the Centre meeting-house, report they have done it, and find it to be no more than £100, for which sum they have sold it to our Governour; which sale this meeting doth unanimously consent to and confirm."

During the following year Friends were fearful lest they could not accommodate the Friends attending the Yearly Meeting, and again looked toward the Centre meeting-house; and two Friends were "desired to view, and see whether the Centre meeting-house be in condition to entertain a meeting, and if it be, that they endeavor to obtain it of the Governour, if the Quarterly Meeting approve." But it did not appear to be in a suitable condition, as we learn by the Quarterly Meeting's minute of First month 2nd, 1701-2: "Philadelphia Friends laying before this meeting, that it will be much more for the service of Truth, and Friends, to have the Centre Meeting-house, which is ready to fall, taken down and set up in the city, on the lot belonging to Friends on the Front Street, where a meeting-house formerly stood, this meeting gives its concurrence."

At the following Monthly Meeting a subscription was begun "towards moving the Centre Meeting-house and setting it up on the lot in town belonging to Friends. Edward Shippen and John Kinsey are desired to agree with the workmen and oversee the work."

"Some Friends being appointed to speak with our Governor William Penn to know if he was willing to resign the Centre Meeting-house to Friends again, he readily consented thereto, judging it might be much to Friends' advantage to have the materials to be used towards building another meeting-house."

SCRIPTURE LESSON No. 27.

SEVENTH MONTH 21ST, 1869.

SAMUEL THE PROPHET.

1. "I have been a prophet from my youth."
2. "I have seen the vision of the Lord."
3. "I have been a prophet from my youth."

THE defeat of Israel and the loss of the Ark was a most grievous disaster to that people, who were subjected to the rule of their conquerors, and became their servants. But grave calamities befell the Philistines who charged all that came upon them as the result of having the Ark in their possession. It was moved from one city to another, until none of the people were willing to have it brought within their gates. After seven months' stay in the land, it was sent back to Israel with an offering, and set up, not at Shiloh, but at Kiriath-jearim, where it remained in the custody of Abinadab, a Levite, for twenty years.

This brings us to the date of our present lesson, and to the work of Samuel in restoring the worship of Jehovah. He was now the judge as well as the prophet of Israel. The subjugation of the people to the rule of the Philistines had been complete. They were not allowed to work in metals lest they make weapons of war for themselves. They had well nigh forsaken the God of their fathers. Samuel had gone among them and preached the word of the Lord, exhorting them to put away all the evil and wrong doing of their lives.

Put away the Baalim and the Ashtaroth. These were the supreme male and female deities of Canaanite nations, and the Israelites in their degradation had turned to these gods and to offer sacrifices on their altars, which were erected all over the land.

Gather all Israel to Mizpah. This was one of the three holy cities in which Samuel met the people as he went his round to judge them. The other two were Bethel and Gilgal. The origin of the sanctity of these cities is not known. Here the people were summoned, and in coming hither they were to prepare their hearts and serve God only.

Drèw water and poured it out before the Lord. This was done as confirming their vow of consecration to the service of Jehovah, and was one of the usages of the Eastern nations on taking an oath. It symbolized the weakness and the penitence of the people.

They made confession. This was the most important part in the transactions. To acknowledge their sin and humble themselves before Jehovah was what they had not done in this public manner for a whole generation. It was in secret that Samuel had gone among them as their prophet and judge, and the influence he had gained over them prepared the way for this solemn covenant, and their return to the worship of their fathers.

The Philistines were not willing to give up their supremacy without a struggle, and the Israelites were without weapons of war. Samuel trusted that God would come to their help in this extremity, and while he yet prayed and offered sacrifices the deliverance came in a most unexpected manner. The Philistines in their terror fled, and it is recorded they came no more against Israel. This defeat was on the same

WHEREVER WE GO, we should be ready to do:
To raise the soul and lift the fallen one;
To comfort the sad, to cheer the dead and word
Is not against him labor for our Lord.

—H. J. L.

spot where the Israelites were defeated twenty years before.

It is a serious task to reform anything after it has once been fashioned. A carpet, a garment, a piece of furniture, or a written essay, after being made or formed, is hard to reform into another shape. Usually this can only be done with a great loss of material, and the result is a much smaller object.

So in our lives, as in material things, when we wish to reform the character, the work is serious and difficult. But the result is very different. Using reformation in its generally accepted meaning, we have as the outcome of a reformation of character, not a loss of parts cut away, but an enlarging, a purifying, and ennobling. In the change everything good has been increased, and what is gone is only evil and destructive.

We have here again, as we have had many times before, an illustration of the difference between material and spiritual things, and the strong encouragement such difference gives us to choose that which is spiritual. Where material things perish, spiritual ones revive. The more grace we use, the more we have; the more love we give, the more we receive; the more bad habits we cast off, the less temptations there are to resist; the more we try to be God's children, the more we become like him.

Let us take this encouragement and strive to cast from us our evil practices, whatever they may be, and in their place take beautiful virtues. By ceasing to do evil, and learning to do well, we shall be constantly striving to reach the high aim given us by Jesus when he said, "Be ye perfect, even as your Father in heaven is perfect."

NOTES ON THE LESSON.

The occurrences of the present lesson took place probably twenty years after the defeat and the subjugation of the Israelites to the Philistine rule, which, as we have seen, was very severe, and calculated to crush out every effort at resistance or revolt. The Ark, containing the sacred relics of the deliverance from Egypt, and the stone tablets upon which the Decalogue was engraved, became a source of great trouble to its captors, and they were very glad to send it back into the territory of the Israelites who had so mourned its loss. Why it was not taken to Shiloh, and restored to its place in the "tent of meeting," is a question that has remained unanswered; the most probable reason is that Shiloh was abandoned because of the demoralization brought upon it by the dissolute sons of Eli. No further mention is made of the tabernacle, or "tent of meeting," until the reign of Solomon, who brought it from Gibeon, and restored the Ark to its place in the sanctuary, which was then set up in the temple at Jerusalem. The town of Kiriath-jearim (city of forests), where the Ark found a temporary home, was in a wooded district on the border of Judea and Benjamin; a modern village, about ten miles west of Jerusalem, has been identified as its site. Samuel took up his residence at Ramah, the home of his parents, and gave himself diligently to the spiritual welfare of his

oppressed people, who seem to have lost all desire for the Divine favor, and given themselves over to the worship of the gods of their conquerors. Samuel was the acknowledged prophet and judge in Israel, and for twenty years labored to bring the nation to a sense of their condition, and to restore the worship of Jehovah among them. There was no high priest, no ritual, and no place set apart for the offering of the annual sacrifices; even the family of Aminidab, in whose custody the ark was kept, was not of the priestly order; we can scarcely conceive of a more deplorable condition for a people who had been so signally favored of Jehovah, and whose past history was so full of hope and promise. Nor can we fail to realize the moral heroism of Samuel, as, year after year, he made his journey through the land, not doubting that Jehovah would incline their hearts to seek after him, and help them to rise out of the degradation into which they had fallen.

And the prophet was rewarded, as are all others who give themselves unreservedly to the true uplifting of the down-trodden and debased. The God in whom he trusted, came to his help. The people were aroused, and a longing arose for a return to their allegiance. It is at this juncture that Samuel summons them to meet him at Mizpah. Here, as their prophet, priest, and judge he exhorts and directs them and makes the offerings which in those early days were believed to be essential to make binding whatever contract or covenant was entered into. We must not compare the usages of the time we are studying with our own in a spirit of condemnation. They were influenced by the prevailing customs of the age, and while to their prophets and leaders a sense of spiritual obligation to God as the head, the invisible ruler of their nation, was permitted far beyond what was known among the other nations, the great mass of the people were very little raised above the rude barbarisms by which they were surrounded. And in the signal deliverance which through the elemental strife that waged with such fury as to bring consternation to their enemies, and change them from advancing foes to fleeing fugitives, let us not be too critical of their interpretation that God sent the storm for their deliverance and the destruction of the Philistines; doubtless the latter were brought to the same conclusion and ceased from thenceforth to make war upon the Israelites.

This idea of Divine interposition in behalf of one part of his human children as against another part, has always prevailed even under our clearer Christian thought of the Ruler of the Universe, who Jesus declared was the Great Father of all, dispensing his bounty to all alike, sending his rain upon the just and the unjust, without favoritism, and extending his mercies without stint, to all the families of man upon the earth.

The general diffusion of knowledge that now prevails and the scientific inquiry that it awakens, enables the intelligent mind to reach more rational conclusions concerning the phenomena of nature, and the physical laws by which they are regulated, than was possible in the earlier ages of the world's history.

THE NAMING OF PENNSYLVANIA.

We hear much said of the truth of history, but at the time the truth of history, when inquired into, is resolved into historic doubts. We presume that there are but few of our readers who do not believe that Pennsylvania was so called by William Penn, and called, too, after himself. Not only are both of these suppositions incorrect, but the origin of the name is really involved in some obscurity. Many years ago, being moved to inquire when and from whom and under what circumstances the State received its name, we consulted "Day's Historical Collections of Pennsylvania," a very good compilation, and found only this simple memorandum: "By the king's order, much against Penn's inclination, the new province was to be called Pennsylvania, in honor of the services of his illustrious father." No particulars were given, and no proof of the statement was cited. We then opened a book of more research, and found the particulars recorded, with the authority given. It was Hazard's "Annals of Pennsylvania," a work which contains, we believe, the only authentic and circumstantial account of the naming of the province on record. And now see how true is history:

Hazard quotes from official records to show that when the privy council of Charles the Second submitted to him the draft of the charter of the province, "there being a blank left for the name, their lordships agree to leave the nomination of it to the king." The day after the charter was granted to Penn, that gentleman wrote a letter to a certain Robert Turner, in which he gives the particulars of the naming of his province. The essential parts of that letter we quote *verbatim* as follows:

"Know that after many waitings, watchings, solicitings, and disputes in council, this day my country was confirmed to me under the great seal of England, with large powers and privileges, by the name of Pennsylvania, a name the king would give it in honor of my father. I chose New Wales, being as this a pretty hilly country; but Penn being Welsh for a head, as Penmanmoire, in Wales, and Penrith, in Cumberland, and Penn, in Buckinghamshire, the highest land in England, called this Pennsylvania, which is the *high or head woodlands*; for I proposed, when the secretary, a Welshman, refused to have it called New Wales, *Sylvania*, and they added *Penn* to it, and though I much opposed it, and went to the king to have it struck out and altered, he said it was past, and would take it upon him; nor could twenty guineas move the under secretary to vary the name, for I feared lest it should be looked on as a vanity in me, and not as a respect in the king, as it truly was to my father, whom he often mentions with praise."

At first sight the reader will probably conclude, as we do, that to the king do we owe the *whole* of the name of Pennsylvania, but a second look will convince him that we are indebted to Penn for the "Sylvania" portion of it. So much seems to be clear and unquestionable. Now, from whom came the prefix "Penn." That is not so clear. Penn, having at first stated with much positiveness that "the king would give" to the province "the name of Pennsylvania," and having subsequently stated

that he proposed "to call it New Wales," and then to receive the remainder of his statement without a careful analysis of its meaning. Failing to obtain the adoption of the name of "New Wales," Penn, as we have seen, proposed "Sylvania," and immediately afterwards remarked that "they added Penn to it." To whom does the term "they" refer? There are three considerations which point to the secretary and his assistant as the persons meant. First, if Penn had meant the king it is to be presumed that he would have said so; second, the term is plural, not singular; third, Penn offered to bribe the under-secretaries to omit the prefix, which he would hardly have done if the king had ordered it to be inserted. So far the evidence points from the king. But Penn straightway proceeds to give evidence on the other side, as follows: "For I feared lest it should be looked on as a vanity in me, and not as a respect in the king, as it truly was, to my father."

And this is the history of the naming of Pennsylvania. That the king's privy council, in submitting to His Majesty the draft of the charter of the province, left to him the selection of a name, therefore Hazard expressly states and proves before giving the Turner letter; but that the king exercised the privilege is not proved from that letter, nor from anything else in Hazard's book.

We add a remark or two appropriate to the general subject. Inappropriate and unphonious as would have been the name by which Penn first proposed to call his province, namely, New Wales, there was, nevertheless, ample precedent for its use. The impulse to prefix the word "new" to the names of provinces and townships was a strong one with our colonial forefathers. There were New England, New Netherlands, New Amsterdam, New York, New Jersey, New Sweden, etc. Why not New Wales and New Welshman?

The charter of the province of Pennsylvania was granted to William Penn in consideration of a debt of £16,000 due by the king to his father at the time of his death. Sir William Penn, the father, had been an admiral of distinction in the British navy and a warm personal friend of His Majesty. The son therefore in reality paid nothing out of his own pocket, as we say, for his province, except the sum it cost him to make the celebrated elm-tree treaty.

Penn's fear that the name of Pennsylvania would be attributed to a desire on his part to perpetuate his own name in that of his province has been realized in the popular opinion of the day. But how many pioneers of civilization who build towns and found cities in these latter days—there are no longer any provinces to be chartered—reflect the modesty of William Penn? *Annals of the Province of Pennsylvania*, [Philadelphia].

Each one of us is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that small circle the wisest good may flow. Each of us may have fixed in his mind the noblest of all aims. Let us be the influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SEVENTH MONTH 13, 1889.

THE WORD THAT ENDURES.

WE all like to be the possessors of things that are lasting, we like to feel the assurance that we own something which has a permanent value, upon which our calculations for the future may be based; there is a comfort, a satisfaction in knowing that while this or that, upon which we have placed our reliance is liable to failure, there is one thing that is entirely and permanently ours. Things that are transitory and vanishing please for a time; we know they will soon give place to other trivial allurements, and they take no hold upon our lives. It is on the enduring things which in our calm and thoughtful consideration of the here and now, and of what constitutes the real source of comfort and human enjoyment, that we place our best reliance, and in the measure in which this is done do we show our appreciation of what will give the most lasting pleasure.

In this we show our wisdom concerning the things that belong to the present world, but we may have this treasure of wisdom and be nothing profited in the things that make rich towards God.

The apostle Peter, writing to the brethren scattered throughout the nations of the East, when he would illustrate how little there is in earthly things upon which our trust and confidence can be reposed, cites them to the prophet Isaiah who declared,

"All flesh is as grass,

And all the glory thereof is as the flower of grass,

The grass withereth and the flower fadeth,

But the word of the Lord abideth forever."

To which he adds, "and this is the word that we preach." This then is the one thing that endures, and its endurance is based upon the nature of the word. It has God for its authority while the enduring things of this life are in the keeping of man, and depend for their continuance upon his sense of responsibility to his fellow man. In a thousand unforeseen ways he whom we trust may be frustrated in his very best intentions, and left without the power to fulfill his word. Or, he may be wholly unworthy of confidence and have no intention of keeping his word towards us. Not so is it with this enduring word; there is no possible failure in the transactions between the soul of man and its Divine Author;

what he promises is yea and amen forever, it is ourselves who fail and thus come short of the glory of God, as revealed in the Christ.

"The Lord is not slack concerning his promises, as some count slackness," wrote the same honored apostle; one who was among the very first to hear and accept the testimony of the Beloved Son, as it related to the Divine promises and their permanency. And the record of Peter has the greater value, in that it is based upon his own experience of the long-suffering of the Christ which reached after him in pitying love, and when he was made sensible of the magnitude of his sin, and of his need of pardon, gave him the assurance of forgiveness and restoration to Divine favor. And it is this which abideth forever—the enduring word speaking to the inner consciousness, that never fails the soul which accepts its guidance, its leadership. It has been the abiding word since man first recognized a power above and beyond himself, which controlled the visible world, yet was seen and felt only by his own inward perception. Crude and undeveloped as were his first conceptions of this word, he accepted it as fully as his infantile condition permitted, and the "Thus saith the Lord," as he understood it, became his law of action, whether spoken directly to his inward ear, or given to another whom the Divine Being made his mouth-piece. A recent writer on this subject has the following, which we commend to the thoughtful reader: "The childlike confidence of the true, simple-hearted believer rests upon a sure and enduring foundation. He has every reason to 'stand fast in the faith,' not allowing himself to be driven about by every change of wind in doctrinal novelties devised by men. Amidst all the contentions forced upon the true church by the assaults and machinations of error, his mind and heart can rest in the comforting assurance that 'the Word of the Lord' is his everlasting truth; and in spite of the most subtle or violent hostility of error, it shall endure forever."

MARRIAGES.

HOOPE—CLEAVER.—By approbation of Dunning's Creek Monthly Meeting on the 23d of Fifth month, 1889, in Friends' meeting-house at Fisbertown, Pa., Diliwyn Hoopes, son of Albert and Deborah Hoopes, of Deer Creek Monthly Meeting, Maryland, to Lydia J. Cleaver, daughter of Thomas W. and Ruth M. Cleaver, (the latter deceased) of Fisbertown, Bedford county, Pa.

THOMPSON—CROFT.—At the residence of the bride's sister, Emerson, O., Fourth-day, Fifth month 22d, 1889, under the care of Short Creek Monthly Meeting of Friends, Anna Croft, to Rezin Thompson, of West Branch, Iowa.

DEATHS.

HOOPE.—In West Chester, Pa., on Seventh month 3d, 1889, Sarah P. Hoopes, in the 83d year of her age; a member of Birmingham Monthly Meeting.

KNOWLES.—In Wrightstown, Bucks county, Pa., Sixth month 30th, 1887, John Knowles, in the 84th year of his age, a member of Wrightstown Monthly Meeting and for about forty years previous to the spring of 1888, the care-taker of the meeting-house and graveyard.

MCGUIRE.—In Philadelphia, Seventh month 1st, 1889, Henry G. McGuire, in his 65th year.

POWELL.—On Sixth month 17th, 1889, at her residence in Easton, Talbot county, Maryland, after a lingering illness, Sallie A. Powell, in her 65th year, a member of Southern Quarterly Meeting.

Now is the harvest time, the sheaves are ripe, the sickle is keen! *But how few find the harvest of the blow, for it is good that the ripened grain be gathered. When the Reaper with infinite wisdom gathers unto himself the matured of earth and says: "Blessed are the pure in heart for they shall see God," how glorious must be that harvest! To that earth-bound spirit imprisoned in a broken and shattered vessel, racked with pain and tortured by disease, death must be an ever-welcomed guest. And so it was with the spirit of one so recently borne across the tide to the realms beyond. To her the messenger was most welcome. Sallie A. Powell, was a life-long member of Third Haven Monthly Meeting of Friends held at Easton, Md., being born and raised within the limits of that meeting. She was in the church in the early part of the year 1878, she became a great sufferer until the close of her life on the 17th of Sixth month, 1889, aged nearly 88 years. A most devoted mother and Christian woman, ever living up to the highest sense of duty to all with whom she was associated; beloved for those qualities which adorn the meek and gentle, she wings her flight to a higher sphere where pain and sorrow enter not, but where eternal rest and peace abide with weary souls from earth set free.*

W. M. T.

SMITH.—In Upper Makefield, Bucks county, Pa., Sixth month 29th, 1889, Hannah F. Smith, in the 70th year of her age. She was the daughter of the late Jonathan and Jane Fell, of Buckingham, Pa., and widow of the late Thomas Story Smith. She was a valued member and elder of Wrightstown Monthly Meeting.

Hers was a life not devoid of trials, but her implicit faith in the love of her Heavenly Father enabled her to bear these with true Christian fortitude, and to set an example worthy of imitation. She was a true "mother in Israel."

THOMAS F. KING.

On the 19th of Sixth month, 1870, a little band met at Penn Hill Meeting-house [Lancaster Co., Pa.], for the purpose of organizing a First-day School, there being thirty-four children and a few grown people present. This meeting was the outcome of a deep concern felt for years by my lamented father, Thomas P. King, who departed this life 10th of Sixth month, 1889; he feared the young of our Society were growing up in ignorance of the Bible and Friends' principles. The school prospered and at the close there were forty-five enrolled with an average attendance of twenty-nine. He was untiring in his energy and perseverance for the cause, for truly with him it was a work of self-sacrifice, for very few of our friends aided, and some did not even approve of the First-day School, thinking the children disturbed the quiet of our meetings; they were not far-sighted enough to see that if we did not have patience and love to train the children there would be no one to take up our standard when we passed from earth; other Friends approved of the work, but could not find time to be active workers.

He not only established the school, but for a period of twelve consecutive years he was its Superintendent; then for two years he was relieved of this office, but still continued his interest in it, attending when health permitted, seldom allowing anything to prevent his being with the children at 9 a. m. on First-day mornings. In 1884 he was again chosen Superintendent and acted as such perhaps half of the year 1885, for I find he made out the minutes as long as Eighth month 9th, stating in one place, "Sometimes Neal Hambleton was Superintendent and sometimes myself."

The hand of disease was heavy upon him, but he continued to attend and take part in the exercises until he was able to do so no more. He attended and was a member of the adult class in 1887, and perhaps in 1888, but not after Ninth month, 1888. He loved the Society, he loved the children, but he could be with them no more.

He strove in his teachings to inculcate a love for the Supreme Being, for virtue, temperance, peace, non-resistance; he was opposed to oppression and every form of wrong-doing. He was firm in the right, making no league with wrong or wrong-doers. Surely the *whole* of the good man's creed could be applied to him, for he was

"Faithfully faithful to every trust,
Honestly honest in every deed,
Righteously righteous and justly just."

He was very particular as far as lay in his power to have the children behave well in meeting and to have them *all* in their seats punctually at the meeting hour, and often said he was aided greatly by Alice Fite, a teacher now deceased.

I remember once when the subject of oppression was before the school, he spoke of one form of oppression—condemning the custom of employers not paying employes when the work was done and the money due, thus necessitating mechanics to sometimes spend more time in collecting their money than they were in earning it. He was very careful to pay as soon as the work was done.

He was a firm believer in non-resistance, and said one should never make any provision for what one would do when the hour of trial came, for he believed a way would be found, a deliverer would be sent, the Supreme Being who rules the Universe, who does not let a sparrow fall to the ground without his notice, would be there to protect; and often spoke of instances where there seemed no way but to resist. The last book he presented the First-day school, entitled "Golden Gleanings," contains many such instances of the interposition of Divine Providence in time of supreme danger. Once he was put to the test in a strange city, during the time of the Civil War. He was accused of being a spy, and was surrounded by soldiers, at his side, he being in a very critical position for some time, when a deliverer came,—a stranger,—but he always looked upon him as being sent for the purpose.

On the 9th of Seventh month, 1876, he read at the opening of the school the 148th Psalm, remarking that he felt it was particularly appropriate that morning as it rendered praises to God to whom it was due for the bountiful harvest which had just been gathered, and for many other blessings, not the least of which was the privilege of coming there to meeting and First-day School. His mind was clear, though his body was racked with pain. Had he lived until the 19th of Seventh month he would have been 65 years old.

I have written this by request, and could say more, but remembering it is a daughter writes of the father she loved, I refrain.

L. A. K.

NEWS OF FRIENDS.

ROARING CREEK MONTHLY MEETING.

HAVING been informed that we could reach Catawissa, where the monthly meeting is held four times in the year, by stage and railroad, and probably by a few minutes after 11 o'clock, the hour for meeting, S. Sharp, of Camden, and George F. Haines, of Haddonfield, and myself, took stage at Millville, to sit with Friends there. The road follows the valley of Little Fishing Creek, crossing the stream several times. In some places the mountains closely enclose the stream, rising almost perpendicularly, possibly 500 feet, closely covered by pine and hemlock forest. It is ten miles to Bloomsburg, the seat of Columbia county, a pleasant town of some 5,000 inhabitants. We waited here half an hour, then took omnibus two miles to Rupert Station. The time had been changed several minutes, and the cars were behind, so we did not reach Catawissa (three miles from Rupert), any too early. By inquiry we found the meeting-house, probably a century old, built of logs, and we surprised the Friends gathered, who had no thought of strangers coming in. A precious feeling prevailed, and was ample reward, being like the small coin of gold, not requiring a large bulk to compensate for labor. Only about a dozen members were present. Their business was transacted in joint session, after which the meeting for minister and elders was held. If I understand correctly, only one member, a woman over eighty, now resides at this place, and for her attendance the meeting meets quarterly here. On our return to Millville, we had the company of Perry John, Ruthanna Kester, and others, being also joined at Bloomsburg by Isaac Hicks, who came by the Delaware, Lackawanna & Western Railroad. A Friend, Elwood Heacock, resides in Bloom, the short name applied to it.

The Half Year's Meeting having been described by L. H. P., I will not add to her narrative, but proceed to Seventh-day, when about 12 o'clock Thomas Wilson kindly called with conveyance for Ruthanna Kester, her sister, and myself. At Bloomsburg we were greeted by an elderly man, who joyfully exclaimed, "We found it! We've got it!" and held up my valise, which had been overlooked on our return on Third-day, occasioning some inconvenience and apprehension lest it had been lost entirely. Taking Perry John into company we proceeded by way of Catawissa, through a beautiful valley country, having Catawissa Mountain on the south and east, and the Little Mountain on the south, to the residence of R. A. Kester, about twenty-five miles southward of Millville. Her farm is at the foot of that stupendous pile of stone and earth called Little Mountain, which rises several hundred feet, in many places very abruptly, and extends some fifteen miles in nearly direct line to the pass called Bear Gap, the course being a little south of west.

On First-day, at 10 o'clock, the married children of this friend, (R. A. K.) her brother, and some few more, came in, and under a living sense of the abounding love of the Great Shepherd, we were comforted in realizing that where the few are gath-

ered the Head of the church may be as truly honored as in the crowded assembly.

This precious friend, who is a "widow indeed," has witnessed "that in this world" there are many tribulations allotted. A son of much promise as a stay in the later years of earthly pilgrimage suffered for years from disease, and is permanently incapacitated for manual labor, but manifests talent in working toys in wood. A single daughter and a motherless granddaughter complete the family of four.

In the afternoon T. Wilson took P. John, T. Elwood Kester, and myself to the Roaring Creek Meeting-house, situated about six miles southeast of Catawissa. A carpenter's mark with chalk records 1796 as the date of its erection. A meeting has been appointed here at 2 o'clock on the First-day succeeding each monthly meeting, and at this time, in some twenty minutes after the hour, the house was pretty well filled. A woman Friend of more than three score years (I would think) whose name I did not retain, and who had suffered from rheumatism so as not to get out for three years, got to the door and crawled into the house, on her knees and hands. Being helped, she walked with crutches to a seat. The sight awakened lively feelings of sympathy, and quickened the sense of religious duty. A number of mothers with their dear and interesting charges were present. The Great Crowner of every rightly gathered assembly was not wanting in solemnizing our hearts together, so on parting we could truly desire to have many more such meetings. Thomas Wilson now returned homeward, and I accompanied Perry John and sons nine miles westerly to his residence near Bear Gap. The Meeting-house called Shamokin is three or four miles north of the village at the Gap, and six or eight from the town of Shamokin. Bear Gap is a narrow break in the mountain, affording a passway for a road to the town of Shamokin some three or more miles distant and to the coal district. Coal is sold to the farmers at about two dollars a ton. We reached the house of this humble-spirited Friend near sunset, and were interested in his four motherless granddaughters. In viewing the surroundings of this Friend, now advanced in life with little of former vigor physically, I was introduced into serious consideration of our Answers to the second Query, as presented to our Annual Meeting. Did love truly abound as becomes the followers of him who calls us to love our neighbors *as ourselves*; would a brother whose life has borne evidence of attachment to the Truths we profess, be left to want the comforts, while we enjoy even the profusions of life?

On Second-day morning, we left them early, and being fortunate in meeting the express train at Harrisburg, arrived at 2.30, in Philadelphia.

R. HATTON.

OUTWARD trials are suffered to come and prove us, whether they will dislocate our minds from that which ought to be their centre.—*Richard Shackleton.*

TRUE generosity remembers benefits received, and forgets those it has conferred.—*Selected.*

COMMUNICATIONS.

FROM THE FRIENDS' INTELLIGENCER.

There is lamentation amongst the members of the Society of Friends all over the world because of the defeat of their great and cherished testimony in the late struggle in Pennsylvania.

As our fathers were repeatedly thrown back in their struggle for emancipation, so we may expect to be, in our struggle for Prohibition.

As the snowflake falls gently upon the mountain, beautifying the verdure and the fields, so will the little ballots of the people of Pennsylvania flutter quietly to their place at the bottom of the ballot-box. The number will grow from year to year, and the liberties and homes of the American people will be purified and preserved. Then will our indispensable testimony shine forth to the world.

I have clipped the following from the *Baltimore American* of a day or two ago, and offer it to our Friends of Philadelphia and others who have come out of the late fight for high license.

HENRY JANNEY.

Baltimore, Seventh month 6.

EXTRACT FROM "BALTIMORE AMERICAN."

PHILADELPHIA, July 2.—The License Court reconvened to-day and granted wholesale bottlers' and brewers' licenses to all applicants refused at the regular session of the court. In explanation the judges filed a statement, in which they say:

"Some of these applicants were of notoriously bad character, among them being convicts and common drunkards, who for years had led the most abandoned lives. Others had violated the laws regulating the sale of liquors while holding licenses in 1888, and maintained places of resort that were frequented by degraded women, habitual drunkards, and discharged inmates of the house of correction. Nevertheless as no remonstrances raising an 'issue' as to the moral character or habits of sobriety of these applicants were filed, it becomes our duty, under the ruling of the Supreme Court, to grant all the licenses applied for."

PERSONAL NOTES.

A PRIVATE letter from Canada says: "On last First-day, (Sixth month 30), we had the great pleasure of seeing and hearing Darlington Hoopes at Yarmouth. His face and voice seemed much as they were twenty years ago."

—Mahlon K. Paist, and his wife, Harriet W. Paist, well known Friends of Philadelphia, intend leaving next week on a tour to extend as far as Alaska. They will go by way of the Northern Pacific railroad, to Tacoma, (stopping on the way to see the Yellowstone Park), and there take steamer for Sitka, about the 12th of next month. They wish to be in San Francisco by the 11th of Ninth month, as the National Convention of Charitable and Penal Institutions, to which Harriet is a delegate, will meet in that city at that time, and they then purpose visiting Southern California for a few weeks.

—Our friend Aaron B. Ivins, of Philadelphia, is now about from the city, intending to be at Portland Harbor, Maine, until Ninth month. As many persons interested in educational work, etc., frequently

desire to attend the meeting at home, the information of his absence may be of service to them.

—John Knowles, of Wrightstown, whose death is announced elsewhere in this issue, had, as stated, served for about forty years as caretaker of the meeting-house and graveyard. In that long period he had attended to the interment of the remains of more than 1,400 persons. The old ground is now nearly occupied and the Monthly Meeting has lately secured by purchase an addition of about three acres adjoining, which will be enclosed and used for burials.

THE GUILD OF WORKING WOMEN.

We have received copies of several issues of *The Working Women's Journal*, a small, but sprightly and readable monthly paper, now in its second year. It is issued as the organ of the New Century Guild of Working Women, which is an outgrowth of the New Century Club, and has its headquarters at 1132 Girard Street, Philadelphia, with Eliza S. Turner, president. The *Journal* gives prominence to all the efforts made by the Guild in behalf of working women. Every branch of industrial art in which women have found employment, is represented, and from the examination we have been able to give to the paper, we believe its influence will be healthful and uplifting to the class it endeavors to aid, and indeed to all who are interested in the progress of the working people, and especially the opening of new fields of remunerative labor for women. It is issued every four weeks, except during the summer, and the subscription price is 25 cents a year.

In an article in a recent number, urging the establishment of a "Trades' College for Women," E. S. Turner says:

"In this city about 100,000 women are compelled to earn their own bread; how are they to earn it? They cannot all be house servants, or stand behind counters. Is there any apprenticeship for them? Is there any high road to dressmaking, cooking, millinery or other trades of women? Besides the thousands whose husbands are the sufficient bread winners, there are many thousands who must feed themselves or die. Without knowledge of some trade or profession, they must attempt to do it by unskilled labor; unskilled labor does not, as a rule, pay enough to keep the soul in the body. When poor women go hungry, they too, like men, may become paupers or criminals. And are hordes of women, living outside the barriers of self-respect, less dangerous to themselves or to the whole community than men?"

"But what," says a citizen, opening his eyes a little, 'are we to do about it? What is it you women want?'

"We want you to realize that every one, of either sex, who is forced to labor, ought to have a chance to learn how; that there is at present no place in this city where a woman of little or no means can learn a trade, and that this is not an individual, but a general calamity. We want citizens who recognize that their wealth is in part a stewardship, and are looking out for ways to fulfill it, to know that the dream

of the New Century Guild of Working Women is to establish, in connection with their other educational work, what might be called a Trades' College, not for training in general manual dexterity, but for the thorough teaching of specific trades. The Guild has a board of managers known to be competent to such an undertaking, but our present house is crowded with our present enterprises, and such a school would mean more money for appliances and technical instruction, and more room for classes. In short, we should have a building from which we could not be dislodged, and which could be fitted up to suit our special needs.

"A thing so obviously needed is sure to come, but we, who daily see the need, are ready for it now."

For Friends' Intelligencer and Journal.

RAMBLES IN PIKE COUNTY, PA.

TWENTY miles above the Delaware Water Gap, in Pike county, is a land of cascades. The first of these is Bushkill, then come the Sawkill, and the Raymondskill, Dingman's Creek, Decker's Creek, and Adams's Creek, all indulge this rush of waters to a greater or less extent, with a vast amount of picturesque, sometimes rising to grandeur. One comes upon these cascades with startling suddenness; the lower mile or two of the course of all these streams is peaceful, but as we ascend, the hills grow higher and steeper upon each side of the river, which begins to rush over boulders and push its way through thickets, and by and by the sound of falling waters is heard. A struggle with rhododendrons and kalmias, with brambles and trailing vines, varied by sundry leaps from rock to rock, and we are at the foot of the cascade. Some of the brooks take their leap at once, prefaced perhaps by a rapid or two, but others prefer to descend easily by a succession of huge, slippery steps, each differing from its neighbor in height, in width, in the faces of the rocks which surround it, and even in the character of the vegetation which clothes its sides. The big Bushkill is the first considerable affluent receiver from the east by the Delaware north of the Lehigh; it is formed by the union of three creeks one of which, the little Bushkill, falls into it within a mile of the Delaware, two or three miles further up its course the Bushkill receives the waters of Saw Creek. The latter rolls over a ladder of six cascades, the uppermost consisting of three falls of some fifteen feet each, while the third and fourth are near each other and are the highest of the group. The four upper falls are close together and are readily accessible, but the two lower, separated from them by half a mile or so of deep ravine; the descent of the six falls is much greater than that made by the little Bushkill, the much visited cascades of which consist of two leaps in close proximity to each other, situated about two miles from the village of Bushkill. Frowning, castellated cliffs fringe the ravine around the upper of these last named falls, and from their summits the scene is most striking, even more so than that which may be gained by descending to the base of the falls and looking upward at the height, down which, as report says, once fell a too venturesome girl, breaking ribs

and limbs, yet surviving through the aid of a friendly tree which stopped her descent.

Among the least visited of the falls in the neighborhood of Bushkill, are those of Band Run, yet for that reason they are among the most interesting—here are no formal walks, no fences, nothing to mar nature, yet for the comfort of pedestrians there are no places where life or limb need be risked. Band Run takes its origin, like the Mississippi, in a couple of lakes, one beyond the other. It is true, these lakes are nothing but ponds, nevertheless they serve to keep some water in Band Run during a season which has dried up many streams with a longer course. The road leaves the little Bushkill to the right, ascending through woods of scrub oaks, chestnut, etc., with an undergrowth of sweet fern, huckleberries, and other shrubs, to the summit of a lofty hill, whence an extensive view of the Delaware valley and the opposite hills of New Jersey, can be obtained.

A little further on, the path becomes a trail leading to the creek, which here glides onward; further on the trail enters the woods, and the sound of water tempts us to seek the depths of the commencing ravine and to descend the face of the first fall into a grotto overhung by rocks clothed in ferns and mosses. Soon the brook makes a second and greater descent among rocks of fantastic form. The ravine is here bent upon itself, and the waters dive under an overhanging cliff, the remnant of a ledge over which they leaped in bygone ages, when this rock met across the ravine and the water ran over the edge. We descend a rocky stair, and with the help of a broken hemlock reach the pool below, and see the course taken by the tortuous waters. At the foot of this fall, the most showy of all the vegetable beauties are the rhododendrons, which make no show upon the lone hills around Philadelphia, but in the mountains clothe the banks of every stream with its great white or pale rosy heads of flowers; the kalmia, or mountain laurel, and the rhododendron, keep up a succession of lovely blossoms from April to July, aided by the andromedas and the sheep's laurel, and accompanied by the white bells of the creeping wintergreens, which are abundant in wet and bowery spots. These streams flow into the Delaware from the frequent cascades, for more than twenty miles along the mountain, until within a few miles of Port Jervis, New York. At that place we visited the Laurel Grove Cemetery, which is located on a peninsula, on which stands the monument erected as the corner-stone of the three states, New York, New Jersey, and Pennsylvania. The monument first set up is on a rock at the water's edge, where the Delaware and Neversink rivers come together, but being subject to overflow at times, a new monument was erected in 1882, on a higher point of rocks. It is six feet high, one foot thick, and two feet broad, and the base is three feet by two wide, and is beautifully engraved, and the site is well chosen.

T. H.

A DEVOUT Arab woman, who was asked how she bore so much pain, replied: "They who look on God's face do not feel his hand."

REST.

My feet are wearied, and my hands are tired,

My soul oppressed

And I desire, what I have long desired

Rest—only rest.

'Tis hard to toil, when toil is almost vain,

In barren ways;

'Tis hard to sow, and never garner grain,

In harvest days.

The burden of my days is hard to bear,

But God knows best;

And I have prayed, but vain has been my prayer,

For rest—sweet rest.

'Tis hard to plant in spring and never reap

The autumn yield;

'Tis hard to till, and when 'tis tilled to weep

O'er fruitless field.

And so I cry a weak and human cry,

So heart oppressed;

And so I sigh a weak and human sigh,

For rest—for rest.

My way has wound across the desert years,

And cares infest

My path, and through the flowing of hot tears,

I pine for rest.

'Twas always so; when but a child I laid

On mother's breast

My wearied little head; e'en then I prayed,

And now, for rest.

And I am restless still; 'twill soon be o'er;

For, down the west

Life's sun is setting, and I see the shore

Where I shall rest.

—Father Ryan.

WITH NATURE.

I LOVE at quiet eventide

Far from the city's noise to stray,

To climb the brow of rocky hill,

And watch the light of parting day,

To see reflected on the clouds

In red and gold its colors glow,

Or watch the lengthening shadows fall

On field and valley far below;

To hear the quail's low, plaintive call

At intervals the stillness break,

Or sprightly sparrows' cheerful note,

That memory's pleasing fancies wake.

Faint rises on the tranquil air

The tardy insects' droning song,

Which still amid the closing flowers

The busy work of day prolong.

O'er swamp and meadow stretching far,

The evening shadows stealthy creep,

Till all the darkening landscape round

Is wrapt at length in slumber deep.

I seem more near to Nature's heart,

And feel that I her secrets share;

The noisy world forgotten is,

With all its tumult, toil, and care.

Another, better copy follows.

A life to worldly minds unknown,

Which Nature to her votaries gives,

Unimpeded and untroubled by human strife.

—Jones Very.

THEORY AND PRACTICE.

SIR Isaac Newton had two cats,

A mother and her kitten,

And in connection with the three

There's been a story written,

And handed down to us as true,—

We give it in a rhyme to you.

These cats, unlike most of their kind,

Demand much attention;

Where one would go the other would

(Which we need scarcely mention);

What troubled good Sir Isaac sore

Was so much scratching at his door.

When he'd sit down to meditate

On one theme or another,

His feline pets were sure to come

And put him to the bother

Of getting up to let them in,

And oft he'd lose his subject clean.

A happy thought at last arrived

That would adjust the matter,

'Twould please the cat, the kitten too

(Especially the latter),

He made two holes, one large, one small,

Through which his favorites might crawl.

And now the great philosopher,

Intent on observation,

Was to behold his wondrous plan

Put into operation;

Through the large hole the old cat came,

The kitten following through the same.

Good Housekeeping.

EXCRESCENCES ON THE ROOTS OF WATER PLANTS.

In the *Proceedings* of the Academy of Natural Sciences of Philadelphia for Fourth month is an interesting communication from Prof. W. P. Wilson, giving the result of studies among the trees and plants growing in swampy places around Lake Butler, South Florida. The halcyon, *Trochiloides* (Richard), is described as producing excrescences on the roots, called knees. These knees vary in size, in height, and in number in accordance with the depth of water or amount of moisture existing under the trees. When the water for a part of the year is deep the knees grow correspondingly high. If the ground is simply overflowed and kept saturated with moisture most of the season these knees grow low but multiply themselves in great numbers. Fifty to one hundred may be produced from the root system of one tree. If the overflow is considerable in depth the knees may exceed eight or ten feet in height. They are strictly root productions, as will be shown later both by their development and anatomy.

The development of these knees is by two very distinct methods.

First, if the seed germinates and the plant begins

its growth in a very wet place, many of the small roots which are only six or eight inches below the soil grow upwards towards the surface at slightly varying angles of from 20° to 85°. Upon reaching the surface these same roots turn and go down into the soil at about the same angle. Some of them may, if the soil is very wet, or if under the water for a part of the season, repeat this method of growth several times in the course of six or eight feet. At each point where the root comes to the surface begins later the development on its upper side of the so-called "knees."

A remarkably rapid increase of cells on one side takes place at this point, which results in the constant elongation of the club-shaped body, the knee.

The second method of knee formation takes place on old roots either horizontally or otherwise disposed to the surface. If the tree requires from inundation or other causes more aerating surface than can be readily or rapidly produced by young and growing roots, then either the whole upper surface of the root in question may become more active and rapid in its growth or the places of growth may be limited to certain definite points.

In the first case the whole root becomes widened, ribbon-like and corrugated in general appearance. In the second, separate and distinct knees are formed. All knees cannot, however, be explained from these two simple methods. The cypress roots seem to have a very great tendency toward natural grafting. Whenever two roots cross each other, and later, through increase in diameter, press upon each other, they develop a natural union. In many cases when the ascending and descending part of the root which forms the basis of a knee approach parallelism they become later, through increasing diameter, wholly consolidated in the formation of the knee. It may happen that several knees begin their development within a few inches of each other. In such cases they may later become consolidated into one. The external parts of the knee above the soil in such cases may give little or no evidence of such consolidation. In the first mentioned method of knee formation the root passing from the tree to the "knee" is always less in diameter than the one leaving the knee. On the root descending from the forming knee there generally develops a cluster of roots, these often become consolidated later with the "knee." Roots which branch from the ascending part of the forming "knee" develop new "knees."

The location and occurrence of the knees indicate beyond a doubt that they are for purposes of aerating the plant. Given conditions of sufficient dryness and plants of *Taxodium distichum* may be produced without a sign of these excrescences. The same or other plants may be placed under conditions of extreme moisture when after a time the "knees" will appear on both old and newly formed roots. The *Taxodium* seems to prefer swamps and inundated locations, and in such places always produces the "knees." When cultivated in gardens and parks in dryer soils, where it readily grows, it never produces them.

The possibility of causing the development of

these aerating organs of the cypress or, by changed conditions, of making them fail to appear at all, naturally leads one to examine other plants which from choice inhabit similar locations. There are numbers of trees and smaller plants which when flooded part of the season or grown in too wet soil will either form knees something like the cypress or send their roots up into the air above the water.

One of the most striking cases in which the roots are sent up above the surface of the soil and water may be found in one of the sour gums, the Water Tapelo, *Nyssa aquatica* L., of the Southern states. This tree sometimes grows in water holes associated with no other tree, thus resembling a Cypress head. In such cases the base of each tree was enlarged to double the diameter five to eight feet from the ground. Around the base of each tree, extending six or eight inches above the high water line, was a compact mass of roots, each one growing vertically up out of the water and after making a sharp bend growing down parallel with the upright part into the water again. There were sometimes dozens of these roots surrounding one tree closely appressed to its base. These roots varied in size from that of the finger to several inches in diameter.

The genus, *Sonneratia*, and also *Avicennia* L. both furnish interesting trees which, growing in soils or ooze always saturated with water, have contrived to send up vertical roots for purposes of aeration.

Avicennia nitida grows in our own tropics and along the southern shores of Florida. These vertical roots, which extend up above the soil from 6 to 10 inches are always in the air at low tide. They are covered with numerous lenticells, through which the air enters the plant when they are flooded.

There is no doubt but that all swamp plants and others growing between tide waters which are flooded during a part of the day have provided themselves in one way or another with means for root aeration.

MANUAL TRAINING IN SCHOOLS.

At the meeting, in Brooklyn, N. Y., last week, of the New York (State) Teachers' Association, Prof. McAlister, superintendent of the Public Schools of Philadelphia, spoke on manual training. From a report in the New York *Times* we extract as follows:

Prof. McAlister was listened to with marked attention. Form, color, and language, he said were fundamental studies. Manual training was a most important branch of education, and Dr. Leipziger was right when he said education was valuable only when it was practical. Each of the three branches—the kindergarten, drawing, and manual training—claimed the distinction for itself of being the most important branch of the reform policy of education. By these claims educators had been somewhat misled and disconcerted. The fact was they were so intimately related that they were inseparable, and, although it was true that their incorporation into the elementary school system of the country would be a revolutionary proceeding, it was bound to come. The progress of the three branches has not been rapid until within the last few years, in which the whole education of the whole child has come to be demanded.

The physical training and development of the physical as well as, and in harmony with, the intellectual training of the child was demanded by every humane, patriotic, and moral consideration. In this all these three things—the kindergarten, drawing, and manual training—agreed. The education of the human being must begin, not end, in the development of the perceptive faculties. The spirit of man is related to all the universe around him. His functions are to come into harmonious relationship with his environment. And here the kindergarten furnishes him his first elementary steps in education, dealing primarily with the perceptive faculty.

All elements of education should also recognize the self-activity of the child. Formerly the energy of the school was applied to the suppression of the activities of the child; this hadn't quite disappeared yet. But the best accepted thought now demanded the training of the child's energies in proper channels. This was the work of the kindergarten, drawing, and manual training. It was not the business of manual training to make blacksmiths and carpenters, but to make men and women of broad and cultured intellect and strong constitutions, developed evenly in every natural faculty.

There were two transcending problems before the people to day. One of them was the education of the masses, and the other was the organization of the working masses. When every schoolboy was trained as well and systematically to principles of manual work as he is now to principles of thought, the whole race would be a working mass, every man would be in industrial sympathy with every other man, and the trouble about class distinctions and conflicts between labor and capital would be ended.

THE PUPILS AT HAMPTON.

REFERRING to recent charges that some of the Indian pupils at Hampton, Va., had been cruelly treated, when refractory, by confinement in a "dungeon," a letter in the *Boston Journal* by "Gail Hamilton," says:

"But I do believe what I have myself seen. I went to the Hampton School entirely unexpected. No company was there but my own party, who had strolled over from Old Point Comfort. It was not company day, but we were allowed free entrance and the closest inspection. One of the elder pupils was detailed to escort us—a soft-voiced, gentleman-like negro. General Armstrong was not there, and I had then never seen him.

The dungeon I did not discern, I confess, but we were allowed to enter the dining-room in time to see the pupils march into dinner. The table was neatly and comfortably spread, and I was especially struck by the rude abundance set before the Indians. All the explanation needed was because there was so much, not because there was so little. The huge joints of roast beef were enough to take away an ordinary appetite. I was assured, however, that the Indians seemed to require it, and no more was provided than would be allowed them by the Government if they were roaming wild in the reservations.

One Indian was detained after school hours by his

female teacher. He looked very sour and surly, though she said she was entirely ignorant of the cause. He rested his head on his arms, and, apparently, gave her no attention. Occasionally, she said, they would be untractable and incomprehensible; not often. If such an one should be put into the cell, he could walk out whenever he chose to assume good behavior. This one looked as if he could scalp his teacher on the spot, but he showed no sign of insubordination except stolidity.

Every other Indian appeared interested. I saw them not only at dinner but at study, at work, at play. I saw the shops where they were building wagons and making harnesses and learning trades. I saw the houses that they had erected, the homes they had established, the families which some of the elder pupils, who had married and chosen to remain there, were rearing in civilization and Christianity.

I do not say that their hog and hominy, or their roast beef, was appetizing, though it was thoroughly wholesome; and they ate it with silver forks and carved it with murderous knives, peacefully wielded. But I came away from Hampton, as from Carlisle, feeling that no better missionary work or patriotic work can be done than heroic Christian men and women are doing in those places without the least profession of heroism—on the contrary, with an air of enjoying it.

One thing is certain: If General Armstrong, with his missionary ancestry, with his Christian reputation, with his engaging personality, cannot be trusted to do honest work under our very eyes, it is idle to send missionaries to the other side of the world.

PROFESSOR MARIA MITCHELL.

ALTHOUGH Professor Maria Mitchell achieved her widest fame as astronomer at a time when women were comparatively unknown as students in science, and lived through an age remarkable for the development of woman's higher education, she was always a unique figure among others to whom the world's approving notice is due. Never having received a college education, she was predominant in a woman's college, the most prized and brilliant member of a carefully trained faculty; without the training of scientific institutes, she has not been surpassed by others of her own sex in science, and her name to-day, as it was forty years ago, is a type of highest feminine achievement. One of many famous women of a prolific age, her place was always that of the leader. There is no doubt that Maria Mitchell's success in maintaining her position was due not only to her thorough work in astronomy but to a strong individuality. No one who has met her at the many receptions given in her honor, in the college classroom, or in her private parlor could forget her terse and witty expressions, her original opinions given with frankness and decision. She was a strong woman, and her strength was felt not only in her work but in social intercourse.

The reluctance with which her resignation was accepted at Vassar College, when it was made imperative by illness and the infirmities of age, and was caused in part by the regret at losing one whose in-

fluence over young girls was as wholesome as it was potent and inspiring. How her wit sparkled at the Dome parties! How she drew students about her by her understanding of character! With what enthusiasm her name was always received before college gatherings! Maria Mitchell as the source of scientific inspiration had been missed since her retirement but Maria Mitchell's influence over character has left an impression that cannot be effaced while those who have known her methods continue their development at Vassar College and in general society.

On the afternoon of the 30th of last month the funeral services of Maria Mitchell took place in Nantucket. The services were simple as were her own desire and were conducted by Dr. James M. Taylor, President of Vassar College. He paid a warm and loving tribute to her character, less as a distinguished scientist than as a great-hearted woman whose emphatic characteristic was genuineness and whose ennobling influence has been the inspiration of so many young women who have gone forth from the Vassar life. He spoke of her well known intolerance of shams and dwelt on the fact that all her life she had been an earnest seeker after truth in religion as in science.—*Boston Journal*.

BALLOTS AND BAYONETS.

THE theoretical dilemma of the women's votes turning the scale in favor of a law which they could not enforce with bayonets, is purely theoretical. In dozens of Kansas cities, the votes of women, added to those of the better class of men, have defeated city governments that winked at violations of the liquor law, and put in city governments that have enforced the law. There has never been any attempt to dispute the matter by violence, not even in Elk Falls, where the election was decided in favor of the law and order party by one vote, that of a lady eighty-years old, Mrs. Prudence Crandell Philleo.

In like manner, in several Southern States, practical prohibition has prevailed for years, because no liquor saloon can be licensed within some miles of a church or school house unless a majority of the men and women in the district petition for it. There has been much grumbling by the liquor men, but no armed uprising. Experience thus far has borne out Col. Higginson's prediction, that "when any community is civilized up to the point of enfranchising women, it will be civilized up to the point of sustaining their votes, as it now sustains their property-rights, by the whole material force of the community." If this has been found true in communities not particularly law-abiding, and in the case of the liquor question, which is perhaps of all others the most irritating to the lawless classes, we need not have much fear of what will happen elsewhere.—*Alice Stone Blackwell, in Woman's Journal*.

What ground, alas! has any man
To set his heart on things below?
Which, when they seem most like to
stand
Fly like an arrow from a bow.

—Thomas Ellwood.

HOPEFUL PRISON LEGISLATION.

THE State of New York, after suffering for more than a year from evils brought about in prison legislation, has now passed a bill which embodies some of the best features of modern penology. The bill reflects the experience and judgment of such an acknowledged expert as Mr. Z. R. Brockway of the Elmira Reformatory, and was drawn up by Prof. Collin of Cornell University, who was for some years the teacher of ethical science at Elmira. Perhaps the most important feature of the new law is the extension of the indeterminate sentence to the prisons of the State. It has hitherto been applied only at Elmira. With it is also associated the parole system. The prisoners are also to be classified into three grades, and the labor of prisoners is to be governed by the grade in which they are placed. Another excellent feature of the New York Prison Law is a provision for the payment of wages to convicts, not to exceed ten per cent. of the earnings of the prison in which they are confined. Money thus accumulated by prisoners may be assigned to dependent relatives during their term of confinement. It is also held during their parole, and is forfeited in case the parole is broken. Certain fines and deductions are imposed according to the behavior and standing of the prisoner, and the fine money thus accumulated goes to a fund for aiding discharged convicts. The balance, on the final discharge of the prisoner, is paid to him. This system, with some modifications, has been in operation for some years in the Eastern Penitentiary, Philadelphia, where prisoners are allowed, after completing their task for the State, to work over time. A prisoner may thus be able to afford substantial help to his needy family during his imprisonment. It was from these accumulated earnings that the prisoners of the Eastern Penitentiary subscribed over five hundred dollars for the Johnstown sufferers.—*Christian Register*.

KEEPING DOWN TO THE ROOTS.

IN order to labor availingly in the cause of moral reform, there is required a degree of the seasoning virtue of truth imbuings the mind of him who engages in the work, and inducing a religious qualification to labor for the benefit of his fellow-men. When John Woolman was laboring with those Friends who held slaves, he says, "I often saw the necessity of keeping down to that root from whence my concern proceeded." The Lord singularly blessed his efforts, and no doubt made them conducive to his own spiritual growth, as well as to the promotion of a testimony against slavery. One good result of dependence on the Lord in efforts to promote the general good, or to check particular evils, will be to preserve those so employed from all acts of doubtful propriety, and especially from everything clearly wrong. For want of this godly care, a degree of unscrupulousness has crept into political movements, which is so contaminating that upright and honorable men are almost ashamed to be connected therewith—and the word "politician" has nearly become a synonym for a man who will sacrifice truth to the success of a party.—*The Friend, (Phila.)*

WILL THE INDIAN WORK?

I have heard the question often asked, Will the Indian Work? Any one who shall visit the Hampton Normal School, under the energetic direction of Gen. Armstrong, will have a satisfactory object lesson in answer. One hundred and forty Indians are there under training for an industrious and useful life. They are wisely taught to do hard work on the farm and in the industries of the workshop. When they return to their people, for the present at least, they will not be able to avail themselves of the use of machinery as we can here at the North. It is also of great importance that they should be able to repair the tools they may have to use. The Hampton school is strictly an industrial school.

Farming is of course one of the industries into which all the boys and young men are at once inducted, and the girls into flower and vegetable culture. Carpentry, blacksmithery, wheel and carriage making are also chief industries for the Indian on the plain. Harnessmaking and shoemaking are acquired by them with great success. A wealthy lady from Boston was so much pleased with a set of carriage harness for two horses that she purchased it, and for a long time kept it unused to show to her friends its skill and taste. I saw an Indian sewing, stitching together very heavy leather for traces, the heaviest I ever saw. He put life and muscle into the work, and nothing could exceed the workmanlike appearance of the result. Let alone the Indian for making his own harness on the plains or anywhere else.

In one building there are three shops for the blacksmith, wheelwright, and painter. I went into these shops repeatedly to see Indian work. I have often done small jobs at blacksmithing myself, but I could never weld two pieces of iron together so that the eye would not at once detect the inexperience of the workman. The Indian will do it in that shop so as to justify, if compared with my work, his conscious superiority to the white man. I saw an express wagon made entirely by an Indian—every part of it except the hubs and the steel axle. The iron braces and straps and bolts and nuts were all made by him. The work was well done. The spokes and felloes of the wheels were very well made and better finished than the wagon body. It was easier to sandpaper it down and give it a polish. But when the Indian student shall have sandpapered and painted the whole, as he will do, he may justly be proud of his achievement. I should give him the most brilliant red which the art of painting has produced, and let him touch it off lightly with green and gold.

The Indian is not to be condemned for laziness. He has been banged about by white men, he has been supported in idleness, and cheated and robbed if he worked and tried to be a man. With some few honorable exceptions, the Indian agents appointed by government have been cruel, greedy, grasping, and defiant of law and humanity. This has poisoned the Indian's temper toward the white race. He would be a fool to work when he knew the fruit of his labor would be seized by his hated oppressor.

This state of things and of feeling we may hope is

passing away. Let the Indian feel assured that his rights will be safe guarded, that he will be equal to the white man before the law, and his tough, enduring muscle will be given to energetic, productive work. The Hampton Institute is solving the Indian problem by a most interesting and satisfactory demonstration.—Cyrus Hamlin, D. D., in *The Advance*, (Chicago.)

THE RAIN WHICH CAUSED THE FLOODS.

MANY very interesting and important facts bearing upon the awful Pennsylvania floods are now being made public in a definite and authoritative way, which permits a more intelligent study of the great calamity than has hitherto been possible. For example, the State Weather Service has published a topographical map showing the quantity of water which fell in the forty-eight hours before the bursting of the South Fork Dam in all parts of Pennsylvania. In the extreme northwestern corner of the State and in a dozen counties along the eastern border the rainfall was less than one inch. A rather narrow strip just west of the Delaware River region mentioned, and a large territory in the western third of the State, perhaps 30 per cent. of its total area, received from an inch to four inches of water. In the great central belt, comprising probably 40 per cent. of the State, the rainfall was from four to eight inches, and in some limited districts, including the upper part of the Conemaugh Valley and the region around Williamsport, on the Susquehanna, it even exceeded the higher figure. The floods did their deadly work when the heaviest fall of water occurred. The bursting of the South Fork Dam followed a strain the like of which it might not have been subjected to again in a century, and if the dam had not given way the flood would probably have still been disastrous throughout the fatal valley. It is not remarkable that the floods did great damage in other parts of Pennsylvania, but only that such fearful rains were not more destructive.—*Cleveland Leader*.

EXAMPLE.

I suspect the force of example is much too largely credited to conscious influence. For instance, much is said about example by the temperance advocate. To decline the wine at the dinner party when the host offers it, or at the evening party when the partner brings it, or to refuse the beer at the club-room lunch, does good, perhaps, to the one or the few who happen to notice the refusal. "I'll take what father takes," said the boy to the waiter at the hotel table, and the startled father sent back his ordered glass of wine. Yes, example tells. But if you abstain always, and from the simple motive, "For their sake,"—abstain, that is, because you want to count one on the side of the strugglers and the victims as against the side that makes the struggler and the victim,—because you wish to bear their burden with them instead of adding one atom to their burden by a bit of private pleasure,—if this fact and the reason for it should get known, it is apt to tell for much, instead of little, good. But in this attitude towards drink you are hardly conscious of "example," and you are not act-

ing for example's sake. Out of simple brotherhood or sisterhood you are giving up a pleasure to yourself, that is a deadly danger to many; giving it up because to them it is a stumbling-block that trips to easy ruin. Sheer Pauline chivalry is the motive. And that motive once active in a man or woman, works, unconsciously to them, far beyond the single drinking-question. It is the Jesus-spirit, and not your mere example with the beer mug, that begins to radiate from you.—*W. C. Gannett.*

A pious frame of mind is the most precious acquisition that can be attained in this world. It is as much superior to the general religion that is current as the health of a sound constitution is to the bitter days and feelings of a man in a deep decline, or the regular order of sound intellect to the lucid moments of the deranged; but this happy state of mind is not generally attained without much previous spiritual exercise and praying without ceasing, nor is it retained when possessed without much watchfulness, prayer, and constant strivings against the corruptions of the heart, the influence of circumstances, and the various temptations of life. But whatever may be the privations and difficulties attending its possession, they are infinitely overbalanced by the fruits of joy and permanent consolations it produces. In this state of mind only is it that a person is prepared to meet the various storms and trials of life, and can look forward with a well-grounded composure to the close of the present state; it is walking in the light.—*Selected.*

"But God himself is truth; in propagating which, as men display a greater integrity and zeal they approach nearer the similitude of God, and possess a greater portion of his love."—*Milton.*

NEWS AND OTHER GLEANINGS.

—Helen Gladstone the daughter of the "great old man," who has been at the head of the movement for the higher education of women for many years, and is the president of Newnham College, Cambridge, says that she is convinced that the "full cultivation of women's intellectual powers has no tendency to prevent them from properly discharging domestic duties."

—The widening of the Suez Canal has been undertaken, the width of 22 metres being increased to 65, 75, and 80 metres. The depth is also to be increased, as well as the number and breadth of sidings for vessels passing each other. Navigation by night is facilitated by luminous buoys and tow-paths; and vessels using the electric light are now able to traverse the canal in 20 hours, the time hitherto varying from 35 to 40 hours.—*Exchange.*

—The London Linnean Society's gold medal, awarded for distinguished services in botany and zoology alternately was conferred this year upon Alphonse de Candolle, the botanist. In speaking of M. de Candolle, the President of the Society said: "His philosophical treatment of the geographical distribution of plants has greatly advanced the department of science, and his codification of the laws of botanical nomenclature has been of the greatest practical service." Candolle's greatest work has been the carrying on of the work begun by his father on the Dicotyledonous

Phaneragams and the Gymnosperms, embodying catalogues and descriptions of nearly 60,000 species.—*The American.*

—The Legislature of Minnesota has passed a law that makes drunkenness *ipso facto* a crime, and punishes it by imprisonment or fine for the first two offenses, and by imprisonment for not less than sixty and not more than ninety days for every subsequent offense. The law assumes that drunkenness is not simply a disease, but an offense against public order.

—The exhibition of the Verestchagin Exhibition at the Academy of Fine Arts, has closed. From Philadelphia the pictures go to St. Louis, thence back to Europe, to be finally hung in a gallery especially built for them by M. Verestchagin in his native city of Novgorod. He has willed that after his death all his pictures and trophies of travel shall be gathered in this building and given to the city as a permanent exhibition, to be called the "Verestchagin Studio and Museum." There is to be one free day in every month, and the admission at other times will be ten copecks, a sum equal to 7½ cents of American currency. The income derived in this way will form a charitable fund, which is to be distributed quarterly among the widows and orphans of Novgorod, whose husbands and parents lost their lives while fighting Russia's battles.—*Exchange.*

—A petrified tree was recently unearthed at Farmingdale, N. J., 16 feet below the surface.

—At a children's party in London, a number of the guests were seized with curious symptoms, which could not be traced to the infection of any particular food or liquid of which they had partaken. Attention was then drawn to the candles used on the Christmas tree many of which were green; and these, when submitted to analysis, proved to contain arsenic which was diffused through the atmosphere and inhaled as the poisonous candles burned.

—A beautiful flower, called the rice lily, grows thickly in parts of southwestern Georgia. It is extremely sensitive to the light. The blossoms fold up at night, but open in the morning. At night, while the lovely white blossoms are closely enfolded in their purple covering, and the flowers are asleep, if a lamp is placed near them, they will gradually open and turn toward it. If a strong light is placed on one side of a vase containing them, the half of the bouquet that faces the lamp will be unfolded, while the other half that is in the shadow will remain tightly closed.

—It is not often that American delegates to any convention in Europe are compelled to cross the ocean as steerage passengers on account of the smallness of the sum of money that is put at their service. But those who witness the outward bound steamships in these times can often see men in the steerage who are going abroad as delegates from workmen's organizations to the International Labor Congress that is to be held in Paris this month. A large number of delegates to this body have been elected from the United States, and few of them have enough means at their disposal to pay for a cabin passage.—*Exchange.*

—There is a note by Dr. Charles Waldstein in the London *Athenaeum* of June 8th which will no doubt attract much attention. Dr. Waldstein states that recently while in Constantinople he was shown photographs by Hamdy Bey of the sarcophagi discovered some time since at Sidon, and he is of opinion that the discovery is one of the most important made in this century, and moreover that excepting the Elgin marbles, and the Hermes of Praxiteles at Olympia, "no works of ancient Greek art have been found of greater artistic interest and merit." One of the sarcophagi contains a portrait of Alexander. Hamdy Bey

does not positively assert that this is the tomb of Alexander, but Dr. Waldstein thinks he will be justified in pointing to the possibility of such being the case. *The American.*

CURRENT EVENTS.

THE wife of Charles Kendall Adams, President of Cornell University, died in Ithaca, New York, on the 5th instant. She was deeply interested in all work for the amelioration of suffering and the banishment of intemperance.

A VERY bad railway accident occurred on the Norfolk & Western road, 30 miles south of Lynchburg, near a place called Thaxto, last week. A train ran into a washed-out culvert and several cars being broken up then took fire. The loss of life is estimated at thirty. Many were burned beyond recognition, and the bones representing the remains of what, it is supposed, were fourteen or fifteen persons who perished, have been buried in two coffins in the City Cemetery at Roanoke.

ONE hundred and five members of the North Carolina School Teachers' Assembly sailed for Europe on the 6th instant on the steamer *State of Nevada*. Major Eugene G. Harrell, Secretary of the Assembly, has charge of the party. The excursionists will visit the principal places of interest in England, Scotland, and Ireland, and will spend six days in Paris.

THE Fairmount Park Commission have resolved to execute an agreement with William Wharton, Jr., to construct a gravity railroad in the Park. The Commissioners at the expiration of twenty-five years have the right to purchase the railroad at cost.

LEEDS, July 9.—The Corn Millers' Association here has made a further advance of one shilling a sack in the price of flour. This action has been taken on account of bad reports of the crops in Russia, combined with a decrease in foreign arrivals.

HEAVY rains caused a flood at Johnstown, Fulton county, New York, on the 9th instant, and three big dams were swept away. Nine bridges were carried along by the torrent and a number of people standing on one of them were thrown into the water. Several were drowned. Three factories and some other buildings were also destroyed.

THE Legislature of Rhode Island met in special session on the 9th to enact a law for the regulation of the liquor traffic. A committee was appointed to report a license bill on the 16th inst., to which date the Legislature adjourned. Before adjourning, a license bill was introduced in the House, which includes among its provisions, local option with the license to manufacture or sell fixed at not less than \$1,000, and the retail license at not less than \$200.

THE Commissioners to negotiate with the Sioux Indians for the surrender of their reservation in Dakota are still holding councils with them. They were at the Crow Creek Agency, on the 9th inst. The leading chief replied to the arguments of the Commissioners, claiming that the Government had failed to treat them properly. They said that "they formerly owned a vast territory, and that their lands had dwindled without their getting anything for it, until they had but little left, and now were asked to sell part of that. They did not have enough for themselves and their children who would come after them." At the conclusion of the conferences those in favor of the bill began signing, but it was doubted whether the requisite three-fourths could be obtained.

NOTICES.

. *Friends' Almanac*, 1890. It is desirable to have this as nearly correct as possible, and in order to have it so now

is the time to send word of any needed amendment and not after it is issued. Address Friends' Book Association, 1500 Race street, Philadelphia.

. A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Stanton, Delaware, on First-day, Seventh month 21st, 1889, at 3 o'clock p. m. Friends and others interested and cordially invited.

MARY McALLISTER, Caretaker.

. *Acknowledgments.* The following additional contributions for the Johnstown sufferers have been received by Friends' Book Association:

Children of Easton,	\$.27
Cash, . . . . .	.73
W. West Chester Box Addition,	2.00

Previously Acknowledged, 3.00

Previously Acknowledged, 318.00

Amount, \$321.00

Friends' Book Association acknowledges receipt of the following contributions to Children's Country Week Association:

J. and M. B.	\$20.00
Mrs. B. F. Huddy,	5.00
Mrs. E. M. Fagan,	5.00
A. E. B.,	5.00
T. P. B.,	5.00
An Abington Friend,	5.00
A Friend,	5.00

Previously acknowledged, 4.00

Amount, \$54.00

Also received for "Sanitarium": \$20.00

J. and M. B.

JOHN COMLEY, Supt.

Phila., Seventh month 8.

. A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches, will attend the First-day morning meeting held at Schuylkill, Seventh month, 14th, at 10 o'clock.

Train leaves Reading Depot, Broad and Callowhill Sts. at 8.15 a. m. for Phoenixville Station. Returning, leaves Phoenixville Station at 1.50 p. m.



This powder never varies. A marked purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost short weight, alum, or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 W. 4th St., N. Y.

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Spring, 1889.

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This kind of animal love or affection, can never be depended upon. It is brittle, and can never bind in the unity of the brethren, in the bond of peace. It rises and ceases with our affections. It leads to gratify all our self desires, and looks for a reward in the estimation of popular actions; while often in these we do not act from pure motives, as we are not led to perform that strict justice in our conduct which we claim for the acts we show to the world. And it is in this disposition that we are led to be kind to the poor, and to be among the charitable, because it is popular to be so. But while this arises from interested motives, it is the same animal or self-love, and constitutes but the ambition of a name, to gain the esteem of our fellow creatures, and not

that disinterested spring of action arising from a pure motive of love to God. Our Lord, on the mount, declared: "If ye love those who love you, what reward have you? do not even sinners the same?"

But divine love, pure and undefiled, binds every one in one uniform band; and because "God is love, and those who dwell in him dwell in love," we become all united in him, and while we abide in it nothing can separate nor destroy, "neither heights nor depths, things present, nor things to come." If the scriptures are true, how can a man say he loves God while he hates his brother; "how can he love God whom he hath not seen, and hate his brother whom he hath seen?" Yet men are disposed often to profess they love God, not considering the importance of the assertion, nor the necessity of consistent conduct in their uniform intercourse with their fellow creatures through life. But this profession, although popular and consistent with traditional religion, is detected by our actions. If we do love God it must be shown in our conduct, by obedience to his precepts in our hearts, and will be felt in the extension of his Spirit and influence toward others. No opposing spirit can break this bond of love; it proceeds from God as a centre, fills the soul, and induces our prayers to him to be united to him and to our fellow creatures in him; as we ought to know no man under any other idea than as a part of the rational creation of God. And as the sun in the outward creation, is the centre of light and heat, and diffuses his rays throughout the whole system, giving support to animal and vegetable life; so the love of God, in the inward, is shed abroad through every heart to support the inward and spiritual existence of the internal creation.

It was said, "thou shalt love thy neighbor and hate thine enemy; but I say unto you love your enemies"—know no one during your passage here, but as fellow pilgrims on the earth. And why? "That ye may be the children of your Father which is in heaven, who causeth his sun to shine on the evil and on the good."

In the inward examination of our own hearts we are enabled, by the Spirit of Truth, to discover our just relation to each other in this respect, free from the influence of an outward profession. It is compared to a light, or a candle lighted, by which we may see the nature of our conduct, and whether we are right in the sight of God, and in our love to each other. By this we can see in what manner and how far we have separated from that state of pure and undefiled love.

The Lord lights this candle in every heart, and it is in his mercy we witness it, and its object is for us to see our ways. It is written: "the candle of the wicked is put out;"—now his candle could not have been put out if it had not been lighted. But this candle in the conscience which the Lord hath often relighted is a blessing and is the only means by which our states are known. Here the state of Jacob is shown, and similar to him those who wish to be "led in the way that they go," in distinction to Esau who went abroad in his own way; which is a type of the natural man, roving at large out of the divine

law, living by his own wanderings and inventions and self-gratifications out of the truth, and not returning to the heavenly Canaan.

Now the candle of God, I have said, has been often lighted, and it is in his mercy; it is left to our will, as man is a free agent, and it is in our will it is put out. Yet in his continued mercy it is given to be a light to the actions of every day, and to view all our pursuits by; and the plea of custom, which often for a time reconciles our actions, is done away by their being brought to the true light, and an uneasiness is felt, knowing that they are not consistent with the evidence of truth. It is a merciful favor thus to teach us in what we have erred, and to lead us to make our peace and reconciliation with God, the great business of all our lives. Nothing is so important while we are passing our time here as sojourners on the earth, as to know every hour that our immortal souls are at peace with God, as we know not the certainty of one day nor even one hour. And I recommend you to this immediate and important consideration. How awful is it for a soul to be out of the favor of its God! Dare any one lay down his head on his pillow without knowing his peace made with God, not knowing at what moment he may have to render his account? I dare not. Without experiencing this peace and the favor of God, without an evidence of his saving help and his presence, which the Lord Almighty affords as a witness of reconciliation with him, I should not allow myself to lay down my head at rest one night on my pillow. This makes the true Christian, and is in conformity to the pattern set us by the Christ, to know ourselves at peace with our brethren, and in conformity with whose example will be our justification.

The Lord Almighty has never exercised his power over his rational creation to *oblige* them to seek after and come to him, for this would have abridged man's right of free agency. But he has taught them that their happiness consisted in this, as is evidently the case, both here and hereafter. But he has always left them the liberty to choose. No happiness nor joy was ever felt in a departure from God; nothing but mortification,—and especially by those who have been partly guided by his law. The way of these is embarrassed and their purposes frustrated; their way is made straight so that there is no turning to the right hand or to the left; but, like Balaam, when they have every temptation offered they are brought into trying difficulties, and have often to give up, as their own strivings will not carry them through. Man cannot carry on the work in his own way: by attempting to do so he brings ruin on himself.

God has freely called all mankind by the extension of his love. We have had this in our experience; this holy influence has often been felt by us in younger life, opening and contriving our hearts. I know I have often felt it when a child, when very young, and the softening contrition of it upon me, reproving me when I was not willing to acknowledge it. This was God's loving kindness to me; and it was often felt to show me the sinfulness of sin. I was induced to dwell in secret with it, and it has since often appeared as a guide to me. It is by this

we are led in our advances in life, and its cementing influence is often felt to unite us together as the bands of Christian society in love to God and our fellow-creatures as by this it is he designs to bring all to himself. Thus arises a feeling of Christian charity, and prevents us from complaining one of another, for we have a diversity of gifts and views tending to the same end. But as with travelers in the same road, those who are ahead have continually new objects presented which cannot be seen by those who are behind till they are further advanced; so, in the spiritual journey some are more advanced than others. And as those who may have got ahead in the same way may have views opened further to them than those who are behind, these should not complain nor judge until they become more advanced, but mind well the manifestation they have already received, and by making good use of it, keep on their way, with fidelity in the various stations allotted them.

Even in our outward affairs we have often different views and act differently, yet without destroying the harmony or causing any trespass upon each other,—each one going according to his own views in his own affairs. Thus one man ploughs his fields one way and another another way. It is so in things of a spiritual nature. In religious societies as well as individuals, there are different views, and different states of advancement, many pursuing very seriously the same way, but not having the same views at the same time. Such ought not to be judged by the views of others, without allowing for a just opening in their own minds. From this persecution has its rise from our pressing our own views of things upon others further than God has enlightened their minds. This mode of conduct springs from a wrong source, from acting in our own will, and does not take its rise in love. We cannot measure by our own faith. No man believes voluntarily, or because he chooses to believe a thing, but because the evidence is such as commands the assent of his mind.

We see, therefore, how impossible it is to form rules for the faith of another; and hence we see the impropriety of creeds and confessions of faith in religious societies. For true faith, which is the gift of God, arises from no set of opinions furnished as articles of belief and practice, by the study and inventions of men; for nothing but a revelation from God can bestow it on us. I know it must be waited for in his own time; and the sanctification and cleansing of our hearts is effected by it, as we come to a true inward reliance upon God, and his will gets possession of us; and this forms our faith and confidence in him.

The children of men often fail in this respect, and fall into too much outward activity, setting up their own views of things. If the professors of Christianity had kept right, there never would have been but one creed in the world, and that would have been a belief in the Divine law written in the heart. But by departing from this and setting up their own views, the pure, quiet evidence of truth in the soul is lost, and they never come into the beneficial enjoyment of the rest and peace intended for them,—they do

not partake of the blessing designed for his children. Forsaking the right path designed for them, and being led by their own views, they become bewildered and the deviation is sensibly felt, though the love of God remains entire, and is extended to be as a light to lead them to see the error of their departure and to restore them to unity with him.

It is not by the outward profession of faith or belief that we are to judge of different religious societies or of individuals, but by the rule which Jesus Christ the Son of God has given us—by this we can judge of them—"By their fruits ye shall know them." For as every good work comes from him, and as our actions are declared to be so only by our abiding in him, I consider this as the just index to the true judgment. Thus while we can judge others we can judge ourselves, discarding all partiality and dealing out an equal degree of justice to all, "for with the measure ye mete, the same shall be measured to you again."

Instead, therefore, of separating upon points of faith, let us endeavor to be bound in love and charity to each other, to attend to the impressions we receive from God, and as we expect no other standing than that which is given us in the Truth, let us endeavor to draw all into the peace and rest he has prepared for his children, remembering that we are accountable to God and not to man for points of belief. All our actions ought to lead to this—to love and good works; and this love would be found an unshaken rod of confidence and capable of binding up together in one band in a different manner from any set of rules formed for an outward profession of faith and practice.

It is true it is an easy matter to get abroad from this principle of love and charity, and from the outward circumstances in life we are insensibly tempted to it. Man in his pride soars above it; his consequence has to be supported, and the true relation to his neighbor is not preserved—and hence is the source of all the divisions in the world,—in societies and out of societies—and even the cause of enmities, wars, and bloodshed.

It is only, dear friends, by the mercy of God we are at times brought back to the true place of rest and peace, and it does not take place till a just mortification has been experienced for our departure from the truth from that love and charity he has given us to unite us to himself. Self-pride often comes in and continues to separate us from the divine harmony, and it is only under additional humiliation we are enabled to lay down all our self-will and in lieu of our own willings and workings and views of things, to receive from him that measure which is mete for us, and from which alone we can judge rightly of ourselves, or measure with truth to others.

Instead, therefore, of looking too much outward or hastening in our way beyond a due measure which may be afforded us, let us from time to time wait upon the Lord in true silence, and we shall not be ignorant of his will concerning us. It shall not be said, my people err or perish for want of knowledge; but we shall be led on as his children, from one measure and station to another, advancing as he

may open the way, and in a gathered experience be brought nigh to see the divine excellency of his law in a way which books, no written books, could ever teach. For, as faith is the gift of God, there is no true faith but what is derived from him, and it is his illumination alone which can teach of his ways. Believe, therefore, the testimony of the apostle: "As no man knoweth the things of a man but by the spirit of a man which is in him, so no man knoweth the things of God but by the spirit of God."

Now, as only the spirit of God can teach the things of God, we see how vain is a dependence upon man, when the Lord alone should be our teacher. And here we see the vanity of an expensive preparation of study to qualify men to preach the Gospel. These become a burden upon society, for as there has been a great charge of education,—time employed, books, teachers, and years spent at schools or colleges,—it must be paid for; and thus demands are made for praying and preaching. There is no reason for such establishment and preparations. If it is the Gospel which is preached, it can only be received from God, from whom it is declared, "freely ye have received, freely give." And as he gives freely to his ministers what they have to hand to others, there is no more study and preparation necessary to qualify to preach the Gospel than there is to hear it preached. I find it so. I have been a preacher for many years and it never caused me any study to preach, nor has it now caused me any study and preparation, no more than in you to hear; of course I am no more entitled to any pay or reward. And if I have a little more labor in the execution required to speak to you, I have my reward in the peace and consolation I feel. I have had now nothing else in view but to deliver what I believed I was commissioned to do, not knowing when I first stood on my feet that I should have more than a few words to express; and thus I have felt it my place to utter things as they have been opened in succession upon my understanding. And I am sure it must be so with the humble and dependent minister: for it is the adherence to the letter which killeth, but the opening revelation of the spirit of God giveth life.

And instead of a reward or pay for preaching, I have now only, as formerly, to partake of my proportion of the offering. For as the priests who were appointed to wait at the altar were made partakers with the altar, even so now they are the partakers with the hearers. And I trust I partake with you of the sensible feeling of the love of Christ, which I value above all temporal favors, honors, or rewards. And this is the true recompense of his ministers. By this I have been supported in the labor of many years, while if I had been connected with any of the contrivance of man, or had made a trade of preaching, I should have acted inconsistent with what I conceived the light of Christ had led me, and should have shut out the witness for God.

In my steppings along I know the necessity of watchfulness, as expressed by the Apostle, that while I am preaching to others I myself may not become a castaway; and my mind is also often exercised lest I should add or diminish from that which is given

me to deliver. I feel, however, grateful to God and desirous of submitting to his will, in that he may have seen proper to make use of me as a ram's horn, through which to sound forth his word to the people, that I may be a faithful instrument in his hand and that his will may be done through me.

To him I desire affectionately to leave you, and to the word of his grace, which is able to build you up and give you an inheritance among all those who are sanctified.

From The Friend, (Philadelphia)

EARLY MEETING-HOUSES OF FRIENDS.

(Continued from last week.)

FRIENDS finding that the Centre meeting was inconveniently located for most of them, took into consideration the propriety of having a meeting-house in a more central situation; and afterwards took steps in that direction, which perhaps cannot be better followed than by some extracts from the minutes of the times, viz.:

"At a monthly meeting held at Robert Ewer's house the 28th day of the Tenth Month, 1694. This meeting requested Anthony Morris and Samuel Carpenter to speak to Governour Markham about his lot of land that lyeth on the High Street near the market place, and enquire the length and breadth; and if it may be thought convenient, to erect a meeting-house thereon."

The Friends reported that "they find him ready to serve Friends therein; and Friends agree to present him with fifty pounds, and acknowledge his kindness therein, which they are desired to pay the Governour for the ground to build the meeting-house and desire him to make a title therefor to Edward Shippen, Samuel Carpenter, and Anthony Morris, for the use of Friends as aforesaid. David Lloyd is desired to draw a deed to confirm the lot of land bought of Governour Markham, also another deed to declare the use of it."

Having secured another lot at the Southwest corner of Second and High (Market) Streets, they proceeded in the next year to make arrangements to build upon it.

Ninth Month, 1695. "The meeting taking into consideration the necessity of a new meeting-house, the said matter is left to the consideration of the next Quarterly Meeting."

2d of Tenth Month, 1695. "At a Quarterly Meeting held at the house of Robert Ewer, the matter of building a new meeting-house in Philadelphia was mentioned at this meeting and unanimously agreed to, and several Friends subscribed for the carrying of it forward, and further was recommended to the monthly meeting of this county for their assistance. The meeting desires John Lineham and Robert Ewer to get Friends about Philadelphia to subscribe towards the building, and desires Edward Shippen, Samuel Carpenter, John Line, and John Jones, to provide materials and agree with workmen to build a meeting-house 60 feet long and 40 feet wide, and as high as may be convenient in proportion to the length and breadth."

31st of Eleventh Month. "The deed for the lot of

ground in the Second Street, that was purchased of Governor Markham, was read in this meeting and delivered to Samuel Carpenter, Edward Shippen, and Anthony Morris, Trustees."

The building committee "doe report they have agreed with Thomas Darnett and William Harwood for the building of the said meeting-house, which is to contain 50 foot square, with cellars underneath; and they bear the charge to be about 1800 pounds."

In describing this building, one author says, "It was built of brick and nearly square in shape; the roof rose on each side to a central lantern, which gave light to the interior." Another says, "It was surmounted on the centre of its four-angled roof by a raised frame of glass work, so constructed as to pass light down into the meeting below."

The construction was probably much the same as that of the "Great meeting-house" at Burlington, described in a former paper; a representation of which has been handed down to the present generation.

The house was near enough completion toward the end of this year for meetings to be held in it, but was not fully finished until some time during the next year, as the following minutes will show.

"At our Monthly Meeting held at the New meeting house the 29th day of Eleventh month, 1696-7, and at our monthly-meeting house in High Street in Philadelphia, the 30th of Second month, 1697, 'tis agreed by this meeting that henceforward there be two meetings at this place upon a First-day during the summer time: the morning meeting beginning at the ninth hour, and the other about two in the afternoon. Also it is agreed by this meeting, at the request of the Friends on Schuylkill side, that there be a morning meeting at the Centre meeting-house during the summer season, beginning at the ninth hour, and that John Lineham give Friends notice next First-day, that the Fifth and First-days' meeting following, be held at the Centre while this place is plastering."

Their next concern appears to have been to extinguish the debt, viz.:

Second Month, 1699. "Whereas several Friends are at Salem Yearly Meeting, this meeting thinks it convenient to defer a subscription for discharging the debt of the meeting-house until the next monthly meeting, when Samuel Carpenter and Anthony Morris are desired to assist Pentecost Tague and John Buzby in getting subscriptions presented for paying the debts due for building the meeting house."

Friends desiring to hold the Yearly Meeting in Philadelphia, it was found that this house had not sufficient seating capacity, therefore they set about increasing it.

28th of Fifth Month, 1699. "It was proposed to this meeting the necessity of enlarging this meeting-house by erecting a gallery; upon which it is agreed that the Friends hereafter, and the next Yearly Meeting, and that William Harwood shall propose stuff for the same."

The house was probably erected at a cost of about £10. "The deeds for the ground whereon the meeting-house stands are this day delivered into the hands of Anthony Morris."

The title to the lot of ground obtained of Governor Markham in 1697, the Society soon which the meeting-house was erected, was found to be imperfect; which gave Friends considerable uneasiness, as being necessary to the following minutes:

"At a Monthly Meeting held at our meeting-house on High Street to inspect the affairs of Truth, the 23rd of Twelfth month, 1704.

"David Lloyd, Richard Hall, and Anthony Morris, are desired to get a further confirmation of this High Street meeting-house ground; and the house bought for the use of the school."

The Committee reported in the following Third Month that, "They have been with the Commissioners about it, and their answer is, they are willing to confirm the ground that was bought of William Markham, but not as by right from him; but by the way of gift from William Penn."

"This meeting thinks it hard, that after they have bought and paid for it, it should come under the name of a gift.

"The Committee is desired to see if they can find any footsteps of William Markham's right: that if possible we may have it confirmed the right way."

29th of Fourth Month, 1705. "It is the sense of this meeting that the persons appointed endeavor to get a Patent with all speed for the ground which was bought of William Markham; and that Friends concerned will give their obligation to the value of 40 pounds, for the use of Governour Penn, if he will not be satisfied without it; that so we may have the aforesaid lot confirmed by a patent."

In the Fifth Month report was made that "The Commissioners have done their part, and they are now ready for the seal. Also the patents for the Lots and Legacy that was given Friends by George Fox, are ready likewise."

The legacy of George Fox, alluded to, were a "Front Lot, a High Street Lot, a Bank Lot, and 20 acres of Liberty land."

The meeting-house thus completed, and title thereto firmly secured, seems to have well answered the purposes of Friends for about half a century, when we find them considering alterations, additions, and repairs, and finally decided to build a new and much larger house upon the same ground, which in after times was long known as "the Great Meeting House."

A committee appointed to examine the house, reported in Twelfth Month, 1754, that "the lower floor should be wholly new, and the whole roof new shingled." And in the First Month, 1755, we find the following Report: "The Friends appointed to consider of a plan, and calculate the cost of a building proposed to be added to the west side of this meeting-house," etc. In the following month they proposed "to build a new house, and build a new one, to extend as far as our ground westward."

The following statement was presented to the meeting, viz. "The Friends have been of the opinion that the new meeting-house should be built upon the west side of the old one, and should extend as far as our ground westward. It has been the opinion of the Friends that the new meeting-house should be built upon the west side of the old one, and should extend as far as our ground westward."

to get this house taken down, and be so expeditious in building the new one, as to have it ready for meeting in by the time of our Yearly Meeting in the fall.

"The new meeting-house to be 55 feet wide, and so contrived as to contain in the west end of it, on the floor, two apartments for holding our meetings of business in.

"The Committee is to agree upon a plan, and to collect money to defray the whole expense."

Third Month. "It is now agreed that the rooms designed for the meetings of business shall be placed at each end (of the house) as proposed by the Committee, and that during the time of building the new meeting-house, there be three meetings held on First-days at the Bank, and at Pine Street, and a meeting on Fifth-days at Pine Street meeting-house."

3rd of Tenth Month, 1755. "The Great Meeting-house having been ready for service and used at the time of our late Quarterly Meeting, it is now agreed that there be three meetings kept in it on First-days; one in the morning at the Bank, and one at Pine Street meeting-house in the afternoons.

"The meeting on Third-day to be held as usual at the Bank, and the meeting on Fifth-day to be held at this house."

Second Month, 1756. "It being agreed that it will be necessary to have some more convenient room to hold our meetings of business in, Anthony Morris (*et al*) are desired to meet in the Great Meeting-house to confer thereon,—(they) agreed to finish the room in the garret of the Market Street meeting-house for that purpose."

This plan does not seem to have been carried out immediately, if it ever was, for in the Eighth Month we find this allusion to the matter.

"The Committee appointed to direct the manner of finishing the chambers of the meeting-house on Market Street, report they have ordered the workmen to desist for the present.

"The cost of the Great Meeting House is found to be £2,145, 19s. 6d."

In course of time this commodious meeting-house became shut in by buildings, and the meetings so disturbed by the street noises of an ever increasing population, that it was deemed expedient to seek a new location.

Accordingly, in 1804 a new meeting-house was built on Mulberry (Arch) Street, below Fourth, upon a lot that had been used as burial place from near the commencement of the City, or since 1690.

The premises at Second and Market Streets were sold in 1808, for business purposes, and the "Great Meeting House," so long the centre of attraction for Friends, disappeared forever.

J. W. LIPPINCOTT.

(To be continued.)

MANY Christians who bear the loss of a child or the destruction of all their property with the most heroic Christian fortitude are entirely vanquished and overcome by the breaking of a dish or the blunders of a servant, and show so unchristian a spirit that we cannot but wonder at them.—*John Newton*.

SCRIPTURE LESSON No. 28.

SEVENTH MONTH 28TH, 1889.

ISRAEL ASKING FOR A KING.

GOLDEN TEXT:—"The people refused to hearken unto the voice of Samuel; and they said, Nay, but we will have a King over us."—I. Sam. 8: 19.

READ I. Samuel 8: 4-20.

RAMAH, the home of Samuel, was probably in the mountainous district of the tribe of Ephraim, a few miles northwest of Jerusalem. As there were several places in Israel bearing that name, its locality is uncertain and of little account in the study of our lesson; the main thought of importance to us is that Samuel maintained there the worship of Jehovah, for which he built an altar, as we to-day build our meeting-houses, and for the same purposes, our offerings and sacrifices being of ourselves, in that spiritual surrender or giving up of everything which through the Divine Spirit we know is required of us by our Heavenly Father, whether it be in service for the good of others, in giving up some practice or usage that is hindering the soul's progress, or in taking a more decided stand before the world in defense of the truth as it is revealed to our understanding.

The government of the consolidated tribes of Israel had up to this time been theocratic, and administered by judges who recognized Jehovah as the King or Supreme Ruler of the nation, and in all cases requiring legislation sought to know the Divine will; and as this was made known the decision was given. This idea of government was far in advance of any that then existed so far as leadership is concerned. It was a great thought for Moses, the illustrious law-giver, and if carried out would have cemented the civil and religious elements into a close and enduring bond. The social condition of the people and their frequent lapses into idolatry made such a rule impossible.

The Elders. These gathered at Ramah out of all the tribes, not, as in former times, that they might, through Samuel, ask counsel of Jehovah in a matter so important, but with a complaint and a demand, in which there was no appeal to God for direction.

Samuel prayed unto the Lord. If the elders were forgetful of their duty, this true servant of Jehovah, though greatly displeased with their proposal, failed not to seek after the will of God through prayer.

Hearken to the voice of the people. This was the Divine answer, recorded in the colloquial form, as were all such conclusions, as we find them in the Old Testament, and in a few instances in the New Testament. The answer of Samuel, which through Divine help he was enabled to make, was just what we might expect from one so wise and prudent, and so earnest for the welfare of Israel to which his whole life had been devoted. The results that will follow the appointing of a king are set forth in the most fitting words, but they are of no avail to alter the purpose of the people. Here we have a striking evidence of the persistency with which the human will insists upon its own gratification, with no thought as to the consequences that may follow. Men who are determined in their purposes can always find occasion, as

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor*.

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PHILADELPHIA, SEVENTH MONTH 20, 1889

MAN'S INHUMANITY.

OUR readers, who are alive to the current events transpiring in the world around us, cannot but have noticed with pain and heart-sickness the recent developments regarding that horror of all horrors, the African Slave Trade. These revelations have been made known by several of the great explorers into that little known land, and the details of the traffic are so terrible we forbear to present them, and will only quote from Stanley. In summing up some of the barbarous results of this great iniquity of tearing men, women, and children from their homes and taking them to the slave market, he says: "that every five thousand slaves are secured at the sacrifice of at least thirty-three thousand lives."

Christian hearted people stand appalled at such cruelty, and statements of the incidents of the trade will have to be made known ere there can be created sufficient interest for the great work of its abolishment, which England, to her credit, was the first to begin. Other European nations are now joining in the work and appeals are being made to the United States to aid Europe in rescuing these poor Africans; and we should not be backward in extending a helping hand by carrying to them a civilization that can protect the weak and helpless. The traders themselves need civilizing to free them from their own brutality, and to be shown a system of trade, not in human flesh, that will not paralyze every kindly instinct to make men worse than brutes.

Just how this can be done is a grave question very difficult of solution; yet all wrongs to humanity have in the past been mitigated or made right by the influence of persons whom God inspired for the service when the time came that this work must be done. We are told that an archbishop of the Catholic church of Africa, Cardinal Lavigerie, has gone bravely to work, not without some success, and that he has with great force and vigor presented to all Europe the condition of these poor people, giving his experience as an eye-witness to the cruelties practiced, imploring help.

It is not for any to sit at ease in this the very threshold of the 20th Century, thinking we have reached a high grade of refinement and need not to labor as in

the past. "New accessions" teach the "new duties;" and we are not done with brutality even at our own doors, when men will fight each other for pelf and thousands will eagerly witness it.

We are justly proud of our advances in civilization, the result of cultivated brain-power, but this alone will not produce goodness, although it is a powerful instrument in elevating the ignorant and aiding them to resist the attacks of superior nations. But it is ever the old, old story, that we should never let culture harden the heart to the cries of the suffering, or our knowledge be allowed to obscure the fact of the preciousness of human life even if its possessors are of the most ignorant and debased of mankind.

The religion that Jesus taught, and which we profess to follow, pictures to us a possible kingdom of heaven upon earth, to be brought about by the spread of kindness, and a belief that God is the one universal father of all created beings. That it is by the revelations of his will to man and man's obedience to it, that will ever lead to this heavenly condition. Intellect is not to rule, but to be the mighty instrument to perform the commands of the Divine will, and go and subdue evil and make earth a Paradise. We seem very far from this state yet, but we can each do our part by living out and spreading these divine truths, giving our strength towards the right, acknowledging the leaders God has chosen to go forward to such service as this, giving them our sympathy and encouragement, not condemning their methods because they have not had our light, and cannot use our chosen weapons. It is not for us to say how God's plans are to be carried forward, only to watch for our chance to aid, and embrace it when it comes, that we too can help humanity to rise to a higher level.

MARRIAGES.

GARWOOD—CALEY.—At the residence of the bride's mother, Media, Pa., Sixth month 6th, 1889, by Friends' ceremony, Emmon H. Garwood, son of Emeline and the late Allen Garwood, of Newtown Square, Pa., and Hanna R., daughter of Lucy C. H. and the late Samuel Caley, of Newtown, Delaware county.

CORRECTION. In the notice, last week, of the marriage of Rezin Thompson, the bride's name, Anna Craft, was printed, by mistake, Croft.

DEATHS.

BUNTING.—At Crosswicks, N. J., Seventh month 4th, 1889, Jacob M. Bunting, in his 77th year.

COATE.—At her residence, Medford, N. J., on First-day morning, Seventh month 7th, 1889, Esther Coate, in the 85th year of her age.

She was a diligent attender of meeting when health and strength would permit, and for many years an elder of Medford Monthly Meeting of Friends. She was as a sheaf

ful trip to Coney Island. The view of New York Bay was very fine, and it was cheering to see the varied facilities of travel over its surface,—up the Hudson, and away out to sea. We followed with interest a steamer bound for some foreign port, until she was lost to sight, thinking of their hopes and plans and their life on ship board—a home for many days. We saw the great statue of “Liberty enlightening the World,” and it seemed amid the many sails that here was Liberty indeed; yet the desire arose that in a deeper, broader, truer, wiser sense, with growing responsibility touching our world-wide relations, and the great privileges we enjoy, we may be so enlightened as to lend a beacon light that will show to the world wherein true liberty consists. It was a great pleasure to see how many hundreds are thus carried daily from the city to enjoy the coolness and restfulness of the surf, and be invigorated by the sea air. So many children were on board,—little infants, some of them sick, so sadly needing change of air. Staten Island was seen for the first time, and it looked very attractive, with its homes nestling in verdure and shade, surrounded by the Bay. We did not leave the boat at Coney Island, but watched the multitude come on, the children with their kettles of sand and shovels, having had a happy day on the beach. It will be a pleasant memory all through the summer to think of these outlets, and the healthful resorts and influences within easy reach of those who cannot leave the city for a length of time. We returned in the evening to find Samuel and Rebecca Haines awaiting us, John and Sarah Griffen coming later. So we had a pleasant closing of a very enjoyable day. Mention should have been made of the “Battery,” which I had never thought of in any attractive light; but it was clad with verdure, trees, and shrubbery, lending a charmed influence. Before Central Park was laid out it was a popular resort for citizens; now it is the Emigrant’s Station, or Castle Garden, where the great ships unload their human freight; and a pleasant spot it is to land in a strange country. We passed the Quarantine hospitals in the distance, also had a good view of the great Brooklyn bridge and the city to which it leads; with such great and improving facilities these thickly populated centres seem mingled into one.

Fourth-day morning we attended the little meeting at Rutherford Place. How precious are these quiet seasons of mingling together in religious fellowship! Afterwards I called to see Hester Wilson Dart, a niece of the late Elizabeth Starr, of Richmond, who is one of the managers of the Mutual Benefit Exchange for Woman’s Work, 134 West 23d street. Various interests are combined in the home; Hester is an artist quite talented in her profession, yet desirous to lend a helping hand to women who need help, many of whom have suffered from adverse circumstances. A great variety of articles are deposited for sale, including the culinary department, and good lunch is served daily. Classes in every branch of art, decorative, also modeling in clay, and orders for portraits in oils, etc. Took tea with our friends Samuel and Rebecca Haines, spending a very pleasant evening with them. Fifth-day morning we

rode over to Brooklyn, passing under the Centennial Arch, recently erected near Washington Square. There has been a suggestion to perpetuate it in marble as a memento of the Centennial and the interests which centered in it.

We met with Friends in their week-day meeting at Brooklyn, which was small. There were present, however, more men than in New York on the previous day. The hum of machinery close by reminded us of the busy world without, contrasting with the quiet waiting within. Nathaniel S. Merritt sat at the head of the meeting, with faculties bright and unimpaired although he is advanced in years; and the wing of Divine Love seemed to cover us. Surely it does not require great numbers to command the heavenly blessing. We lunched with Sarah J. Titus and her daughter Caroline,—the former a minister in our Society,—and enjoyed our visit with them. As we returned we again crossed the great Brooklyn bridge,—what an immense structure it is!—having a fine view of East River and the grand bay, alive with sails and steamers plying in every direction. The statue of Liberty was seen in the distance, and the great cities lay behind and before us,—twins they seem,—with only the river between, and closely related by common interests.

We rode up Fifth Avenue and entered Central Park, once more privileged to enjoy the restfulness of this charming retreat. We went to its farthest limits on our way to the home of Jacob and Jane Capron, where I parted with my friend for a visit with them and their family, of which I was glad to have the privilege. I returned this morning to the home on Madison Avenue which has so kindly sheltered me, grateful for the many blessings bestowed.

L. H. P.

New York, Seventh month 12.

THE FIRST-DAY SCHOOLS: MONTHLY RECORD—IV.¹

LIKE so many of this year’s First-days, Fifth month 26th was dull and threatening rain, and the school was small. The *Willing Hearts* numbered six, however, and the lesson leaf upon “Betrayal” was in use. The lesson having been read through, questions were asked upon it. All seemed to think it strange that after being so long upon such intimate terms with so pure a form of goodness as was shown by the Master, Judas *could* have done so base a thing as to betray him for money. He was one of those whom Jesus had taught to love their enemies and do good to those who hated them, and yet he did evil to his best and kindest friend. He must have had a very low order of spirit for such a thing to be possible. Yet we do frequently prove untrue to our deepest convictions, and like many who are wishing for “prohibition” dare not come out openly with our influence for fear public sentiment will not support us. “We depend too much upon public sentiment, do we not, without thinking that it may sometimes be mistaken?” “I do not think we need,” replied a girl, “it is nothing but cowardice to do so.” That is just it;

¹From the Secretary’s Minutes of a First-day School, Seventh month 1, 1889.

But how many of us are conversant with this?" But the girl did not seem to agree that the happy occasion was few, and the teacher continued, "Standing up for your convictions does not mean that you are to thrust your opinions upon your elders. So much more notice is taken of children in these days than formerly, that they often forget that older people are at all to be considered. 'Old is best' is a common saying, but 'know much' is apt to be the feeling, if not the expression." All the girls laughed, and one or two blushed a little. The wisdom and skill with which the woman's clerk harmonized two discordant elements during Phila. Yearly Meeting, upon a question which had elicited almost too warm an outspeaking on both sides, was brought up, and named by the teacher "divine tact." "We may be true to our best convictions, and yet not force ourselves disagreeably upon others. Too impulsive speaking often repels rather than convinces. Wm. Penn's motto was a good one: Think twice before you speak, and you will speak twice as well."

After this followed a talk upon stolen fruits. "Do you find in your own experiences that stolen fruits are sweetest? Does an apple taste any better for being eaten behind a desk lid, or is there not always 'something within that pricks' and destroys a great part of the pleasure? Do you not know by the fact of your having to use a little deception that you are doing wrong?" "I know by whether the teacher's looking at me," answered an active spirit, quietly. "I don't think it is wrong to eat in school," said another, and a third girl added, "we *always* get hungry in school. I think it is a shame not to let us eat anything except at recess or noon." "I can never study well unless I am eating," announced a thoroughly nice, good, lovable girl; "I never can study in school half as well as at home where I can be eating." "When are you doing wrong?" asked the teacher. "When you think so." "I can't remember," said a girl, "whether I've been talking in school or not—or eating either." "Can't remember!" Why I do not see how one could possibly forget if she had broken a rule. But I think we really undertake too much. We would remember everything better if we did not try to do so many things at once. When you study put aside everything else and study with your whole mind on the lesson. That is the only way. Learn the art of concentration and study grows easy. Whatever you do, do it, and do not try to do something else at the same time." "That is just the trouble; I can't concentrate." "Yes, we are stronger than we think, and have more power than we ever take the trouble to use. Good is stronger than evil." "Oh! I don't think so," came from the girl who liked to eat and study at once; "I think there are a great many more temptations than helps in life." "More bad than good?" "Yes, I know I am." "And thee?" turning to the girl's sister; but the first replied for her, "Oh, Yes, I am better than she is, but I am as bad as she is. But I am worse than I am good." "When a person is in that state the best thing she can do is to forget herself altogether, and think about others. Now I want you to try the next week and think how lovely everybody is. Look for the good

in those about you. There is always a great deal more good than evil in the world if you only would not shut your eyes to it."

The following week the hour was spent with a class of four little boys who all seemed to partake of their teacher's calm and restful ways. The lesson was the story of the boy who was blind. They had all heard of him, and were quite ready with their answers to questions upon the reading. "Who was nailed to the cross? Who was his mother? How many have seen pictures of his blessing little children? How many try to be like him?" All of them answered to this. "Do you try to forgive anyone that wrongs you?" This question drew forth only affirmative replies. "Do you know about Adam?" "I know when he was born," volunteered one—"a little before Eve." "Why were they put into the garden?" "To take care of it." "Why were they cast out?" "Because they ate fruit they were told not to eat." "Do you like bad boys?" "No." "Do you try to make them good?" "Don't know how." Another boy added, "some people won't learn to be good." "They will learn after a while." Continuing to read the story of the Nazarene's sufferings, and the reasons given by the book (with which however full agreement was impossible) the teacher asked "Could you be patient like he was?" "It would be pretty hard," said one little boy with a smile, and another expressed himself in boy dialect: "If any one was to hurt me on a purpose, I couldn't, but if they hurt me on an accident, I could forgive him!" As the time was not quite out the class was reviewed upon the story of Joseph, and to one scholar in particular it was a pleasure to listen. He told the story so well in words of his own, quietly, deliberately, without hesitation or self-consciousness, in a sweet, childlike, yet unusual way, a *gifted* way it seemed, and stirred the wonder, "What shall not that child be able to do in future?" This class strongly exemplified the idea expressed by a recent writer upon school government, that the spirit of the school reflects that of the teacher; and it was very pleasant to see these four little boys who without doubt were active and noisy enough on the play ground, sitting quiet and speaking in soft, low tones, by what appeared to be their own free choice. There was nothing constrained or unnatural in their conduct, there were plenty of smiles and some little asides to one another, but the general behavior was what one likes to see in a First-day School class. As the morning of the 7th found the "Seekers" without a teacher, the writer undertook that office for them, and was confronted with eight boys, aged from twelve to sixteen years. The spirit of fun had taken possession of two or three, but the rest of the class was well behaved and orderly. "Who can tell me about the Lord's Supper? What was it?" "Passover." "Was the keeping of the Passover a Jewish custom or a new one instituted by Jesus?" Both answers were given, and one or two boys were surprised to hear that it was a Jewish feast. "At what time of the year was it held?" "In the spring." "What is there in the Christian observance that is more peaceful than the Jewish?" "The Jewish feast was a sacrifice, and the Christian feast is a meal of love."

the Jews still celebrate it?" Again one or two were surprised to hear that they do. "What do they do at this feast?" "Kill a lamb." "What for?" "So that the smoke or part of it that was burned might ascend to God." "I don't see any sense in it," suggested one boy. "What is the meaning of a sacrifice in most religions?" After some thinking came the answer, "Something given away." "What is the Christian idea of sacrifice?" "Self-denial, sacrifice of self." "Just that? Is it of any use to make ourselves miserable for no good?" "For the sake of others." "Yes; and there have been numbers of people who thought they were doing right in merely torturing themselves. What did Jesus do at this feast?" After some thought, "Took bread and broke it." "Yes; gave his disciples an object lesson. What did he call the bread?" "His flesh." "Was it really his flesh or body?" "No, it was bread." "In what ways was it like it?" They could not quite answer this, so it was explained: "As bread nourishes our bodies, so his flesh and blood by which he means his *life*, nourishes our souls. As we eat bread and grow so we must take into our lives his life and grow strong upon it. There are churches that really believe that after the priest has blessed the bread it actually becomes the body of Jesus." At this statement eight boys opened their eyes and were silent. "But it does not, of course. He was only giving them an object lesson, something like that of the bread and cake. The Bible writers, and the eastern nations to which they belonged, used much figurative language; so that while their writings are true, the real meaning is often very much changed if the words are taken in too strict or literal a sense." After this came a review of an old lesson, and some talk upon the faults of untruth and of unkindness.

Upon the 16th, the session was very short. The time spent in the Perseverance class was chiefly devoted to the first two verses of the 15th chapter of I. Cor. The girls had each in turn brought forward a chapter from the Bible for consideration, but the one for this day was not determined by choice, but by chance, the girl selecting the chapter at which she happened to open. Though choice is far better than chance as a rule, yet a very good little lesson was drawn from the chapter. "What does 'gospel' mean?" "Truth." "Not quite, we do speak of 'gospel truth,' but gospel means 'good news.' What good news was it that Paul preached to them? What did he mean in the first verse by 'the gospel which I preached unto you?'" No one knew. "You must know what he preached in the 13th chapter of I. Cor.?" "Oh! yes; love and charity." "Charity means love; 'caritas' means love and charity. 'By which also ye are saved.' How does love save us? From what?" There was no reply. "Suppose your family cared nothing for you, and nobody ever showed you a particle of kindness, what effect would it probably have on you?" "We would be hateful, too." "Would you find it very easy to be good?" "No; it would be very hard." "Then how does the gospel of love save us?" "It helps us to be good."

Although many First-days during the past ten months have been unfavorable, and have in some degree affected the attendance and punctuality of pupils and even teachers in our school, yet it is beyond a doubt that the interest shown has been perceptibly deepening. There exists a closer bond of sympathy between teacher and pupil. The general good order has visibly improved, as a natural result of closer acquaintanceship and the interest manifested by teachers in those under their care. Ability to impart instruction and awaken thought has greatly increased during the past year; you are more sure of yourselves and of your powers, and dare more, safely. The children catch the spirit and show a willingness to be guided. Possibly, of more interest than all else is it to observe the individual development in certain scholars who seem to give beautiful promise of future good to the world. Though some in whom we hope may possibly disappoint us, many who seem dull and slow will yet outstrip them in the path of righteousness.

Let us separate for our vacation with thankful hearts that something real has been accomplished by our labors in the cause of truth and love, be it much or little, and look forward with hope and will to no smaller success in the year to come.

EDUCATIONAL.

FRIENDS' SCHOOL AT ABINGTON.

THE Friends' school at Abington has issued its circular and catalogue for 1889-90. It will reopen on Ninth month 9th, the students presenting themselves on that day, and the regular exercises beginning on the 10th. The academic year is divided into two terms of nineteen weeks each, the first beginning Ninth month 9th, and the second First month 27th. The school is in charge of a committee appointed by Abington Monthly Meeting. The corps of instructors includes eight persons, the Principal being Arthur H. Tomlinson. During the past school year 101 students were enrolled, of whom about 35 were boarders.

A correspondent at Abington writes:

"Two years ago Abington Friends' school took possession of its new building, and opened as a Boarding and Day-School for both sexes. The school was carefully graded, and a Course of Study adopted which enables its pupils to gain a full high school education, secure admission into any of our colleges or universities, or prepare themselves for the profession of teaching. The management was thoroughly imbued with the idea of making the success of the school depend upon its record for thorough, careful work. The constant receipt of more applications than could be accommodated, notwithstanding an important increase in the capacity of the building made during the first fall; the fact that the upper classes have remained in the school, raising the grade a full year's work each of the first two years, to be followed by a similar increase next year; the need of more class-rooms for additional teaching force—these and other facts as important have led to the construction of a new wing. When this is completed, this fall, the building will have a fine, large

school-room, whose capacity can be much increased when used as a lecture room; another classroom, a large dining room, a reading room for girls, another for boys, comfortable dormitories, a well-furnished, good bath-rooms, etc. The teaching force will average one teacher to twenty pupils, and is composed of teachers selected with special reference to the work required of each one. All have had sufficient experience to demonstrate their aptness to teach.

"Not the least improvement is the entire reorganization of the Primary Department, and the employment of teachers who have spent years in fitting themselves for this kind of work. Already there are indications that even the increased capacity of the building will not be sufficient to accommodate all who will apply. The total number of pupils now enrolled is much in excess of the previous capacity of the building."

For Friends' Intelligencer and Journal.

JOHN PAUL VERREE.

THE death of John P. Verree, on the 27th ultimo, removed from a large circle of relatives and friends one of those rare characters whose public and private life met most requirements. He was always governed by high principles in the many public and private positions he was called upon to fill. As a member of Congress during the most trying period of our national history, as a member for several years of our City Councils over which he presided; as Vice President and President of the Union League, and of various corporate bodies with which he was connected, his integrity of purpose and high sense of honor secured him the respect and confidence of all. His public life was marked by the purest patriotism. He had supreme contempt for, and was outspoken in his condemnation of, those who sought public position only for private gain, without regard of honor or principle. As a Friend he was sincere and steadfast, ever distinguished for unselfishness, candor, and uniform courtesy. He was born and educated in the religious Society of friends, and was governed by their principles, and in all his active, business, and public life, he was steadfast in their support. He never forgot his early training; for nearly 40 years he was a member of Green Street Monthly Meeting of Friends, and valued his membership in the Society as an inheritance from his ancestors. He was independent in his thoughts and judgment without regard to the opinion of others when he felt he was right. He leaves many warm friends won by simple merit and high principle.

J. V. W.

For Friends' Intelligencer and Journal.

AT SUNSET.

As the dying sun is bidding
His glories around,
The Heaven-like gifts of love
Seek out its chosen ground.
The clouds above are willing
Before the sky of home,
Like the waves of ocean singing
Their old songs, over new.

Thou art bidding me to love
Thou art bidding me to love
As the South-wind comes from
Of the South-wind comes from
Thou art bidding me to love
Thou art bidding me to love
As the South-wind comes from

Drops, sleeping, upon her breast.

The balmy breath of the South-wind

Bringing tears of saddest longing

To eyes unused to weep.

As the calm of twilight settles,
More soft than the breath of May,
The heart's deep passion and longing
As softly passes away.

The dusk grows deeper and deeper
And the soul goes to the rest,
All the world around seems sleeping;—
Then the soul, at last, finds rest.

The trials of the day are over,
The wearying thoughts have flown,
And the quieting breath of evening,
Finds the soul and God alone.

As the last red beam of sunlight
Drops lower, and fades away,
We learn that the peace of Heaven
Falls best at the close of day.

JOHN RICHARD MEADER.

For Friends' Intelligencer and Journal.

BOB-WHITE.

JUST see the pretty sheaf I've made:—
Well, as I gleaned amongst the wheat
"Bob-white, Bob-white," I heard one call,
The voice was loud but clear and sweet;
"I'm here," I cried, then hurried on
And soon close by my side I heard
Bob-white! Bob-white! No one was near,
Whirr went its wings, up flew a bird.

I did not mind his saucy tone,
Nor care if he was teasing me,
But how he knew so well my name
Is what I cannot, cannot see.

M. ALICE BROWN.

Cecil county, Md.

IN AN OLD GARDEN.

As fair the purple slopes arise
As tho' against these tender skies
Were set the hills of Paradise.
Lower, green lawns roll adown,
And brows, that birch and hemlock crown,
Of stern, grey rock in sunshine frown.

At last a little knoll, and then
In haste to meet the steps of men,
A brook that rushes from the glen.

Beside that joyous-flowing stream
With a willow and a weeping window gleam,
And, red at night, the lamp's soft beam,
Along its belt of mellow land,
Knee-deep in clover, orchards stand
With murmuring hives on either hand;

And the long garden, steeped in sweet,
Lies basking in the summer heat,
And seems to wait for coming feet.

There, blooming on from year to year,
The sweet old flowers in turn appear,
Like friendly eyes, remembered, dear.

Coy April brings the daffodil
And silent violets, that still
The very heart with perfume thrill.

In childish glee comes wayward May,
When borders, all in trim array,
With lightsome, nodding heads are gay.

Brave June her lavish treasure shows
And over all the garden throws
The magic splendor of the rose.

In hot July the lily stands
And seems to bless with holy hands—
A virgin chaste, whose look commands.

So on the happy season moves,
Yet with each day its pilgrim proves;
Potent and faithful all their loves.

Meek children of the Earth, they run
A shining course from sun to sun,
And sink to rest when that is done

A fair and blameless company.
Here still her garden breathes: "O see
How pure one faithful life may be!"

—D. H. R. Goodale, in *Independent*.

FOREST PLANTING IN VIRGINIA.¹

FORESTRY, as practiced in Scotland, France, and Germany, treats principally of the oversight of artificial woodlands, and the further extension of such plantations. In America we have 400 million acres of natural forest, and none of artificial; 400 millions seems a large area—but of this, from five to seven million acres are annually burned over by forest fires, and the rest is being cut so rapidly and wastefully that it will all be gone before a new crop of trees of saw-log dimensions can be grown. . . .

Artificial forest development in Europe is the main feature. *Natural forest* PRESERVATION in America should be the main feature; planting being secondary.

Each man, however, who enters practically into forest work, must take it up as determined by the conditions surrounding the district in which he proposes to operate. . . .

In 1870, the senior of my firm, who had for a long life been a collector and planter of trees for ornamental purposes, till he had established a noted collection, conceived the plan of planting trees for forest purposes, on a large area of old farm land in Eastern Virginia, where, on the lower Chesapeake, we held about 5,000 acres. The meteorological conditions of the locality may be briefly described by stating that the annual rainfall is 49 inches. The relative humidity, both during summer and winter, 73. The maximum temperature 103°, the minimum 1° above zero. The wind in summer southwest, in winter from the north.

Of this tract about two thirds was in natural and

second growth Pine, with some hard wood interspersed. He decided to plant the open farm fields, and follow upon the stump land as the forest was cut off. Experience had made clear to us the wonderful reproductive capacity of the soil of tidewater Virginia, in reclothing itself with the natural Pine of that region—*Pinus taeda*—Loblolly Pine or old Field Pine, two variations of which are known to the wood cutter—the Rosemary and the Fox-tail. Still, we thought it might be profitable to establish forests of varieties, both evergreen and deciduous, not common to that section, which would promise to be more profitable than the ordinary Virginia Pine. The varieties of native deciduous trees found there comprise the Chestnut, Walnut, Ash, Oak, and many others, but rarely occurring in forests of one variety—always mixed; nature grows them that way. So we concluded to try the experiment of forest planting, which, if it were not profitable to us or our successors, might at least serve as a guide to outline the future course of others in that portion of Virginia. Accordingly, in 1870 we began operations, and in 1871 planted a field of 100 acres with the nuts of Black Walnut, depositing the nuts at one foot apart in open furrows drawn at 8 feet apart. We followed this by planting 8 acres with the nuts of Chestnut.

The next year, 1872, we continued planting both tree seed and seedlings. Of seedlings we purchased and set out the following: 30,000 Locusts—*Robinia pseudacacia*; 5,000 Cypress—*Taxodium distichum*; 5,000 European Larch—*Larix Europea*. These we planted in solid blocks, 4 x 4 feet apart, intending that they should prune themselves.

In 1873 we planted tree seeds as follows: 4 bushels Locusts, 12 bushels Chestnuts, $\frac{1}{2}$ bushel Larch.

In 1874 we continued the seed planting, putting in 150 bushels Walnuts—*Juglans nigra*; 10 bushels Hickory—*Carya tomentosa*; 22 bushels Chestnuts—*Castanea vesca*; 1 bushel Larch—*Larix Europea*; 10 bushels Catalpa—*Catalpa syriacifolia*; 3 bushels Poplar—*Liriodendron tulipifera*; 3 bushels Pecan—*Carya oliviformis*; 1 bushel White Oak Acorns—*Quercus alba*; $\frac{1}{2}$ bushel Italian Sumac. And of seedlings we set 2,000 Eastern Catalpa, 5,000 Western Catalpa, 75,000 Black Locust.

In 1877 we set out 10,000 Catalpa, 1,000 White Ash—*Fraxinus Americana*; 15,000 White Pine—*Pinus Strobus*; 1,000 *Abies Douglasii*.

In 1879 we set out 40,000 *Catalpa Speciosa*, 1,000 *Catalpa Japonica*, 150,000 *Catalpa bignonioides*, 10,000 *Ailanthus*, 3,000 *Abies Douglasii*.

Since the last date, 1879, we have set a large number of Catalpa, and this winter will have about 100,000 seedlings to plant.

Now what has been the result? Much disappointment. But we do not despair of some success.

We were first disappointed in the failure of the Black Locust plantations. The early groves reached a height of twelve feet, the later ones, of course, being less. . . . They gave promise of a fine Locust forest, just such as we had pictured, but hardly expected to realize. Alas! one September, the Locust Tree Borer—*Cycline Picta*—mysteriously descended in swarms upon our typical Locust groves, laying

¹Extracts from a pamphlet by Burnet Landreth.

millions of eggs, which produced myriads of grubs, which by the next mid-summer had ruined every tree. We cut the trees down and pulled out the roots because the expenses of removal being too pro-
pore. We were done with the lastest.

Next the Swiss or Scotch Larch gave out, piping of the trunks, the main stem breaking at about twelve feet in height. It did not promise well at any time, this tree doing best upon dry, rocky soils; ours was a sand with clay subsoil.

The next failure was with the Southern Deciduous Cypress. It disappointed us except in wet bottoms, so that we struck it off the list.

Of Hickory and Pecan, the nuts planted were, to a large extent, stolen by the squirrels, woodchucks, and field mice, and those that did vegetate made such slow growth that we ploughed them out and replanted the ground with Catalpa.

The Tulip Poplar was not a success, as the rabbits and field mice during winter ate off from the tender seedling the sweet, juicy bark, and destroyed nearly every plant.

The White Oak Acorns were largely stolen by squirrels, woodchucks, rabbits, and field mice, which ate the bark of the young seedlings, as they did of the poplar.

The Italian Sumac, planted for its leaves, still stands, but the percentage of tannic acid in its foliage is not greater than in the leaves of the Wild Virginia Sumac. So its cultivation does not offer much hope of profit.

Thus we have failed with Black Locusts and Deciduous Cypress, Scotch Larch, Hickory, Pecan, Tulip Poplar, Oak, Maclura, Wild Black Cherry, Ailanthus, As. Michauxii, and some others.

Our successes have been principally in determining which varieties were not profitable to plant. Certainly, in this respect, we prospered famously. Our other successes, such as they are, have been achieved with four trees: Catalpa, Black Walnut, White Pine, Douglas Fir. Two deciduous trees and two evergreens, and the two deciduous might be reduced to one, the Catalpa. Of this, the Catalpa, we have abandoned several tracts, and after most serious ravages by stray cows, half-wild pigs, rabbits, squirrels, mice, and fire, have about 200,000 trees, ranging in height from two to twenty feet, according to the period of planting. They stand in rows six feet apart, many of the rows a quarter of a mile long, and promise to make, in time, fine forest studies if not eaten up, for the Catalpa has its insect enemies as well as other trees. Two years ago every tree was denuded of its leaves within a period of a month by the ravages of the Catalpa Sphinx (*Prodenia catalpæ*). They have gone, but they may come again, and may stay with us. Still, this contingency of destruction by insects unavoidably attaches to the culture of any forest tree. . . .

The second variety of deciduous tree which we have planted in large numbers is the Black Walnut—*Juglans nigra*. In tidewater Virginia it is found wild and of noble proportions. Our seedlings, however, have grown very slowly. For the first six or seven years they grow but a little more than four inches a

a year, and it is only when they become very deeply rooted that they appear to start off vigorously. . . .

Our Walnuts, of which we have 150,000 trees left, after as many have been destroyed and others abandoned, do not impress us as of much value, and for the present we will not plant any more.

Turning to the evergreen family, we have of White Pine 14,000 a fine block of trees 12 to 15 feet high, and now growing at the rate of two and three feet a year, quite as rapidly as the native Loblolly Pine. . . .

The results of our plantations make it quite evident that the White Pine can be grown very successfully, the principal difficulty being in securing a stand in the first instance, as a large percentage of the seedlings die.

As the Catalpa is the best of the deciduous trees, I think the Douglas Fir is the better of the two evergreens; it is equally as rapid in growth as the White Pine, and if it reaches maturity and escapes the ills of forest life, it will be more valuable, one of its merits being in its early maturity; its long tapering and light wood trunk particularly suiting it for ship spars, while on the other hand older trees reach vast proportions, and form a trunk far surpassing the White Pine of Maine. *Abies Douglasii* for Eastern plantations should be grown from Colorado seed, as the Oregon type is not so hardy. I would recommend that the White Pine or the Douglas Fir be planted in alternate rows, so that in case of destruction of either variety by insect depredations or soil influences, there may be the chance of the remaining variety reaching maturity. Indeed, all plantations should be mixed, for the same reason, but they must be mixed judiciously.

After eighteen years of practical forest planting on a small scale I conclude that for the particular region of tidewater Virginia, and I think I may venture to say as well for tidewater Delaware, Maryland, and North Carolina, there are only four trees to plant; and I conclude, also, that it is very questionable if it be profitable in that region to plant at all, so long as the wild Pine will spring up in every field just as soon as annual cultivation ceases. How the seeds get there I do not know, for they will spring up in the centre of a one hundred-acre field simultaneously with their appearance upon its tree-fringed borders. This Pine will start without plowing, and it will grow under the most adverse circumstances. It will take care of itself in spite of wild hogs and stray cattle. Fire is its enemy. In twenty years it will make twenty cords of brick-yard wood to the acre, and for every year thereafter an additional cord or more, till at forty years it will cut fifty cords of first-class wood, the only expenses being the taxes, which, State and county together, do not equal one-half of one year's cost.

The climatic and soil conditions upon the mountains of Pennsylvania, and in other regions of altitude in the various States, are different from what I have met with in my Virginia experience, and in each case the system of administration has to be considered separately; and here is a feature which I would like to emphasize, the necessity of a close study of climate, soil, and local influences, both as

respects the State and locality, and as respects the area of ground to be planted. These influences must be understood first or last to insure success. Forest plantations in every untried district must necessarily be experimental. The planter must take many chances, for even if the natural growth of trees of the section indicate success with certain varieties, still, the planter may locate them with bad exposure, with respect to subsoil, with respect to drainage, with respect to shelter from injurious winds. The grain farmer who experiments with an untried crop, and by reason of an uncongenial soil, insect ravages, or other physical causes, fails to make a crop, only loses one year's labor and expense. He can try something else next season. Not so with the forest-tree planter; if he makes a mistake, he only finds it out after a term of years, not less than ten—it may be after twenty years he finds he has to tear out and plant over. . . .

CHANGES IN (ORTHODOX) FRIENDS.

IN an article referring to New England Yearly Meeting of (Orthodox) Friends, the Portland, Maine, *Transcript* discusses the changes which have been and are still taking place in that body. We copy from the *Christian Union*, which speaks of the article as "unusually thoughtful and careful," and says that "with a fidelity which can only come from a knowledge of the Society as sympathetic as it is thorough, it records the kind of change which is usually unrecorded—a change in spirit." The *Transcript* says:

It has not escaped the notice of those who for a series of alternate years have attended or looked in upon the public services of the yearly meeting of Friends, held in this city, that in some important particulars this Religious Society has undergone a great change in its methods of conducting public worship. And this change is one that is much regretted by many of the Friends, who cherish the faith and traditions of the early days of the Society. The quiet waiting for the moving of the Spirit, the impressive silences that prepare the heart of speaker and listener for the highest and truest utterances—this is missed in most of the Quaker meetings of the present time. It seems to many Friends as if the rush and hurry to occupy all the time with talk is destructive of the feeling of awe and reverence with which the soul ought to approach communion with the Divine Spirit. Real worship, they say, is not in the words uttered, either in exhortation or in prayer. "It is the secret, silent heart within which true worship is experienced by each particular worshiper," says Dr. Vaughan, "and without this the sound of loudest responses becomes at once a babbling and a nothingness." The very essence of prayer is in silence, and so also is it of praise. Quakerism, it seems to us, has no reason for its existence when it gives up this, its most impressive peculiarity, and adopts the noisy ways of evangelization practiced by some other sects. The organization of the Society of Friends may as well be merged in that of the Methodist, or of some other sect, if the very methods of these other sects that are in direct conflict with the methods of the primitive Friends are to be adopted—if perma-

nent pastors are to be appointed and supported, if worshipers are taught that every minute spent in silence is a wasted minute, and if the soul that is feeling its way towards the Infinite is to be distracted, even by the sound of sweet music, from the still, small voice of the inward monitor. Wesley himself, in one of his hymns, utters this admirably expressed caution in regard to the abuse of music in public worship:

"Still let us on our guard be found,
And watch against the power of sound
With sacred jealousy,
Lest haply sense should damp our zeal,
And music's charms bewitch and steal
Our hearts away from Thee."

We have the charity to believe in the use of each and all of the Christian sects. Each meets some pressing need of the human soul. There is room for Quakerism in the world, and it has a power for good that has been abundantly manifested in the past. But do not let it be frittered away by weak compliance with the usages of other sects that are not in harmony with its distinctive principles. It is perhaps too much to hope that the Friends as a body will return to the exact paths in which they walked when they won their greatest triumphs, but they can refrain from taking the steps that will lead them directly away from their ancient road to heaven. The sainted soul of George Fox, if it has cognizance of the tendencies of his nominal followers in these latter days, must be greatly exercised and disturbed to see the Society of Friends adopting the methods of worship against which he uttered his constant protest. Wesley, when he changed the methods of the Episcopal Church, founded the Methodist Episcopal Church. Those who are now changing the methods of the Society of Friends might take a leaf from his book and start a Methodist Quaker Church, leaving the old-fashioned Friends, who desire not the change, to enjoy their ancient forms, or rather lack of form and ceremony. We do not know that either side is talking of division, but it seems to an outsider to be inevitable.

ALWAYS the best thoughts are unexpressed. Something in the man is superior to the mind itself. It announces its presence like an electric spark, and fuses his ideas as though they were molten and run together, so that he is overpowered by their heat. For want of a better word, we say that we *feel*. But we cannot reduce the feeling to words, nor communicate it to another.

"Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught."

EVERY man is the builder of a temple, called his body, to the God he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features; any meanness or sensuality to imbrute them.—*Thoreau*.

From The American, (Phila.)

THE RETURN OF THE INDIAN.

Primitive in all the history of the migrations of mankind, the growth and extermination of peoples, there is nothing more strange than the survival of the American Indians, and the return of many of them, at the present moment, to till the very soil, here in south-eastern Pennsylvania, which their race gave up two centuries ago. Men of the lingual family who greeted William Penn are plowing, planting, and garnering in the fields which their people then surrendered. The Indian has returned to the Atlantic. He was pushed westward as a hunter and a nomad: he comes back as a farmer, and as an American citizen.

This is not rhetorical or figurative. It is definite and actual. The plan of "placing out" the young men and young women from the Indian schools maintained by the Government, has now been in operation for more than ten years, and has acquired, both as to the numbers so placed, and as to the measure of success realized, proportions which cannot be questioned. The Indian is capable of sustained, systematic labor. He is a good worker. He has traits of his own, but he has the general characteristics of mankind. Where he differs from the white man, the points of difference are not all to his discredit or his disadvantage. The inheritance he has of tradition and training includes many things which civilization itself demands, and excludes some things which have attached themselves to civilization in spite of its protests.

It was a favorite idea of Captain Pratt, now Superintendent of the Indian School at Carlisle, when in the years from 1867 to 1875 he served on the frontier with his regiment, that the Indian would work, and that the way to teach him practically and easily was to place the young people among the farmers of the East. While in charge of the Indian prisoners in Florida, from 1875 to 1878, Captain Pratt began the work, and in the two years succeeding he helped General Armstrong organize the placing out system at the Hampton school, securing places for some of the pupils in western Massachusetts, in the summer of 1878. Hampton continues the system, and has increased the number sent out. Last year it was about fifty. At Carlisle, however, the plan is more extensively followed. From that school sixteen were sent out in the summer of 1880, and, including that party, there have now been "outings," varying in length from a few weeks to a year or more, for 1,288 boys and 502 girls,—counting in these figures the repetitions of those out more than once. This summer there were out, at the beginning of July, 245 boys and 107 girls,—say in round numbers, 350. This is double the average of the ten years, and shows how favorably the system is regarded by the three parties immediately concerned: the Indians themselves, the white families who employ them, and the authorities at Carlisle. The steady increase of the number put out comes about naturally. The pupils desire to go. "During the latter part of the winter, and all through spring and summer, until they are sent out," says a competent authority on the subject, "Captain Pratt

is daily besought by the pupils to give them 'a chance to go out this year!' The opportunity to earn their own way is popular." Last year the number sent out was 225 boys and 101 girls, so that this year shows the usual growth.

These young Indians have been placed in all the counties of south-eastern Pennsylvania, and in others of the interior,—Cumberland, Columbia, Luzerne, Juniata. Some have gone to New Jersey and Maryland, a few to Ohio and Massachusetts. A larger part of the boys, however, have been placed with the farmers of Bucks county, and many of the girls in Montgomery, Chester, and Delaware. (The two sexes are not sent to the same neighborhood, nor is it usual to place two of the same tribe in one family.) It is a common thing, therefore, to see, at this time, Indian lads and young men at work in the fields of Bucks county, and to find Indian girls cooking and waiting on table in farm-houses of the counties adjoining. Here are the Aboriginal people returned! Here are Cheyennes, whose fathers, of the same Algonquin blood as our tribes of the Delaware, kept faith with them centuries ago, and, speaking a related dialect of the one language, held the same traditions and the same antipathies. But here, too, are a score of other tribes represented. In the family of the writer there have been, in three years, girls from the Cheyennes, Oneidas, Pueblos, and Pawnees. In neighboring families have been others from the Winnebagoes, Apaches, and Kiowas. And the list beyond these neighborhood examples is extensive.

There is some difference, of course, between the traits of the various tribes. But not very much. There is a general likeness. (I speak now of the girls more particularly, as I have not observed many of the boys.) Among the most patient, diligent, and tractable workers, no doubt, are the peaceful and agricultural New Mexico tribes, who dwell in their adobe pueblos when Coronado came among them, three and a half centuries ago, and who may justly regard themselves as of the old and settled stock of Americans, beside whom pilgrims from the *Mayflower* and the *Welcome* are but recent comers,—mere "carpet-baggers." These Pueblos have the inherited training of a long period of house-living, and perhaps they can more easily adopt the habits of white life. Yet what is to be said of the wild Apaches—the untamable idle nomads of whom Mr. Frederick Remington gives an "impressionist's" idea in the current *Century*? Compared with the others, the Apache girls show no essential difference. They pursue their routine of household duties cheerfully and diligently. They follow instruction. They are neat, orderly, and modest. And so of all the rest. Here are the Cheyennes, as purely a nomadic tribe as any, yet adaptable, as well as the others, to the system of domestic labor. How far some of them have assumed the ways of civilization may be illustrated at this point. A year or more ago, a young Indian man, and a young woman, mature of years, who had been pupils at Carlisle, and had been "out" on the farms, were married, and are employed in southern Chester county, on a large dairy farm, as valuable helpers. One of these was a Cheyenne, the

other a Pawnee. Another marriage of like character is about to take place, each of the pair being a Cheyenne. The marriage, at the insistence of "the folks at home" on the reservation, is to occur there, but the couple will return East and settle as helpers to a farmer's family in Bucks county. The intending bride is the daughter of a chief,—a grave, steady, industrious girl, who spent several months in the family of the writer, in the summer of 1887. Here are two Indian families, then, soon to be settled amongst us! What would William Penn, or good old Heckewelder, or honest Zeisberger, say to this?

The plan of hiring Indian men and girls was in the experimental years partly philanthropic. But it has now passed beyond that stage. People write to Carlisle for help, because they want it,—on substantial grounds of convenience and mutual accommodation. They find the young Indians possessing many excellent characteristics. As a rule their health is good. Of the five girls who have been in the writer's family none had a day's serious illness. They have a notable degree of physical strength. They work faithfully and continuously. They do not complain. Having few companions or acquaintances, they do not ramble about. (The Carlisle rules for out-pupils bear on these matters, of course.) They are particularly honest; no one could maintain a more exact idea of *meum* and *tuum* than those I have observed. They are faithful, they form strong attachments, and they have long memories of their friendships. Their manner is grave, and they have a decided sense of personal dignity. It is from this, indeed, that some of their apparent deficiencies result. Their movement is deliberate, they have not a quick response to directions or remarks,—perhaps no response at all. It is sometimes a matter of uncertainty whether they have heard and understood you.

Their deficiencies, however, are in no instance vital. They are such as belong to the Indian character itself, measured by the white standard. Perhaps the most serious is that they are apt to follow implicitly and mechanically the instructions given them, not making an intelligent allowance for change of circumstances.

The degree to which the Indian Question will be solved by this demonstration of the capacity of the Indian young people to do their share of the world's work is not yet ascertained. But if we consider that the Indian is tenacious of life,—that it is now conceded to be doubtful whether his people are any less numerous than a hundred years ago,—and that we find him ready and able to earn his own living according to the white manner, how can it be doubted that a patient perseverance in giving him a chance to do so will solve the whole problem, and solve it justly and honorably? H. M. J.

Oh, it is a sweet thing to get into calmness * *
It is that which our sickened souls often need; as a
cordial to revive and recover us from the nausea of
this world's joys and cares.—*John Barclay.*

VIRTUE is the only immortal thing that belongs to
mortality.—*Seneca.*

From the Boston Advertiser.

WHITTIER ON FARMING.

THE Bulletin No. 2, containing the Massachusetts crop report for June, gives a letter from John G. Whittier, heretofore unpublished, in response to the congratulations of the Essex County Agricultural Society tendered the poet at the occasion of their December meeting, when the subject for consideration was: "Whittier, the Poet of Our New England Homes" and his influence upon the homes of our farmers.

The receipt of the same was acknowledged by the poet by the following letter:

Oak Knoll, Danvers, 12th mo. 30, 1888.

David W. Low, Esq., Secretary Essex County Agricultural Society.

Dear Friend: Thy letter conveying the congratulations and kind wishes of the Essex County Agricultural Society at its meeting on the 28th inst., I have received with no common satisfaction. No birthday has ever given me more pleasure. My ancestors since 1640 have been farmers in Essex county. I was early initiated into the mysteries of farming as it was practised seventy years ago, and worked faithfully on the old Haverhill homestead, until, at the age of thirty years, I was impelled to leave it, greatly to my regret. Ever since, if I have envied anybody, it has been the hale, strong farmer, who could till his own acres and if he needed help could afford to hire it, because he was able to lead the work himself. I have lived to see a great and favorable change in the farming population of Essex county. The curse of intemperance is almost unknown among them; the rumrunner has no mortgage on their lands. As a rule they are intelligent, well informed, and healthily interested in public affairs; self-respectful and respected; independent land-holders, fully entitled, if any class is, to the name of gentlemen. It may be said they are not millionaires, and that their annual gains are small. But, on the other hand, the farmer rests secure, while other occupations and professions are in constant fear of disaster; his dealing directly and honestly with the Almighty is safer than speculation; his life is no game of chance, and his investments in the earth are better than in stock companies and syndicates. As to profits, if our farmers could care less for the comforts of themselves and their families, if they could consent to live as their ancestors once lived, and as the pioneers of new countries now live, they could, with their present facilities, no doubt double their incomes. But what a pitiful gain this would be, at the expense of the decencies and refinements which make life worth living. No better proof of real gains can be found than the creation of pleasant homes for the comfort of age and the happiness of youth. When the great English critic, Matthew Arnold, was in this country, on returning from a visit in Essex county, he remarked that, while the land looked to him rough and unproductive, the landlords' houses seemed neat and often elegant, with an air of prosperity about them. "But where," he asked, "do the tenants, the working people live?" He seemed surprised when I told him that the tenants were the landlords, and the workers the owners.

Let me return my sincere thanks to the Essex Agricultural Society for the kind message conveyed in thy letter, and with the best wishes for its continued prosperity and usefulness, I am truly thy friend,

JOHN G. WHISTLER.

NEWS AND OTHER GLEANINGS.

—The Superintendent of the Public Schools of Philadelphia Prof. James McAlister, in his annual report to the Board of Education states the number of school buildings to be 258; schools, 459; teachers, 2,524; pupils, 113,665. The value of the real estate and furniture is \$1,761,421; amount of school expenses, \$2,357,432, and the cost per pupil, including night schools, \$20.74. Among his recommendations are that City Councils be supplied full and accurate information concerning the pressing need for school accommodations; that there be a stricter enforcement of the by-laws relating to the appointment of teachers, and that more men teachers be employed in boys' grammar schools.

—"In the capitol square," says the Tallahassee (Fla.) Tallahassee, "there are three or four yucca plants now in full and exquisite bloom, the tall bluish stalks capped by immense clusters of creamy-white bell-shaped flowers, with a fine stripe of purple on the outside of each segment of the perianth, making them the most beautiful among the many beautiful flowers of the Floral City. This plant, commonly called Spanish bayonet, is a valuable fiber plant, the fibre of the leaves being used in the manufacture of cordage and cloth. They grow wild in Florida, many of the islands of the gulf being covered with them. Some day capitalists will come to Florida and make millions out of the fiber of the yucca."

—The project of settling the captive Apaches on farms alongside the North Carolina Cherokees in the great Smoky Mountains seems to have points of decided merit. The soil in the valleys is fairly good, and there is plenty of excellent grazing for cattle in the mountain range.—*Hartford Courant.*

—Religion does not need to be insured, for it is not a perishable commodity. But some of the names and symbols which represent it are as fragile as glass. We must not fall into the error of identifying a church window with the light that falls through it.—*Christian Register.*

—An absurd paragraph has been going the rounds of the papers, stating that a mild winter always indicates an unusual number of thunderstorms in the succeeding summer. Thunder storms, more than any other meteorological phenomena, are dependent upon local and temporary conditions, and the unseasonably warm weather of last winter will have no more effect upon the summer's electrical disturbances than it will upon the next Presidential election.—*Popular Science News.*

—Florida has \$12,000,000 invested in the orange business.

—The Swiss watchmakers have invented a watch for the blind. A small peg is set in the middle of each figure. When the hour hand is moving towards a given hour, the peg for that hour drops. The person finds the peg is down, and then counts back to twelve.

—The New York correspondent of the Philadelphia *Ledger* states "that forty physicians have been appointed to inspect all the tenement house districts, and to treat the sick, relieve suffering, and correct abuses wherever necessary. In view of the recent report of the Bureau of Vital Statistics, showing that of the population of New York city 1,100,000 persons live in tenement houses, this medi-

cal visitation of the crowded masses of the poor is a work of vast importance, not only to those directly benefited by the labors of the physicians, but also to the entire city, whose general sanitary condition must depend, in large measure, on the health conditions of the tenement house districts." He also says: "A gentleman, who withholds his name, but who cannot long conceal his identity, has made a splendid contribution to *Life's* Fresh Air Fund. This is the free use of seventeen cottages and a large clubhouse, eight miles from Long Branch, in which 200 children at a time can be accommodated. Each cottage is two stories in height, with large piazzas, and contains five rooms. A matron will be in charge of every one, and the children who secure entrance to them will be more than usually fortunate."

CURRENT EVENTS.

PRESIDENT HARRISON and his family are now staying at Deer Park, Maryland, (on the Baltimore and Ohio railroad), he returning to Washington occasionally to attend to public affairs.

AN extensive and serious strike of workmen at the Homestead steel-works of Carnegie, Phipps & Co, near Pittsburg, (against a proposed reduction of wages), was compromised on the 13th instant, and work proceeds.

CITIZENS of Seattle, Washington Territory, have issued an address, in which they return thanks for sympathy and material aid tendered them by the people of the country since the late conflagration there. The address states that the city is being rebuilt as fast as money and men can do it.

THE State Department has sent out circulars explaining the purpose by the Congress of the Three Americas, to be held in Washington next autumn. These circulars state in substance that "it is proposed by a Congress of Representatives of all the American Governments to improve commercial relations between the different countries, to establish a system of arbitration in international disputes, and to adopt a uniform monetary system. These are the leading subjects of the Convention, and will also, doubtless, be those that will develop the greatest amount of discussion."

NOTICES.

* * Henry T. Child expects to attend Wilmington Meeting on First-day morning, the 21st inst., and a Temperance meeting at Stanton, Del., at 3 p. m., giving an illustrated lecture at the latter place.

* * Editors INTELLIGENCER AND JOURNAL. The members of the Circular Meeting Committee of Fairfax Quarterly Meeting who reside at Goose Creek, within the limits of which South Fork is located, have found it expedient to change the time of holding the Circular Meeting at the latter place from Eighth month 4th, as heretofore announced, to Seventh month 28th, at 10 a. m.

H. R. HOLMES.

* * A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Stanton, Delaware, on First-day, Seventh month 21st, 1890, at 3 o'clock p. m.

Friends desiring to attend will leave B & O station, 24th and Chestnut streets, at 1 40 p. m., returning by P. W. & B. leaving Stanton station 10 o'clock.

Friends and others interested and cordially invited.

MARY McALISTER, CLERK.

* * *Friends' Liberator*, 1890. It is desirable to have this as usually carried as possible, and to offer to have it as now is the time to send word of any needed amendment, and not after it is issued. Address: Friends' Book Association, 1500 Race street, Philadelphia.



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OF THE

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An Address delivered in Friends' Meeting House, West Chester, Penna., Eighth Month, 1888.

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI No. 30 }

PHILADELPHIA, SEVENTH MONTH 27, 1889.

{ JOURNAL
Vol. XVII. No. 861.

UPWARD.

Oh, sometimes gleams upon our sight
Through present wrong, the eternal Right.
And step by step, since time began,
We see the steady gain of man.

That all of good the past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.

Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking, calm and clear.

Henceforth my heart shall sigh no more
For older time and holier shore;
God's love and blessing then and there,
Are now and here and everywhere.

—J. G. Whittier.

GENESEE YEARLY MEETING.¹

GENESEE Yearly Meeting of 1889 was held, by adjournments, from the 10th to the 13th of Sixth month, at Farmington, New York. There were two sessions each day excepting the last, two of the afternoon ones being devoted to the First-day School work and one to Temperance. The meeting for ministers and elders was on Seventh-day. A young people's meeting was held on Fourth-day afternoon after the F. D. S. session. An appointed meeting was held by Isaac Wilson, on Fourth-day evening.

On First-day, after a season of preparative waiting, the silence was broken by Darlington Hoopes, who reminded us that God, and God alone, was the only object of divine worship; that he was, and ever remains to be, the teacher of his people himself, and that he does this through the medium of divine revelation, visiting each succeeding generation and each individual soul with his will by impressions upon the understanding. We were all created for some purpose; if we fail to do our part, God's work is not thwarted, only we lose the reward, and the reward may be eternal life. It was the *love* that dwelt in Christ which was the *Lamb* of God that taketh away the sin of the world, and this was the self-same power and influence that was shed abroad from Mt. Calvary, the blood of Christ, that cleanseth from all sin.

John J. Cornell followed, and discoursed on the text: "God is love, and in him is no darkness at all," showing that as the outward sun discovereth all

things to us and is the very source and life of all material things; so inwardly the Son of God is the light of the soul—by it all things are made clear, it is the very life of the soul, permeating all its avenues and enlightening its darkest recesses. In the soul wherein this light abounds and does its refining work, there is heaven—a heaven that, through faithfulness, we may enjoy here, even before the spirit shall have passed beyond the veil that bounds the mortal vision.

Samuel Dickinson entreated the young people to faithfulness. Upon your choice your happiness depends. Place your hand in the hand of your Saviour and he will become a living Saviour.

In the afternoon meeting Isaac Wilson spoke, taking the circumstance in Jesus' life where "he saw a man which was blind from his birth, and his disciples asked: who did sin, this man or his parents, that he was born blind?" Just as humanity queries to day—why is it? Trouble your minds less about the cause and the reasons and more about the remedy and results. God is able to open the blind mind. We need only to trust in him, and he will silence all doubts and questions and criticisms by the "whereas I was blind, now I see." We shall know that our Saviour was never crucified, but that he *liveth*, and because he *liveth* we shall live also.

On Second-day morning the yearly meeting proper began. Jonathan D. Noxon and Rebecca Wilson were at the table, to which office they were appointed for another year. Minutes were received and read as follows: one for Darlington Hoopes, a minister from Little Falls, Maryland, and belonging to Baltimore Yearly Meeting; one for Joshua Washburn and wife, elders from Chappaqua, New York, belonging to New York Yearly Meeting. Their company was very grateful. Their public testimonies and silent travel Zionward were encouraging to us.

Epistles from other yearly meetings were read at this time from men's and women's meeting of New York, Baltimore, and Philadelphia. They were full of inspiring thoughts, some of which may be profitably repeated here. The reiteration of "Mind the Light," calling Friends to the foundation of their belief by the simple yet comprehensive phrase of the founder of their Society, invites associations that are sacred to each member and to every child of the God of Light. May we not lose sight of the *spirituality* of our worship, remembering that "God is a spirit, and they that worship him must worship him in spirit." Let us hold fast our principles, for the world is gravitating towards Friends. There is less stress laid upon a blind acceptance of a faith. Practical righteousness

¹From *Young Friends' Review*, for Seventh month.

as led by Friends is slowly yet surely advancing. It was said by one in the meeting that "the masses of the people cared little for the theology of the clergy. I once asked a stranger: 'Do you belong to a church?' 'Yes.' 'What is your idea of the mode of salvation?' 'If I do as well as I know how, and live as near right as I can, I will stand a good chance of getting to heaven.'" Be faithful to the conviction of your own soul. There is in that conviction a "force that can never be foiled." "Greater, is he that is in you than he that is in the world." Trust and doubt not in the efficacy of the truth. It was said in one epistle, and it is a warning that ought to come home to each one for serious consideration: "The luxuriousness of this generation may undermine the character of the future generation." It was also urged vocally upon our sisters to be faithful. Would they might know and use their power and influence for good. They were active in the days of Jesus in their loving ministry. As the trainers of the youthful mind God has given unto you the opportunity, and consequently the commission, in the main, of keeping the world pure. Mothers and sisters and daughters, may you be faithful to the sacred trust.

In every Friend, old or young, there should be a dedication to principle. There should be a faithfulness equal to that which imbued the One who trod the wine-press alone. Yet we need not confine ourselves to sectarian walls in working for eternal truth and universal good. In working for our Society and for our own soul's salvation we should not forget the universality of God's love. "All, the world over," said one, "who labor for good, have been represented in my mind as approaching the city of God by different avenues. When afar off the diverging roads are hardly in sight of each other and of ours, but as they approach the city, come closer and closer together, until we behold in the pilgrims who tread them, they who have come through tribulation and have their robes washed white and are ready to enter into the city whose gates are peace and streets are gold."

On Third-day morning the remaining epistle from men's and women's branches of Ohio, Illinois, and Indiana Yearly Meetings were read, after which the state of Society was entered into and a record prepared.

It was remarked concerning the character of the epistles, that they did not assume a preaching tone from one yearly meeting to another, as they used to, but were full of practical lessons and suggestions for the amelioration of the condition of humanity around us, realizing that he is our brother, wherever found, that needs our assistance; introducing us to a knowledge of the universality of the Father's love and the great brotherhood of man.

The review of the state of Society brought vividly to our minds the holy principles and practices that the earnest founders of our Society wrought out with their heart's thought and sealed with their heart's blood. We were exhorted to attend our little meetings. Though no vocal sound may be heard, the "still small voice" will not fail to the soul rightfully gathered there, which is "in His name."

On Fourth-day at the public meeting, Samuel

Dickenson and Darlington Hoopes spoke, the latter to some length, concerning the reclaiming of the wanderer. He directed us to Christ, or the love of God in the soul, as being the Lamb that takes away the sin of the world. This Son is not a person, but a principle that can reside in us and preside over us, directing our course aright; "for there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other."

At the temperance meeting on Third-day afternoon much interest was manifested. William Penn Sisson presided. The cause has had serious reverses in both nations during the last year. But the workers are not discouraged. They are becoming better acquainted with the nature and extent of the work, and finding out better the right methods in which to advance. Two or three things are being impressed deeper upon their minds. One is that license, high or low, besides being a wrong, is utterly a failure towards even checking the evil. If such laws do any good it is invariably from the restrictive clauses in them that the good comes. It is becoming more apparent that the right ground is *entire prohibition* of the manufacture, sale, importation, and transportation of all alcoholic spirits. It is also seen to be necessary that all classes of the community favoring prohibition must be joined in one united effort. To look at it from a human standpoint we cannot but have a feeling of hopelessness. Avarice on the part of the liquor dealers, and appetite on the part of the liquor drinkers,—the two strongest passions in human nature,—allied in unholy bonds, and unscrupulous as to the use of any means to perpetuate their nefarious trade, what power can overcome this mighty evil that seems to threaten civilization? We can, with our outward eyes and reasoning faculties, see none. Only with our spiritual vision do we discern the hosts of God that are round about and equal to the task.

The sessions of the First-day School were exceedingly interesting.

Samuel P. Zavitz and Annie L. Cutler presided at the table.

Reports from the First-day Schools testify of an increase in interest and attendance, and prove the great advantage to the Society wherever they have been started. There are many instances where the little child is leading the parent to the school and back to the meeting. Closer bonds of union are drawing together the old and the young, and a warmer fellowship is growing up among the young people of each yearly meeting; and all the yearly meetings are becoming more deeply interested in the Society and more anxious about its destiny. We might say, and say truly, there has not been for a long time so bright an outlook for the Society. And this is due, for the most part, to the First-day Schools. We are truly grateful to the General Conference and its committee for their labors and care in preparing the "lesson leaves." The epistles received from three yearly meeting First-day School Associations, read at this time, breathed out a freshness characteristic of the nature of the work

and its associations. Mingling with youthful minds tends to make fresh and pure.

Some thoughts in these epistles may be repeated, but we beware lest assent of all form may not become in us a formality. God being the teacher of his people himself, the teacher of the class becomes, in the right arrangement, an instrument in God's hands—a medium through which is to flow truth and light from God. Therefore the highest dedication is needed.

The young people's meeting, at the close of the First-day School session on Fourth-day afternoon, was the pentecost of the Yearly Meeting. Many spoke, and the broken utterances and bedimmed eyes testified that the Spirit moved the heart. Truly Christ was in the midst, and all felt him there. It was a season that will be long remembered and cherished by those present, who felt that it was indeed good to them to have been there.

For Friends' Intelligencer and Journal

NOTES ON THE MEETING.

In attending Genesee Yearly Meeting we bought tickets at Albany for Fischers, a station near the home of John J. Cornell, who met us.

A ride of a few miles took us to his beautiful home. Next day a delightful ride of fifteen miles was taken to attend the meeting of ministers and elders. We passed through a fine farming district. The fields of wheat and oats looked very promising.

We found quite a large company of members of this meeting. Darlington Hoopes was the only minister with a minute from another yearly meeting. His services through the different sessions of the Yearly Meeting were very acceptable.

The meeting-house is ancient and spacious, accommodating a very large company. Friends who were present remembered having seen it filled to overflowing on First-days. We were hospitably entertained in different Friends' homes. We spent one night with Sunderland P. Gardner and his interesting family in their comfortable new house. The old one, which stood near, was burned a few months ago. He is certainly a remarkable man for his years, his memory is excellent. He is quite a geologist, and showed us two meteorites he had found on his farm.

The meeting is so much smaller than formerly, that, after First-day, one side of the closed partition is used for dining. Two long tables are arranged with provision brought in daily by the members. Loads of people come from various ways bringing baskets of refreshments. Hot coffee and tea is made in an adjoining room.

The morning session is for the ordinary business of the meeting. In the afternoons, the meetings of the different committees were held. When the subject of Temperance came up for discussion we found this meeting very strong on that question. J. J. Cornell and Isaac Wilson are both spending much time traveling and speaking in the cause. It does appear as though their efforts would not be lost, but would have their weight.

One afternoon a youths' meeting was held. The young people were invited to take an active part,

which they did. By their presence and expression they evinced a concern which argues well for the future of this Yearly Meeting. It was a baptizing time and the most interesting occasion remembered. Truly we were led to exclaim, "it was good for us to be there."

There was nothing lost in the life of the meetings by holding them in joint session, as these were held.

In mingling with Friends there we were drawn in sympathy together, as all, more or less, have to be dipped in deep waters of affliction.

At the close of the meeting we were kindly carried back to Mendon, to the beautiful home of Jonathan Noxon. We would have been pleased to tarry there longer, but could not feel at ease until our steps were turned homeward.

In reviewing our visit we shall remember the people and places where we mingled with that pleasure the dear All-Father grants to his children who are endeavoring to do his will.

J. B. and C. W.

From The Friend, (Philadelphia.)

EARLY MEETING-HOUSES OF FRIENDS.

(Continued from last week.)

We have seen that it was determined to take down the Centre Square Meeting-house and rebuild it upon the site of the former Bank Meeting-house, on the west side of Front Street, above Mulberry or Arch Street.

The minute of the Monthly Meeting of Third month, 1702, states that "Thomas Griffith and Abraham Bickley are desired to collect subscriptions towards building the meeting house which is to be set up at ye upper end of ye Town." In the Fifth month following, "John Reburn sent a paper to the meeting to acquaint Friends that he thinks it is too late to go on with the meeting house this summer; and it (the meeting), being of the same mind, desires the persons appointed to oversee the work, to let said Redman have forty pounds in order to provide materials, that it may be done early in the spring, and they agree with carpenters to take down and secure the old timber, and carry off the mason work also, as the bricklayers shall want it."

The work was pushed rapidly forward in the succeeding year, so that it was ready for occupancy about midsummer.

Seventh month, 1703. "It is agreed that there be a meeting held at the new meeting house on the Front street every First-day in the afternoon, to begin the next First-day, at or near the 2nd hour." In the following month Nicholas Wain reported: "They have near finished the meeting house, and that the land whereon it stands is conveyed to him and John Goodson for a Publique Service. Therefore it is desired that Thomas Story and David Lloyd may draw conveyances to Edward Shippen, Anthony Morris, and others. It is also agreed that a meeting be held therein on First-day to begin at the 11th hour."

Ninth month. "There being several debts due from the Monthly Meeting to people that have done work for the meeting house on the Bank, and money falling short, Thomas Story is willing to lend the meeting 25 pounds on interest.

"It is agreed that Samuel Carpenter pay Ralph Jackson 1£ 6s. 4d. for glazing the meeting house windows.

"The Preparative Meeting having recommended the necessity of paling of the front of the Bank meeting house even with the street, John Parson is desired to get it done, and get it painted."

This house was built of brick, and of the same dimensions as the frame structure that preceded it upon the same ground, viz., 50 by 38 feet. It stood 14 feet back from the street, and that space was kept as a green yard.

The street and building were then upon the same level, but after the cutting down of the street, the building stood some 10 or 12 feet above it, giving it a singularly perched up appearance.

Originally, there was no wooden partition dividing the house, and a curtain was lowered when Preparative meetings were held; but in 1755 it was decided to put in a partition, as appears by the following minute of the Monthly Meetings:

"It is now agreed that a division be made in the Bank meeting house suitable for the purpose of holding Monthly and Quarterly Meeting."

As Friends became more numerous and more widely scattered over the city, and the business of the Monthly Meeting largely increased, it was deemed expedient to establish two other Monthly Meetings, to be known as the Monthly Meetings of Friends of Philadelphia for the Northern and Southern Districts respectively.

The opening minute of that held at the Bank meeting house being as follows:

"On the 24th day of Eleventh Month, being the third day of the week in the year of our Lord one thousand seven hundred and seventy-two, Men and Women Friends assembled in their meeting house on Front Street on the Bank of Delaware, being the first Monthly Meeting of Friends in Philadelphia for the Northern District," etc.

In course of time, Friends finding themselves greatly inconvenienced by the grading of Front Street, above alluded to, and other causes, decided to procure another location for a meeting place, as is shown by a minute of the Monthly Meeting of First Month, 1789.

"The Committee appointed to procure a suitable Lot of Ground to build a meeting house upon for the better accommodation of Friends, report they have made a contract with our friend Samuel Emlen for his Lot on the square between Sasafraas and Vine Streets, and Front and Second Streets, contiguous to that held by our Society as the donation of our friend George Fox, on which the school house now stands.

"Friends were generally of the mind that the building would best answer the purpose intended of about 75 feet long east and west, and not less than 50 feet north and south, and that it would be necessary after disposing of the Bank meeting house Lot and the one adjoining it on the north, to raise by subscription the sum of 2,000 pounds."

In the Second month "A plan was agreed upon to lessen the size of the new meeting house to 68 by 50 feet, and instead of dividing the men and women's

apartment by a sliding partition of wood, to erect an additional apartment of brick 45 by 40 feet on the north side of the building," for a Monthly Meeting room.

The building was erected upon the plan proposed, on the north side of Key's Alley (New Street), finished and occupied in 1790, viz.:

"At a Monthly Meeting of Friends of Philadelphia, for the Northern District, held the 21st of Ninth Month, 1790, being the first for business held in the new meeting house," etc.

The old Bank Meeting-house and Lot 48 by 89 feet, was sold and conveyed Fifth Month 21st, 1791, to James C. and Samuel W. Fisher, for 1,000 pounds, specie, "reserving the stone steps, forms and other moveable property." Also the lot adjoining the same, on the north, for 500 pounds.

The house was taken down and the old oaken column that supported the gallery, which had been brought from the Centre meeting, was preserved by James C. Fisher.

Thus the premises which had for more than a century been devoted almost exclusively to religious purposes, passed into secular uses.

The meeting established in Key's Alley (New Street), was called regularly the North Meeting, and by some the "Up Town Meeting."

The population rapidly increasing in the Northern Liberties, and Friends moving westward and northward, it appeared desirable to have another meeting still farther up town. Consequently, a lot was procured at the southeast corner of Fourth and Green streets, and a substantial brick building erected thereon, which was completed in the spring of 1814, and meeting opened therein, as appears by the annexed minute of the Monthly Meeting, held Ninth month 27th, 1814. "The Committee agree to propose to the Monthly Meeting that a meeting for worship be established (at 4th and Green Streets) on First-days, morning and afternoon, and on Sixth-day mornings, and that Friends be allowed to hold a Preparative meeting," which was approved, and also concurred in by the Quarterly Meeting. The Preparative meeting was opened Twelfth Month 23d, 1814, and the first "Green Street Monthly Meeting" held Fifth Month 6th, 1816.

About 1834-5, Friends again felt the necessity of making a change in location, as follows, viz.: "The location of our present meeting-house (Key's Alley), being brought into consideration, and the minds of Friends fully expressed, it appeared to be the prevailing sense, that it is seasonable to appoint a committee to look out for a Lot, which may be procured, on which to erect a house that will better accommodate the members of this District."

Fifth month, 1835. "The Committee appointed to look out for a site whereon to erect a Meeting House, reported after considerable inquiry, they have had the offer of a lot bounded by Sixth Street, John Street, and Noble Street, which may be procured for about \$23,000. They also presented a plan for a meeting house. Upon consideration the report was approved. . . The meeting agrees that there be erected on the lot bounded by Sixth Street and

Noble Street, an edifice 121 feet long by 60 feet wide, the whole cost of which is estimated to be about \$30,000."

A very commodious and convenient building was put up and finished, so that meetings were held there in the Eighth month, 1838, and the first monthly meeting was held there Eighth month, 28th 1838.

The old meeting house property on Key's Alley being no longer needed as a place of worship, was sold in the same year to the "Controllers and Overseers of Public Schools," etc., for educational purposes, for the sum of \$20,000.

J. W. LIFTSCOTT.

(To be continued.)

THE CHRISTIAN DUTY OF SACRIFICE.¹

DURING the last few months the First-day School lessons of the International Series have been upon the incidents of the last few days of the life of Jesus, —his entry into Jerusalem, his betrayal, trial, and condemnation, his crucifixion and resurrection. In studying these lessons one's mind is almost necessarily led to contemplate the greatness and nobility of the self-sacrifice made by him in order that the saving truths which he came to declare to men might be known by all. Viewing the incidents of those last days of his from the human standpoint, they seem so unjust and cruel that one turns away almost incredulous, doubting whether humanity could have been so debased. Betrayed by the special token of friendship by a professed disciple; his trial a mockery of justice; his death as cruel as the cruelest men could make it: from the merely human point of view, this tragical ending of such a life seems awful beyond description. But viewing it from the spiritual standpoint which he occupied, and trying to realize the spirit which actuated him in accepting such an ignominious death, his death assumes an entirely different character, and we can see it as the noblest act of self-sacrifice for the sake of the truth and the uplifting of mankind that the world has known: we then appreciate the greatness of soul which made such a sacrifice possible, and we begin to learn the lessons which it was designed to teach each soul capable of appreciating the truth.

What then is the chief lesson that we are to draw from this sublime act of sacrifice by the head of the Christian Church? Is it not this? The necessity, the value, and the service of sacrifice on our part for him and for God who sent him? The cross teaches chiefly this lesson,—the worth of sacrifice when done in the right spirit,—its worth to man and its value in the sight of God. As Jesus himself taught, his whole life was lived that we might have a sure and safe example to follow; surely the last sublime act of that life must have a special value in this direction. "If any man will be my disciple, let him deny himself, take up his daily cross and follow me:" in these words we read the plain command of our Lord himself as to what constitutes, in his view, a Christian life; it consists in simply following him.

In our day there is not slight danger that any

follower of his will be subjected to the treatment which he met at the hands of his enemies; and yet the necessity, the value, and the service of sacrifice remain as great to-day as they ever were. The necessity for it is as great because it means as much for individual growth as it ever did; the value of it is as great, because it still ennobles and uplifts the soul which makes the sacrifice; the service is as great, because it still effects as great good for others, and is as worthy in the sight of God as it ever has been.

What, then, are the sacrifices that are required of the followers of Christ in this day? Let us try to answer this question, not by enumerating special acts of sacrifice, but by discovering the principles which will apply to all the acts of life.

We may view this question in a threefold way: 1st, as related to ourselves; 2nd, as related to others; 3d, as related to God; and the principles which should govern all our thoughts and acts in these relations seem to be as follows:

In the first place, in regard to ourselves; it is our duty to sacrifice all those things which in any way retard or interfere with our spiritual growth. This is a duty we owe primarily to ourselves, and it is a work to which the Spirit of Christ within us, the "power that makes for righteousness," unerringly leads us. As the apostle Paul said in his letter to the Galatians: "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." If a man has an appetite or a desire whose tendency is to degrade him, it is his duty as a follower of Christ to make the effort to sacrifice it, and, if necessary, to make repeated and long-continued efforts to do so, for growth and progress are impossible without it. Even practices which may seem harmless at first sight, should be sacrificed when a harmful tendency is discovered.

In the second place, it is the duty of a Christian to sacrifice those things in his life and conduct which exert or may exert a harmful influence upon others. "No man liveth to himself alone," and the duty of aiding others by our example is as much a Christian duty as is the other of not injuring ourselves. The second of the two great commandments given by Jesus was: "Thou shalt love thy neighbor as thyself," and a Christian cannot consistently say or do that which will be a stumbling-block in the way of one weaker than himself; it is duty to sacrifice those things in his life which may have such a tendency.

In the third place, as regards our relation towards God, it is our duty to sacrifice those things in our life which may bring dishonor upon our Christian profession, and so upon him; and also to sacrifice those habits of thought or of life which prevent us from knowing his will and entering upon his service. One who is a professed follower of Christ owes it to his Christian profession that he bring no reproach upon the church or the name of Christ, not only because he may by so doing injure a weaker soul seeking the truth, but also because by so doing he is directly injuring him whom he professes to follow. No conformity to custom will excuse a man for thus bringing reproach upon the head of the Christian

¹ Taken from a meeting of the Friends' Association, held at Boston, Pa.

Church; and all those practices which do thus lower the standard of Christian action will be sacrificed and put aside by the earnest follower of Christ. And all such sacrifices, made in the spirit of obedience, will inevitably fit and prepare one for higher and better service in the Kingdom of God: and that is the highest outcome of the Christian religion itself.

In conclusion, the best and highest motive for making such sacrifices may be referred to; it is the motive of gratitude. If he whose life was pure, and true, and infinitely good, could make a daily sacrifice of it that we might know the truths which make our lives worth living, should not we, in his name, be willing, nay glad, to make the lesser sacrifices which his spirit within us summons us to make? Does not our gratitude to him for that last crowning act of sacrifice, (to say nothing of the innumerable lesser acts which had preceded it), lead us to gladly make such sacrifices as will make us more acceptable to him, more helpful to our fellows, more earnest and active in the service of God? To make such sacrifices will not be hard when made in this spirit, and with this motive; and though the way may be long, and the struggle seem hard, still every sincere soul desirous of doing God's will may some day attain that state of perfect devotion to the truth, to which Paul called the early Christians when he said: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I. R.

For Friends' Intelligencer and Journal.

MILLENNARIUM.

EVER since the lesson leaf concerning "the coming of the Son of Man" was under consideration, I have been intending to write a short article upon the subject of Millenarism. To some it may seem strange for me to assert that the second coming of Jesus in the flesh was considered as a very essential part of the Christian religion in the first and second centuries, yet such is an unquestioned fact, as all authorities agree. Before our era the Jewish mind at different times was much excited upon this subject, and the belief was generally founded upon Psalms xc.: 4, according to which one thousand years before Jehovah are as one day, compared with the account of creation as rendered in Genesis, designating 6,000 years of toil, and the subsequent Sabbath, as representing 1,000 years of quietness and rest. This idea, like the whole eschatology of the primitive church, had its roots in the Jewish apocalyptic literature. At first it was assumed that the Messianic kingdom would last forever. (See the Prophets: Jeremiah xxiv.: 6; Ezekiel xxxvii.: 25; Joel iii.: 20; Daniel vi.: 26; Enoch xii.: 14¹), and this view is clearly alluded to in John xii.: 34. But subsequently a limited period was assigned to the Messianic kingdom, though in Matthew viii.: 2, Luke xxii.: 16, or in Matthew xix.: 28, no such limit is designated, neither is there in the apostolic epistles any trace of the

millennium view being held in them.² In the Revelation of John, however, (Chapter xx.) there is a tremendous portraiture of the feeling of the age in which it was written. After the Christ has appeared from heaven in the guise of a warrior, and vanquished the anti-Christian power, the wisdom of the world, and the devil, those who have been steadfast in the time of the last catastrophe, and have given up their lives for their faith, shall be raised up, and shall reign with Christ on this earth a 1,000 years as a royal priesthood. At the end of this time Satan is to be loosed again for a short season; he will then prepare a new onslaught, but God will miraculously destroy him and his hosts. Then there will be a general resurrection of the dead, the last judgment, and the creation of a new heaven and a new earth, etc., etc.

The history of the reception and of the non-reception of the Apocalypse of John is in itself quite a history of the millennium controversy in the early church. The apostolic fathers manifest no acquaintance with this work in their writings, but Justin, A. D. 160, speaks of it and of its chiliasm as the necessary part of a complete orthodoxy, although he knows Christians who do not accept it. In time the Greek church utterly discredited the chiliasm views of the Revelation, and through the efforts of Dionysius, Bishop of Alexandria, it was removed from the Greek canon in the 4th century, he insisting that the allegorical interpretation was the true exegesis. For many centuries the Greek church kept the Johannean Apocalypse out of its canon, and thus the spiritualizing eschatology of Origen and his school was preserved intact in the East.

The Western church however clung to the orthodox idea of the Millennium, together with the sensuous view in the Apocalypse, and entertained no doubt as to its apostolic authorship; indeed an Apocalypse of Peter was retained in the canon in the 3d century, and the Apocalypse of Hermas was much read, and kept its place in some Bibles in the Middle Ages. The Millennium delusion continued to have powerful support in the West. In the 5th century, however, it began to die out, but towards the close of the 10th century there was a great revival, and the popular belief was that the end of the 1,000 years was approaching which had been foretold by John and that "the time was at hand."

The Western church was more conservative than the East—this was in part her reason for clinging to chiliasm; but the church had another reason in the fact that Marcion and the Gnostics would have nothing to do with it. The early fathers believed in chiliasm simply because it was part of the traditions of the church, and Irenæus, Hippolytus and Tertullian believed it as the Apostolic fathers did.

The mind of the West was modified by Greek theology which reached it through the labours of Jerome, Rufinus, and Ambrose. It was however, to Augustine on whom the great task devolved of giving a direction to Western theology which finally carried it clear of Millenarism. At one period of his life he

¹ The book of Enoch was brought from Abyssinia by Bruce the traveler, and appeared in an English version in 1826, and immediately produced great interest in Europe. The book was supposed to have been originally composed about the time of the Christian era.

² James v.: 3, 8; II. Peter, iii.: 7, 8, 9, 10; I. Thessalonians iv.: 16; II. Thessalonians ii.: 1, 3; Revelations entire.

himself had believed in it; but the times were now more auspicious for the church, and a position of supremacy upon the earth seemed now to be her portion, and he was led to elaborate the idea of the Kingdom of Christ and the City of God.

DAVID NEWCOMB.

SCRIPTURE LESSON No. 29.

EIGHTH MONTH, FEB. 1889.

SAUL CHOSEN OF THE LORD

GOLDEN TEXT.—"Ye did not choose me, but I chose you, and ye appointed you."—John 15: 16.

REKED I. SUNDAY 9: 10-27

It was settled that the demand of the people for a king should be granted, and the elders returned to their homes, leaving the matter in the hands of Samuel, to whom was shortly after made known the one who should be set over Israel as king. The circumstance which brought this man, Saul, to the notice of Samuel is recorded in the preceding chapter, and is one of the innumerable instances in human experience through which, by most unlooked-for means, persons entirely ignorant of one another are brought together, and the purposes and prospects of the one or the other are changed for all future life. We dare not say it is chance, for as in the case before us, the consequences of that interview were too momentous to be committed to so uncertain a messenger. Our Heavenly Father has many ways by which his purposes towards his human children are made known, and if we call upon him in our time of extremity, as did this faithful prophet, he will show us the right, and enable us to carry out his intention, though it may not be what we most desire.

We have in this instance a beautiful example, worthy of imitation, in that Samuel could so cordially receive Saul and give him the place of honor among his guests, when he knew that the office of judge, which he then held, would be taken from him. It shows his exalted character, as well as his devotion to the people whose will he made his own.

Now the Lord hath revealed to Samuel. In the old version this is rendered "told in Samuel's ear," which implies "with great secrecy." The revised version is entirely in accordance with what has heretofore been said of the communication of the Divine Will,—that it is by revelation to the spiritual consciousness. If this is kept in mind, it will not be difficult to accept many of the statements respecting the commands of God, which, if taken as an audible utterance, are contrary to all our best conceptions of the great Ruler of the Universe.

As revelations they came through human channels, and under the social conditions then prevailing. The prophet or seer could rise no higher in his ideals of Jehovah than his own conviction of right and justice; and though the Lord spoke through him, the message bore the impress of his own standard and the level to which he had attained, yet that standard was mostly far in advance of the common level.

These are the elect—not those whom He has called, but those who have heard and obeyed. Our acceptance with our Heavenly Father is proportion-

ate to our obedience to his requirements; his requirements proportionate to our ability. He asks of us nothing beyond our attainment. In weakness of the flesh and disheartening consciousness of our own share of human frailty we may say to him, "Am I not a Benjamite, of the smallest of the tribes of Israel? Wherefore speakest thou so to me?" But the Lord knoweth whom he chooseth and for what he hath called. He will require of us no service which we may not in his name render.

God's first call is universal—"Come unto me." The voice of the Spirit which speaketh in every heart striveth with us, urging us to be of the chosen. "My son, give me thine heart." "Even as I have loved you, love thou also me."

His second—"Go hence," or "Do thou this," is a personal or individual requirement. If this manifestation of his will concerning us be met with a living desire to fill to the utmost our measure of duty to God and our neighbor, ability and strength will be afforded us; and all will be done to the glory of him "by whom," or in whose strength alone "kings reign and princes decree justice."

To bring ourselves into a state of receptivity or readiness for Divine direction we must "stand still awhile" and be shown the will of God. For us the standing still seems the withdrawing of ourselves from the world, and divesting ourselves of all hindrances to spiritual communion. "The secret of the Lord is with them that fear him," and the King's messages to his chosen "no man knoweth saving him that receiveth" them. The whispering of the still small voice needeth not words whereby to communicate His will concerning us, but speaketh conviction to the soul.

Our appointment rests with God, but its fulfillment lies with us. He chooses, calls, or appoints, but never compels us to obedience. God loves the willing servant, accepts the tardy one, but forces no one to enter his service. Without altering the spirit of the Golden Text, it might be translated, "I have not only chosen you, but ye have chosen me."

NOTES ON THE LESSON.

We do not know either the place or the date of the first meeting of Samuel and Saul, nor how long a time had elapsed since the interview with the Elders at which the demand was made for a king. The books of Samuel, also of Kings and Chronicles, are biographical in character. In the two of Samuel the principal events are associated with the lives of Samuel, Saul, and David, and in the details there is a lack of chronological order. Only after a careful examination and comparison with other passages is the true place in the order of events found of many of the incidents narrated.

The "land of Zuph" in which was the city where Samuel was staying at the time, is an unknown district. It is evident that Samuel had a residence there, and that the "high place" was some eminence or natural elevation set apart for religious purposes, and having the sanction of the prophet. After the building of the Temple and the restoration of the ark to the Tabernacle, the Temple was the only place

high places again became unlawful, and its practice was to a large extent idolatrous.

The present lesson gives us the earliest intimation of the choice of Saul for the first king of Israel. As we read the description of his personal appearance when he came into the presence of Samuel at the gate of the city, they never having met before, we can well imagine the impression he would make upon Samuel, and are prepared to hear him exclaim, as he responds to the query about the Seer "For whom is all that is desirable in Israel? Is it not for thee, and for thy father's house?" In the native dignity of pure young manhood, reared amid the flocks and fields away from the temptations that gather around the larger cities and centres of trade and traffic, the modest demeanor and respectful manner with which the young man conducted himself won the tender, sympathetic heart of the aged prophet, who saw the hand of Jehovah in it all, and was ready to accept the son of Kish of the little tribe of Benjamin as the Divine choice for the leader of the nation, and to consecrate him with the sacred anointing oil for that high office.

And may we not further add the fact, that the simple, homely ways in which he had grown to this beautiful and gifted young manhood, left him entirely unprepared to bear with the modesty of his youth, the blandishments and flatteries that are always in the path of the man whom the world delights to honor.

Before he had learned the hollowness of praise and the transient nature of earthly greatness, he had lost that "other spirit" with which Jehovah had endowed him, and found in its stead only disaster and ultimate ruin.

For Friends' Intelligencer and Journal.

THE PERFECT PEACE.

THE prophet Isaiah has said, addressing the Almighty, "Thou wilt keep him in perfect peace, whose mind is staid on thee because he trusteth in thee." O blessed peace; obtained by having the mind stayed upon God, amid the various trials of this probationary state.

Surely it is comforting, to every tired or afflicted one, to rely in humble trust on our Heavenly Father who so careth for the sparrows that not one of them is forgotten.

Then we have the precious promise that they who trust in the Lord, and whose hope the Lord is, shall be as a tree planted by the waters, whose leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit, for the work of righteousness is peace, and the effect of it quietness and assurance forever.

Then, dear Friends, let us not trust in the arm of flesh, but trust at all times in Him who leadeth the blind by a way they know not, and in paths they have not seen; and as we yield in childlike simplicity to be thus led, we shall experience His ways to be ways of pleasantness and His paths peace, and be prepared when called from this present life to inherit the Kingdom of rest and peace; "whose inhabitants never more say they are sick."

Sixth month, 1889.

REBECCA PRICE.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

RACHEL W. HILLBORN.

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PHILADELPHIA, SEVENTH MONTH 27, 1889

AN OLD PREJUDICE AND A BETTER SPIRIT.

SOME particulars given in the letter from the South, by our friend M. S., illustrate anew an old theme,—the prejudice shown by Southern white people against those who are endeavoring to teach and train the people of color. It seems amazing that this should survive in face of the evidence that missionaries like Martha Schofield are engaged in a work which tends to preserve the good order of society, and to aid alike both of the races; but that it does survive is occasionally shown, as in the instance described in the letter.

But there is evidence which is very encouraging that this prejudice is giving way. The children described did not show it, and among their elders several manifested a kindly spirit. The man who spoke most offensively was engaged in an occupation which made him resent the coming of any one whose exhortations would build up temperance and strike down indulgence; and his business encouraged, too, the growth of such a character as naturally exhibits the narrowest and meanest prejudice. It seems, therefore, that there is hope for a growth in better things among the Southern people; those of them who can best comprehend and appreciate works of love and kindness for the down-trodden will come first to the front to shake off the incubus of proscription and caste, and others will follow in time. Our friend, Abby Munro, known to many readers of these columns as a devoted missionary worker in South Carolina, and who, we regret to say, has been very ill during the last three months,—though recently improving,—found in her days of sickness that there were about her kind and sympathising friends among the whites. For years she had lived in an atmosphere of isolation, with scarcely a single acquaintance except among the colored people, but now there were evidences of a better feeling. Perhaps it needed the occasion of her prostration to bring this out, but at any rate it was shown.

It is therefore due to justice and truth that we should turn to the brighter side of the picture. We must recognize the noble and earnest work of men like Dr. Haygood as representative of the strictly

Southern element. And there are others like him, men born amid slavery and brought up under its influences, who are faithfully endeavoring to help the colored people forward in their movement toward a self-respecting and self-supporting condition. It would not be fair to judge the South without fairly considering these conspicuous figures, any more than it would be right to judge the colored people upon the demerits of those among them who are idle, shiftless, and vicious. When a people, or a community, can present some good examples, we may hope to see these multiply, and when the missionaries among the freedmen find themselves helped and appreciated by a part of the Southern whites, we may take it as ground for a renewed hopefulness of realizing the better future.

We are desired to call attention to the notice elsewhere given of the arrangements made for trains, etc., for the convenience of Friends of Philadelphia who desire to attend their Quarterly Meeting at Valley on the 6th proximo. These arrangements vary in some details from those of previous years.

It is proper to remark that in the series of articles which we have been reprinting from our esteemed contemporary, *The Friend*, of this city, concerning the old meeting-houses of the city, the statements under date later than 1827, refer to the action of the "Orthodox" body.

MARRIAGES.

McDOWELL.—SEYMOUR.—On Sixth month 26th, 1889, at the residence of David R. Underhill, in Brooklyn, N. Y., under the care of New York Monthly Meeting, Egbert G. McDowell, son of Joseph T. and the late Isabella M. McDowell, and Mary E. Seymour, daughter of Henry and Esther Seymour.

DEATHS.

CHAPMAN.—Seventh month 14th, 1889, Sarah P., wife of T. Ellwood Chapman, and daughter of the late Jacob Lafera, of Baltimore, in the 82d year of her age; a member of the Monthly Meeting held at Green street, Phila.

HARVEY.—In Wilmington, Del., on the 26th of Sixth month, 1889, Hannah G. Harvey, in her 73d year; a member of Wilmington Monthly Meeting.

MATHER.—At Langhorne, Seventh month 18th, 1889, Mary Ann Mather, in her 79th year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia. Interment at Abington.

RICHARDSON.—Near Wilmington, Del., Seventh mo. 16th, 1889, Josephine, daughter of Joseph P. and Sarah R. Richardson, aged 10 years.

ROBINS.—On the evening of First-day, Seventh month 21st, 1889, George William Robins, aged 77 years; an elder and for thirty years a valued overseer of the Monthly Meeting of Friends of Philadelphia.

THOMAS.—At Edgewater Park, Burlington county, N. J., Seventh month 1st, 1889, Joseph T., son of the late George and Rebecca Archer Thomas, of Philadelphia, aged 72 years, 4 months, 6 days, an interested attendee of Race street meeting.

WILSON.—At his summer residence, Marden, Delaware county, Pa., on the afternoon of Seventh month 14th, 1889, Ellwood Wilson, M. D., son of the late Mardon Wilson, aged 67 years, a member of the Monthly Meeting held at Green street.

LETTER FROM MARTHA SCHOFIELD.

FAITHFUL workers, during my absence North, brought all things ready for the closing of the term on the 16th of last month. There was no graduating class, but various exercises made an interesting day. John Phillips, the Baptist minister, made effective remarks, and illustrated the usefulness of trained manual labor by showing the iron rods out of which students had made a handsome double gate for entrance to the grounds. He also held up various little garments cut and made by the girls. A young man, H. Watson, made an excellent address to the Literary Society, which had exercises in the afternoon.

There was a sadness over our hearts, for death hovered close by in a little home, where lay Lizzie Smallwood, the only daughter of my faithful house-keeper. She was a former pupil, though for years she had lived with a Northern family out of town, coming home once a week for the night. She was taken suddenly with pneumonia, and we soon saw there was little hope of recovery. When I told her she was very ill, but the Lord was with us and she was not afraid, she immediately began: "Yea, though I walk through the valley and shadow of death, I will fear no evil, for Thou art with me." It was her last long sentence, as talking was a great effort with the shortening breath. Death had indeed seemed near that morning at 3 o'clock, when the self-controlled mother knelt by the bed and prayed, "If it be Thy will, speak to her, and let her live; if not Thy will, take her as one of the daughters of Thy kingdom, and make me able to bear it." She was an earnest School teacher and was loved and trusted where she lived as care-taker of the children.

Ignorance in this State is not confined to one race. Thirty miles down the railroad a new "short line" goes close by a colored church that had stood there in the woods seventeen years. A little town of thirty houses has built up within a year. The minister rides eighteen miles to preach once a month, and had been anxious for me to attend. I had heard of the "fine new hotel," and had asked him to secure me a room, as there was no train back that day, and not wanting to ride nineteen miles to Blackville. (We can go eight or ten miles and not see a human habitation.) Upon his making an effort to get the room, one man told him he "would do all he could to injure Mr. — if he kept me there all night," another they "could not have a woman coming there talking Mormon and politics." There was, however, a most attentive audience, morning and afternoon, two benches filled with white men, equally attentive and all perfectly orderly. Perhaps curiosity was used to shape off, and the Prince of Peace seemed with us, as his messages were given to the hungry and thirsty souls. Afterwards it was said to

me: "The man who was so bitter on the street against you was there. He sat up mighty straight when you began, but his head hung low before you was done." He keeps the saloon. The "guard house" has been built within fifty feet of the church, and I said I wished the saloon was *between*, so a man could choose before he went in, whether he would get to the church or the guard house.

At the hotel, a planter's wife asked me several times for money to help the white churches; even fixed the sum, and insisted on a "few hundred dollars," I said, "I am not rich." "But you have money." "O yes; other people's, but I must spend that as they wish me to." The blessing of a meek and quiet spirit seemed meted out to me in full measure, even when eating supper and breakfast alone in my room, because "the other boarders did not want me at table." "Mam" Chloe told me this when she brought it up, and I knew behind that dark skin was a white soul that would have risked her life to save mine. While the empty dishes waited on the other vacant chair, (there was no table), the proprietor knocked and came in. Glancing at them seemed to stir up his manhood, and he assured me he "had told the sticklers, he would take me; it was his hotel. Besides he would do it on Christian grounds believing we were doing good," (he is a deacon), and then said his wife sent him up to invite me down to her room (an invalid); "we are all going to church." Eight or nine neighboring children had been in my room before dark. A child's heart knows no prejudice till it is *put* there. One asked me to go to ride; another invited me to "our house;" another said, "you go to our church to-night. Minnie and I will come home with you; we live near here. Won't you go there and preach? I saw you this morning. I told ma I was going with 'Mam' Charlotte and she said she didn't care." He who blessed little children seemed with us as we talked of ways we could be like Him, while up from the parlor came again music and voices singing hymns!

Many will be glad to know that the six thousand dollars needed to build "The Deborah F. Wharton Industrial Hall" has been assured us. For three years the name lay in my heart as that of one whose daily life could be searched into by coming generations, as an example of womanly dignity, integrity, frugality, and devotion to right doing. She represented the undying principles of our Religious Society, which without sectarianism can be built into every character for its own good, and are needed nowhere more than in the uplifting of a race long kept down by professing Christians. Other similar efforts had seemed such burdens to the physical that for three years my rebellious spirit shrank from the task before me. It took all my will-power to put aside mental reasoning against it; to hold my faith close to the All-Powerful; to have a "perfect love which would cast out fear," and doubt, and anxiety; to know, hourly, the Father required nothing but faithfulness to my part, and to trust him to do his. If this amount has come with seemingly little effort and in a short time, is it not because those who were to respond had been under the preparing hand of the

Father? Was he not making us all ready and willing to carry out his purposes?

I shall take a month's vacation in the North Carolina Mountains, to gather strength, and then the building will go on.

I cannot close this already long letter without a word of encouragement to the Prohibitionists of my native State. Would you could have heard the glowing eloquence of a colored man as he stood on my porch in the moonlight. "God's been with me in all my temperance work, and I feel as if he was just in front of me. Eighteen years ago we began a lodge, (you was there); then at times, they'd fall off, and move away. Why, two years I went every Monday night, winter and summer, and there would be often no one but me; and never God. He was always there. I lit up the hall; never 'lowed it to be darkened; some one might straggle by, and I wouldn't have 'em say there was no light. I wait till 10 o'clock, get down on my knees and say a prayer, blow out the light, and go home. Many a time when I was working away (he is a carpenter) I've rode fifteen miles here to my meeting and fifteen back to be at my work by 7 o'clock in the morning. But, if I can, by working twelve long months save some poor man's son from perdition, I think I've done *well*."

MARTHA SCHOFIELD.

Aiken, S. C., Seventh month 18.

For Friends' Intelligencer and Journal.

A DAY AT LAKE BLUFF.

MANY of the readers of the INTELLIGENCER AND JOURNAL know that Lake Bluff is a summer resort, about thirty miles due north of Chicago, on the Lake shore. I believe a little further description of the place may be acceptable. It was founded by the Methodists, and is kept under the auspices of that denomination. The Bluffs are about 100 feet high, and thickly covered with forest trees, mostly oak. One or two deep woody ravines run through it with rustic bridges thrown across; and a pretty little lake for boating.

There is a large, pleasant hotel, surrounded on all sides by a wide veranda, so that one can always find a shady side, with a pleasant view either through a leafy grove, or out upon the lake whose blue waters may be seen between the trees. A large tent or rather open wooden tabernacle, with earthen floor covered with straw, and wooden seats, stands near the hotel, and here meetings of various kinds are held during the warm weather, their regular camp-meeting taking up two weeks or more of the summer. A term of one week, sometimes more, is always given to temperance. This being the week for the consideration of that subject, I decided to run up for a day, and chanced upon License day. The day before was given to Prohibition, and the day following was Third Party day. Taking the train from the Northwestern station, I had a pleasant ride through several of our pretty suburban towns situated along the Lake shore, with green fields, woods, and market gardens sandwiched between them. It is about a mile from the Lake Bluff station to the Lake shore.

I chose to walk under the shady trees and along the clover-bordered walk, directly to the shore. Here are seats, at intervals, where one may stand on the wide expanse of water. The little waves roll in upon the sandy beach a hundred feet below, and their purling sound, together with the balmy breezes and the songs of birds overhead in the gentle waving branches, all had a restful, soothing effect upon the dweller amid the city tumult scenes.

After a delightful season of quiet rest and nature's tonic, I went into the tabernacle where the "Y's" under their pleasant President, Mary McDonald, were discussing their work. A question came up in regard to the boys and young men being admitted as honorary members. Some objected to receiving young men who used tobacco; others thought if they could help them to abstain from intoxicants they had better not allow tobacco using to bar the young men out. One teacher of a Loyal Legion felt that she had brought her class up to the age when they might be admitted to partial membership with the "Y's." They had signed the triple pledge of abstinence from tobacco, liquor, and profanity, and they felt it a sort of injustice that the other young men should be admitted who indulged in tobacco practices. It was left to be decided by local Unions, I believe. In the question of amusements it was thought best to avoid, in their social meetings, all debatable amusements, such as dancing and card-playing, and endeavor to find such as would be acceptable generally, having entertainment rather than simple amusements.

Later in the day, sitting upon the hotel piazza with a group of the "Y's," and some of the older workers of the Women's Christian Temperance Union, Mrs. Buell, Esther Pugh, and others, we fell to discussing women's work. I said I believed that work done jointly by men and women produced the best results generally. Though I thought the Women's Christian Temperance Union and the Young Women's Christian Temperance Union were doing a pioneer work which was best as it had been, separate, yet I thought the time might come when the young people, boys and girls, who were now receiving temperance instruction, might possibly rightly combine their efforts in one organization, and do more effective work in the fields of the future, though it was likely vigilance will always be needed. Others thought the same, but Esther Pugh, who is a member of the Orthodox branch of Friends, said she had been of that opinion, and when men and women Friends began to hold their business meetings jointly, she felt that it was a step in advance. After watching the workings for a few years, she was beginning to feel that there was a loss to the women. They seemed more and more inclined to drop back and leave the work and the responsibility to men, who were more dominant. The women were influenced by the pronounced views of the men, and found it harder to maintain their independent thought. Perhaps George Fox, in his far-sightedness, perceived this natural difference and provided against it. It remains to be seen whether Esther Pugh's observations are correct, and we think it would be well for all Friends, men and women, who are at meetings

are thus held, to be very careful and endeavor to keep our right places. "Do not come forward, but to press points unduly, and on the other, not to be too ready to yield all responsibility, and feel that it is easier to "wash our hands" of matters. In either plan let all seek to preserve the right spirit, and to be ready "to do or not to do" as the Master directs, remembering that in his service "there is neither male or female, bond or free."

Helen M. Gougar lectured in the afternoon upon "The License System." Among other things she said, The first question should I be, is it right? "License never restrained anything. No good ever comes from false principles." She felt that we had reason for encouragement in the fact that the question was now narrowed down to License or Prohibition. She had recently made a tour of the States of Nebraska and Kansas. In the former a uniform high license had obtained for nearly nine years. The president of the State Liquor League stated through their organ that "no less liquor had been consumed; high license had not injured their trade. It had rather been an advantage to it in the way of collections, as they were now more sure." She added that in order to pay the higher license, saloon keepers had added gambling and disreputable houses as attractions to their saloons, thus making a trinity of evils. If high license lessened their trade they would oppose it.

In Kansas she visited the county seats of twenty counties, and there was not a prisoner in one of the jails. The prison directors have stated they could not take contracts for prison labor for want of men to do the work.

The opponents of Prohibition in Iowa are agitating the resubmission of the question, believing the city vote can be made to overwhelm the country vote. In Kansas the women have municipal suffrage, which would save the cities in case of resubmission. The liquor men say "since those fanatical praying temperance women have a vote they have withdrawn their agents from that state." These things speak volumes and H. G. thinks it will come to be "men's blood or woman's ballot," and her hope is that the peaceable measure may obtain. She believes that morally and financially it would be better to go to the root of the matter. There would be no trouble about convict labor, or overcrowded insane asylums or poor houses. As an economic question alone it seems working at long range, and under a poor policy to quibble over the question in the face of obvious facts. It seems great unwisdom to license the business which produces the majority of "State burdens." She was listened to with great attention, and I felt that many readers of the INTELLIGENCER AND JOURNAL would be interested in her statements.

I have long believed that woman's vote would need to be utilized in this question, as I think so many have suffered from the business, they would be fearless in their efforts to destroy it, especially because it is a standing menace to the young.

H. A. P.

For Friends' Intelligencer and Journal.

LETTERS BY THE WAY.

A POEM by John G. Whittier, "The Exiles," describes the escape of Thomas Macy from the Massachusetts Colony to the island of Nantucket, his offense being that he had entertained,—“harbored,”—a Quaker. It is said that Thomas Macy was one of the first settlers on the island, and Friends were at an early date very numerous here, giving it as much of a distinctive character as they once did to Pennsylvania. At the close of the poem, (written in 1841), the poet eulogizes Nantucket:

“And yet that isle remaineth,
A refuge of the free,

As when true-hearted Macy
Beheld it from the sea.

“Free as the winds that winnow
Her shrubless hills of sand,
Free as the waves that batter
Along her yielding land.

“Than hers at duty's summons,
No loftier spirit stirs,
Nor falls o'er human suffering
A readier tear than hers.

“God bless the sea-girt island!
And grant forever more,
That Charity and Freedom dwell
As now upon her shore!”

* * *

But what makes Nantucket most remarkable is that the Friends upon this barren isle were nearly all sailors, and that a population of nearly ten thousand were supported almost entirely by hunting whales in near and far oceans. William H. Macy, now Recorder of Deeds, tells me that he went five voyages in eighteen years. Once he was away three and a-half years, and once nearly four. He says that he went into the Pacific Ocean,—nearly all over it indeed,—into the Atlantic and Indian oceans, and through Behring's Strait into the Polar basin. But the last Nantucket whaler was sold about eighteen years ago. The sperm whale, whose oil was burned, became very scarce; and gas, and the great cheap illuminator, coal oil, had come into use.

* * *

The population of the island was familiar to me in my early days; my mother, (as well as her cousin, Lucretia Mott), having been born here. My grandmother was a plain Friend: her husband, also a Friend, was captain of a ship sailing to China, and her three sons were all, at some time of their lives, sailors.

Before the separation of 1827 Friends were so numerous here that there were two large, well-filled meeting-houses. New England Yearly Meeting did not divide at that time. Our Friends established a meeting on this island and one at the near town of New Bedford, but these two belonged to New York Yearly Meeting. The decline of the whale fishery made the island poor,—for it has no natural advantages,—and the population has decreased to about 3,500, calculated roughly at about four women to three men, adults. The young men have sought fortune near and far. It was when on the way to Apia, on the island of Samoa, that my aunt and uncle

were buried beneath the wave in the South Pacific. Conversation on Nantucket brings forth some very tragic incidents.

* * *

Josiah Macy, father of the late Wm. H. Macy of New York, was a Friend who commanded a packet-ship to Liverpool.

A humorous story has often been told of one Quaker skipper, whose granddaughter is now librarian at the Athenæum here. I heard it to-day, nearly thus: Cromwell Barnard, a Nantucket Friend, was in command of a coasting vessel, and coming into the vicinity of New York, the ships being crowded, the captain of one near him became very angry and profane. Captain Barnard called below to the mate of his vessel, Zebdiel Coffin: “Mate, come up here, here is a man who uses some of thy language.” Zebdiel appeared and was quite able to repay the stranger in kind.

* * *

While the population of the island has so much declined, the number of Friends has become even smaller in proportion. There are only about a dozen members on the island and they are divided, there being both a Wilburite meeting-house and a Gurneyite.

Nantucket has now become a place of summer resort; which greatly aids the population peculiarly. Among those now here I may mention an English Friend, named Emmott, with her young children. She is the daughter of Jos. Bevan Braithwaite, a prominent Friend in London, and her husband is George Emmott, who studied at the University of Cambridge, England, and is now a professor in Johns Hopkins University, Baltimore. Caroline E. White of Philadelphia, has a house here, close upon the sea; and to her and her husband it furnishes much recreation.

* * *

In conclusion, I return to the settled population of the island, and to him with whom I began this letter, Wm. H. Macy. He is now blind, and was telling me this morning of his life, which seemed to illustrate the versatility of the Yankee character. By trade he was a cooper,—a common trade, when so many barrels were needed to bring home the oil of the whales. As I have said, eighteen years he went whaling himself. He carries a bullet in his leg, for he was wounded during the War of the Rebellion. Besides his other occupations, he has worked in a shoe factory and kept a grocery. He has for 18 years written editorial articles for a Nantucket paper, (and for twelve of these years he has been blind). He has also written a book “There She Blows!” the cry of the sailor when he sees the column of water which the whale spouts aloft, showing where the great animal can be found. While thus engaged, he has invented a machine to assist him to write. We can all write with our eyes shut; but we are in great danger of writing over the previous line, thus making both illegible. His invention carries the paper gently forward, at the end of one line, and leaves a space for the next while a board guides the pencil.

P. E. GIBBONS.

Nantucket, Mass., Seventh month 13.

NEWS OF FRIENDS.

At East Branch, Monmouth county, N. J., on First-day afternoon, the 21st inst., there was held in Friends' meeting-house, the second of a series of circular meetings, under the care of a committee appointed by Chesterfield Monthly Meeting. The house was well filled, almost every seat being occupied. Among those present were a large number of young men and young women, who were very attentive listeners to Samuel S. Ash and Rebecca Fravel of Philadelphia, who were favored to explain, according to their understanding, what is requisite to constitute a pure, Christian life and a true Friend. Although but a small portion of those who were present are members of our Society, quiet and good order was observed. We separated feeling that it had been good for us thus to have met together. The next meeting was appointed for Eighth month 18th, at 3 o'clock in the afternoon. The committee would take great pleasure in making a way for any concerned Friend desiring to attend at that time.

W. M. M.

SIXTY AND SIX; OR, A FOUNTAIN OF YOUTH.

Fons, delictum domus.—*Martial*.

Light of the morning,

Darling of dawning,

Blythe little, lithe little daughter of mine,

While with thee ranging

Sure I'm exchanging

Sixty of my years for six years like thine.

Wings cannot vie with thee,

Lightly I fly with thee,

Gay as the thistle-down over the lea;

Life is all magic,

Comic or tragic,

Played as thou playest it daily with me.

Floating and ringing,

Thy merry singing

Comes when the light comes, like that of the birds.

List to the play of it!

That is the way of it!

All's in the music and not in the words—

Glad or grief laden,

Schubert or Haydn,

Ballad of Erin or merry Scotch lay,

Like an evangel

Some baby-angel

Brought from sky nursery stealing away.

Surely I know it,

Artist nor poet

Guceases my treasures of jubilant hours.

Sorrow, what are they?

Nearer or far, they

Vanish in sunshine, like dews from the flowers.

Years, I am glad of them!

Would that I had of them!

More and yet more, while thus mingled with thine,

Age, I make light of it!

Fear not the sight of it!

Time's but our playmate, whose toys are divine

—*Thomas Wentworth Higginson, in The Century.*

For Friends' Intelligence and Journal.

FREE NOT.

O FAVORED ONES! To make demur,
If on thy way some cloudlets blur!
Dost think thy path must always lie
Where only sunshine fills the sky?

How couldst thou know the sun was bright?
How couldst thou know its warmth and light?
How couldst thou feel night's blackest night—
The gloom of glooms—upon thy sight,
If no grim shadows came to fright?

Now, if thy darkest cloud be rent,
Nothing but summer mist has vent:
So, ere thy brightest days be spent—
Though motes be through thy sunbeams sent—
With flecks of shade, be thou content.

E. M. H.

From Forest Leaves. (Phalad a.)

CONCERNING OUR SASSAFRAS TREES.

Along the "State Road," a quarter of a mile north of Wawa Station, in Delaware county, Pennsylvania, stand four Sassafras trees (*Sassafras officinale*). The first tree on the northern end of the line, has, at three feet above the ground, a girth of ten feet and eight inches; the second one, eleven feet eight inches; the third one, ten feet and seven inches; the fourth one, at the southern end of the line, is ten feet and four inches around. Ordinarily, trees of this kind growing in the forest do not stand thus in rows. We do find, however, that the Sassafras tends to become a weed along certain fence-rows. It appears, therefore, that large as these trees are, they are not part of the original forest, but have more likely started their growth along what was one of the early fences after the forest had been removed. So then, as compared with some of our largest oaks, these specimens of Sassafras are not of any very great age. A century and a half, it may be, will approximate their age.

It is probable that larger, isolated individuals than either of these trees can be found in this very region; though it is hardly likely that anywhere near here are there four specimens of this species so near each other. Some of these, especially the two northern ones, show signs of declining vigor. Even if they suffer no further harm from the heedless axeman, who mutilates without much thought or care any tree which threatens to interfere with the telegraph wires, we may readily see they will probably not live many years. There is one specimen of larger size than either of these, known to be still living at Horsham, in Montgomery county.

The following, quoted from Prof. Sargent's work will indicate the usual size and the possible size of the Sassafras tree. It is "12 to 15 metres in height, with a trunk 0.60 to 0.90 metres in diameter; exceptionally, 24 to 27 metres in height, with a trunk 1.80 to 2.25 metres in diameter; or towards its northern limits reduced to a small tree or shrub; rich sandy loam; reaching its greatest development in South-western Arkansas and the Indian Territory; at the South often taking possession, with the persimmon, of abandoned fields in the middle districts."

With us, as we have indicated, it tends to become

a fence-row nuisance. The wood is light, brittle when very old and dry, but elastic enough (as the country lad knows) for bows while it is young and when properly seasoned. In the water and soil it lasts fairly well, and hence is used for fences and in the construction of parts of small vessels. The aroma of the wood, it is said, makes it of special value in certain kinds of cooperage. Sassafras grows from Canada as far south as Florida, and reaches nearly to the meridian of Central Kansas.

Of one tree in West Cambridge, which was not more than three feet through at its base, Geo. B. Emerson writes: "A tree so beautiful and lofty, and of such rare dimensions, such an ornament to a bare hillside, sacrificed to the straightness of a wall!" We anticipate no such fate for those at Wawa.

It may be said that each kind of tree is likely to have certain characteristics which enable one to recognize the species, even at a distance. This is true of the Sassafras, especially as seen in the winter; the number and upward tendency of the young branchlets giving distinct character to the tree. In other respects the Sassafras is a perfect proteus. The leaves vary from lance-shaped to broadly wedge-shaped, and are, when widest, often distinctly three-lobed in outline. The younger branches are yellowish-green, and slightly warty, while the well-furrowed older bark is clean, ashen-gray, and almost devoid of the lichens which cover the older trunks of other trees. Even in odor, the bark of the roots, branches, and branchlets has each an individual and distinctive flavor.

It is remarkable to what an extent vegetable productions have determined great geographical and historical events. The doubling of the Cape of Good Hope by Vasco de Gama was quite as much induced by the spices as by the gold and pearls of India. As Emerson tersely states of the Sassafras, "its roots formed part of the first cargo exported from Massachusetts." He, of course, alludes to the voyage of Gosnold in 1602 and to his settlement on the Island of Cuttyhunk. Loading his "small vessel with sassafras, cedar, and fur, and other commodities, which he had obtained for the most part by traffic with the Indians," his settlement was abandoned and the party returned to England. The year following, Martin Pring reached the coast of Maine, near Penobscot Bay, and finding no Sassafras, he followed the coast south to either what is now Edgartown or Martha's Vineyard, or to Plymouth Harbor, where, to use his own words, he found a "sufficient quantity of sassafras." He, too, left as soon as he had freighted his vessels. In 1602 Samuel Mace, searching for the lost colony on Roanoke Island, reached a point about "forty leagues southwest of Cape Hatteras." They returned laden with Sassafras, but with no tidings of the lost colony." It was one of the sources of complaint that there was not sufficient Sassafras returned to England by the Colonists in Virginia. Indeed the very name of Sassafras river, in the upper Chesapeake, probably indicates how early and to what a distance the accessible parts of the country were searched for this commodity.

The excessive demand for this bark grew from the

most extravagant estimate of its worth in medicine. Here, for example, are some quotations from those early explorers: Pring writes, "*Sassafras is a plant of sovereign virtue*, and some of late have learnedly written, good against the Plague and many other maladies." Archer, in his relation of Gosnold's Voyage, declares "The powder of Sassafras in twelve hours cured one of our company that had taken a great surfeit, by eating the bellies of dogfish, a very delicious meat." And rare old Josselyn quaintly says, "The Sassafras tree is no great tree. I have met with some as big as my middle; the rind is tawny, and upon that a thin color of ashes, the inner part is white, of an excellent smell like fennel, of a sweet taste with some bitterness." All this was two and a half centuries ago at least. Our more critical observers have robbed the tree of most of its repute as a remedy, though in some more remote regions the spring dosing of Sassafras tea has not yet been utterly abandoned.

Our early associations with plant life, would, if they could be collected and compared, form a singular series of contrasts. To the boys of the country the spring hunt for these roots would be associated with the pleasures of rambling along fence rows or rocky hillsides. The thousand remembrances of peeping into bird's nests, of listening to the hum of insects would come up. He would rejoice again in the warm sunshine, or feel the brush of the passing breeze against his cheek. The flavor of the root bark fresh from the earth, and made all the more delicious by the labor of digging it, the aroma of the spicy mucilaginous twigs which he chewed as he walked, would all be restored anew to memory. But to the lad of the city the only remembrance the plant would bring up would be that of the dried, odorous package purchased from the hawkers on the street. He who has never, in early life, dug Sassafras roots for himself has been defrauded of part of his youth and hurried prematurely into manhood. He has legitimate ground of complaint against the fates which left in his memory a desert where there should have been a green, fragrant oasis.

Out of 429 kinds of wood in the United States, Sassafras, in weight, is 314 on the list, its specific gravity being 0.5042. As a fuel it stands 312, out of a list of 430 kinds. In elasticity it is recorded as 281, out of 310 kinds. In order of strength, 242 on the list of 310 kinds of wood. The figures of this last paragraph are taken from that valuable little volume, "The Jessup Collection of the Woods of the United States," by Prof. C. S. Sargent.

YOUTHFUL extravagance—the untamed enthusiasm which is the source of all great thoughts and deeds,—a beautiful delirium which age commonly tames down, and for which the cold shower bath the world furnishes *gratis* proves a pretty certain cure.—*Longfellow.*

Be not simply good: be good for something.—*Thoreau.*

"Change and decay in all around I see,
O Thou who changest not, abide with me."

THE PRESIDENT'S HOUSE AT WASHINGTON.

The wife of President Harrison is quite earnest in urging that better accommodation should be provided for the family of the Presidents. In a recent interview she is represented as saying:

"Very few people understand to what straits the President's family has been put at times for lack of accommodations. Even in President Buchanan's time, when entertaining the Prince of Wales as his guest, in return for social consideration shown himself and Miss Lane, while at London, by the Prince's mother, Queen Victoria, by the time the Prince, the Duke of Newcastle, and General Bruce, of his suite, were provided with apartments, the President, who gave up his room, was obliged to occupy the ante-room as a bed chamber, and the rest of the Prince's suite were compelled to find quarters at the British Legation. Really there are only five sleeping apartments. A few years ago the ladies of the family had a parlor upstairs, now they are compelled to sit out in the corridor upstairs; which is not only dark and gloomy, although brightened up a little by paintings and a lighter shade of coloring upon the walls, but even then there is no pleasure there, as the low, temporary partition thrown across does not exclude the confusion of sounds from persons entering the library by the private corridor just beyond the partition. There is really no feeling of privacy, and cannot be under the circumstances. The Red Parlor downstairs has been used for a family parlor, but that is inconvenient. It is properly an ante-room to the Blue Parlor, and we are often interrupted by persons who have permission to look through the parlors. This cannot be stopped entirely, as there may be occasions when the rule must be relaxed. So that really the ladies of the Executive Mansion have no suitable place to receive callers informally.

"Besides this, there are no conveniences for house-keeping. There is not a linen-closet in the whole house. I am now having one constructed in a portion of the building which will not trespass upon room available for other purposes. The basement is the only place for the kitchen offices, and that is damp and unhealthy. I have just been conferring with Colonel Wilson, in hopes of being able to remedy it. There are many things which must be done, and I intend to have them done, so that the President's family may be as comfortable as accommodations at hand will admit, and shall hope to secure sufficient interest by Congress in the subject of an extension of the President's mansion to begin that work at once. Congress can afford to be liberal. It has extended its own official place, the Capitol, by the addition of beautiful wings for the accommodation of the Senate and House of Representatives, which had outgrown the once ample accommodations of the original Capitol. Then the executive departments were given buildings adequate to their necessities.

"The idea of making an extension of the Executive Mansion to the west would not involve any loss on account of the removal of the present conservatories. They are old and decay rapidly. Quite enough

money is expended upon them in repair every year or two to rebuild them. Therefore their removal would be economy and preservation on a grander scale on the other side of the building would also be a matter of economy in the cost of a few years.

"The extension on the west should, of course harmonize with the general style of architecture of the present building. It might be of marble to distinguish it from the granite building on either side. It should be spacious enough for all wants, not only of the President's family, but for entertaining guests. It should have entrances for the family apart from the public. Now it is impossible to get in or out of the mansion without encountering persons passing in and out on business with the President, or a great throng of persons waiting or sightseeing. The extension would be entirely private. There the wife of the President might hold her drawing rooms and receive her own friends. The corridors and parlors should be on a large scale and the chambers spacious and fitted with all the modern ideas of comfort. Possibly the lower floor might be arranged so as to be thrown into communication with the present parlors on special occasions, and arrangements might be made for the throng to circulate through the parlors without the usual jams.

"Just think of a reception now. Before the hour a great throng is packed in the narrow corridor, and people outside have difficulty in getting in. The Diplomatic Corps and members of the Cabinet and other privileged persons, are forced to go around to the south front and enter through a window into the Red Parlor, which is usually full. The departing throng is compelled to find an exit through another window and across a temporary bridge. There are no proper accommodations for ladies' wrappings nor gentlemen's hats or coats. The enlargement of the accommodations is, in fact, as much for the accommodation of the people who are entitled to attend these receptions as for the President's family.

"A combination of a gallery for historical paintings and a conservatory, would be a source of instruction and pleasure to those attending receptions or strangers visiting the building. Everything of interest might be concentrated here. The conservatory should have broad avenues among the ranges of plants, so that they may not only appear to best advantage, but so that the guests may enjoy themselves in a promenade surrounded by the luxuriance of rare varieties of plant life from every portion of the globe. The gallery of historic paintings would also afford instructive entertainment for promenading guests."

CONVERSATION AT TABLE.

ALL of the animal creation excepting man takes its food in eager, selfish silence. It would, perhaps, be uncharitable to conclude that the man who never engages in conversation while at the table, and who speaks only to supply his wants, is, in so far, brutish. For many causes—carelessness, a troubled mind or conscience, bodily pain, or embarrassment—may prevent the expression of thought. But in too many households silence is the result of selfish concentration or of indifference to the pleasure of others.

"Can you come out again in five minutes?" asks Johnny Plunger of his skating companion. "I can get my supper in that time, any day." And one can easily form a mental picture of the Plungers' tea-table.

What a charm lingers about those households, of which we all know, where the exchange of cheerful thoughts, humorous anecdotes, and sprightly accounts of the experiences of the day, holds in abeyance the multitude of discomforts, big and little, which are tempted to assail us at the hour when the mind is not actively employed!

In many, indeed in most, families the larger part of the time available for general intercourse is that spent at the table; and she is a wise mother who seeks to prolong these happy hours and make them occasions to be anticipated with pleasure and to be recalled in after years with delight.

In many families of superior ability and liberal education, bright conversation is as natural as the breathing process. In many others, an ill-conditioned or unfortunate relative, a fretful mother, a gloomy father, a discontented son, or a selfish daughter, effectually destroys the pleasure and injures the digestion of the entire circle.

All distressing topics of conversation should be carefully avoided, such as accounts of terrible accidents, pestilences, crimes, diseases both general and personal, and family annoyances of every sort. Suppose that Tommy has broken a big light of glass, or thrashed his next-door neighbor, or the gas bill is doubled since last month, or the coal is poor, or the cook has given notice, or the water-pipes have burst, or the children in the next block have the scarlet fever. The housewife should, so far as possible, bear these cares alone, just as much as the head of the house should keep his business worries to himself. But especially should the dinner or tea hour be kept free from these harrowing recitals. Why bring a cloud over half a dozen innocent faces, when it can as well be kept for yourself? Let the family cares be discussed, if necessary, after the inner man has been refreshed. Life looks so different when one has been warmed and filled!

Emerson utters a trenchant warning to those who would deprive the morning hours of their beauty and sweetness by despondent or unrefreshing conversation. Muffins and coffee become tasteless and unsatisfying when discussed to the recitative accompaniment of symptoms of disease or the details of horrible dreams which have afflicted one over night. Put on a bright face at the breakfast table, in spite of a headache. Recall some pleasant story, even if you are forced to seek it in the funny column of a newspaper; and find some cheering word for each member of the household, especially for the grouchy one. It is astonishing how many incipient headaches and heartaches disappear under just such simple treatment as this.—*H. M. N., in Christian Union.*

As worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it which converts it from an enemy of spirituality into a means of grace and spiritual advancement.—*H. B. Stowe.*

SINCERITY IN PRESIDENT WOOLSEY.

THE death of Theodore Dwight Woolsey, who for many years was President of Yale College, (preceding President Noah Porter, and the present president, Timothy Dwight), occurred early in the present month. In a sermon relating to him, at Hartford, by Dr. G. L. Walker, the following passages are of special interest:

In Dr. Woolsey this trait of sincerity had a most eminent illustration. It penetrated whatever he did or said or thought. It controlled his manners, his utterances, his style of writing. It made him accurate and honest as a Greek scholar; accurate and honest as a theologian; accurate and honest as a man in all life's relationships. This sincerity of character—which is only another name for intellectual and moral honesty—is a great thing for any man to have in keeping up the ideal of his work and life purposes. It prevents contentment in slipshod and half-way acquaintances with matters, and accomplishment in matters, and demands accuracy and exactitude and fulfillment in what is inquired into or undertaken. Its possession in so large degree by the eminent Yale president was what achieved for him his deserved reputation as an authority in the things concerning which he wrote or spoke.

Men knew that what he alleged to be facts must be facts, for he was too careful and sincere a man to allege them without verifying them; and they knew that the deductions he drew from his facts were in all probability true also, from the fairness and integrity of the mind operating upon them.

I have heard this sincerity of mind in Dr. Woolsey spoken of, indeed, as, in one respect, almost an infirmity; as especially laying upon his style of writing a limitation which deprived it of a certain picturesque and popular element which it otherwise might have possessed. It is possible that his passion for exactitude, the carefulness rather to understate than to overstate the truth concerning anything of which he wrote, did rob his lucid and simple writing of some attractions which a more careless independence of the demands of uttermost truth might have lent to it. Certainly it bore the marks of honesty in every turn of its expression. It was never open to the criticism made on the style of Mr. Macaulay that however accurate his history might be, "it was written in a lying style." No. Whatever Dr. Woolsey wrote revealed the primary intention of integrity on every page.

And certainly as a permanent factor of character and mental habitude no possible quality of mind and heart is more fundamental than that intellectual and moral integrity which was so eminent a characteristic of this distinguished man. What increased safety, health, and soundness would be infused into all departments of life were there more of it! In business, in literature, in politics, in the conduct of the newspaper press, what purity and light would be imparted by the permeation through them all of an unswerving sincerity like his.

"TRUTH and reason constitute the intellectual gold that defies destruction."—*Dr. S. Johnson.*

ENGLISH WOMEN FOR SUFFRAGE.

The protest of one hundred and four English ladies against woman suffrage in the *Nineteenth Century*, has led to an almost overwhelming pressure upon the *Fortnightly Review*, which opened its columns to signatures on the other side. Within a few days more than fifteen hundred signatures of women of all ranks and classes were received, and it became necessary to restrain the issue of circulars.

From among the two thousand names received, about six hundred were selected for publication. These are classified. (1) The general list, including a number of countesses and other ladies of title. (2) Wives of clergymen and church dignitaries, including the wives of the Archbishop of Canterbury, and Archbishop of York. (3) Official list, including 31 ladies who are poor-law guardians, and 23 who are members of school boards. (4) Education, including the Principals of Girton and Newnham Colleges, more than 60 head-mistresses of high schools, university lecturers, and tutors, a large number of university graduates, and more than 100 teachers, while the names of 200 more teachers were crowded out. (5) Physicians, headed by Dr. Garrett Anderson, and Dr. Elizabeth Blackwell. (6) Social and philanthropic workers. (7) Literature, including Miss Amelia B. Edwards, Mrs. Richmond Ritchie (Miss Thackeray), Miss Olive Schreiner, Miss Emily Pfeiffer, and Miss Frances Power Cobbe. (8) Art and Music. (9) Land owners, women engaged in business, and working women, the latter represented by the secretaries of nine women's trade societies, and 184 individual women artisans.

The list of ladies in favor of woman suffrage is more representative than the list of those opposed, as well as much larger. The *Nineteenth Century* is now collecting a supplementary list of opponents.—*Woman's Journal*.

PROPOSED REMOVAL OF THE APACHES.

WASHINGTON, July 20.—For several months the War Department officials have had under consideration the proposed removal of about 400 Apaches, including the members of Geronimo's band. They are at present at Mt. Vernon Barracks, thirty miles north of Mobile, Ala. They were first taken to Florida, where the climate told severely upon them. It is conceded that their present location, although more amiable than Florida, is not conducive to the welfare of the Indians, who were born and brought up in the mountainous regions of New Mexico. The Indian Rights Association and the Massachusetts Indian Association have offered to purchase the land necessary to accommodate the Indians, if the Government will select the site and authorize the change. General Howard suggested that the hill country of Alabama, Georgia, or North Carolina would be better suited to the Apaches than any land on the seaboard. On June 24, Captain John G. Bourke, of the 3d Cavalry, and Professor C. C. Painter, of the Indian Rights Association, had a conference with the principal Indians at Mt. Vernon Barracks upon the subject of their removal to a more desirable location.

Captain Bourke, in his report, which is just made public, says the Indians expressed a preference for high, cooler lands, where they could farm and raise cattle. Captain Bourke names four places in his report which might be advantageously selected, but the one that meets with most favor is the Cherokee Reservation, on Smoky Mountains, on the line between North Carolina and Tennessee. It is understood that the Cherokees are willing to sell enough land to accommodate the Apaches, and it is probable the authorities will consent to move them there.

A HINT FOR VACATION.

THE *Popular Science Monthly* in referring to the leisure of the vacation hours says:

Another field open to all in spring and summer is that of collecting and pressing flowers. . . . A collection of leaves alone, not selected for color and beauty merely, but to exhibit all the varied shapes, veinings, edges, etc., would be pretty and instructive. We hope some day to see leaf-albums, similar to stamp-albums, with the names of all the principal trees of our State or section printed beneath the blank space where the leaf itself is to be pasted. What an incentive this would give the young collector to get all his blanks filled up, to know if this was really the leaf that belonged there, and to know something of the tree on which it grew! Exchanges would soon spring up, and those leaves not found near home could be obtained from other collectors at a distance. These are collections that can be made by every one and everywhere. On the seashore, seaweeds and salt-water plants and shells may be the objects sought. In many localities, the collection and classification of minerals is pleasant pastime, and to name and label them correctly is exceedingly instructive. We know a printer in New York City who has one of the largest and finest collections of Manhattan Island minerals extant; and nearly all of them were collected by himself in strolls about the city before breakfast, the balance of the day being occupied in his business.

UNITE THE FORCES.

THE *Christian Union* of a recent date says: "The overwhelming defeat of constitutional prohibition in four Eastern States is tolerably conclusive of Eastern sentiment. That defeat was not due to indifference; it does not mean an indorsement of the saloon or moral blindness to the evils of which it is the source. But the interests, pecuniary and political, which centre around the saloon were united; the interests, moral and personal, which centre around the home were divided. The best men in the community are not agreed that prohibition is a wise or even a legitimate method of dealing with the liquor traffic. This is absolutely certain; and it is equally certain that the best men in the community must find some common basis of agreement if they are to succeed. The forces of law and order divided are no match for the forces of appetite and covetousness united. The moral of these elections is writ large. It is the duty of all men and women who are more desirous to mitigate

the evils which the saloon inflicts upon the community than to have their own way in accomplishing this result, to find some common basis of action and to act together. Self-will is still self-will though it is labeled conscience; and indifference is still indifference though it calls itself conservatism. If the one wing will get rid of its self-will, and the other wing will get rid of its indifference, the two wings together can conquer the saloon. But so long as they fight each other, the saloon will go unrestrained.

The one basis on which all can unite is local option. On local option, then, let all temperance workers concentrate.

NEWS AND OTHER GLEANINGS.

—Rodman Barker, of Cheltenham, Montgomery county, Pa., reporting to *Forest Leaves* his observations of unusually large trees, reports a black walnut (*Juglans nigra*) on the estate of J. P. Hutchinson, in that township, which has a height of about 70 feet and a girth of 12 feet 4 inches, (at 3 feet above the ground.) This stands on the side of a hill, is very vigorous, and, as its growth has not been interfered with by other trees, most of the branches are horizontal and hence spread over a large area. In a woods on the bank of the Pennypack Creek, near Shelmire Mills, Montgomery county, is a clump of four Red Mulberry trees (*Morus rubra*.) There were five originally, but one of the smaller members of the group has been cut down. They are surrounded by numerous small suckers, but otherwise appear to be in good health. While of nearly equal height these trees vary considerably in girth. The largest tree, over sixty feet high, has a diameter of two feet and eleven inches. The next in size is two feet and one inch through. The others are about eighteen inches in diameter. On the same creek, one mile farther down, is a Red Maple (*Acer rubrum*) with a girth of eleven feet and eight inches. One side of this tree has become decayed and fallen away, several of the larger branches have been cut off, and the top has recently been carried away, so that it is in a very dilapidated condition; though in its prime it must have been a majestic tree.

—Sir William Moore, the surgeon-general of India, has an article in the *Asiatic Quarterly Review* recommending Englishmen resident in India to marry Hindoo women rather than English girls. The native women can stand the climate without having to take vacations in England; and Sir William probably thinks that education, civilization, and companionableness are points of minor importance in a wife. But the English ladies are said to be highly indignant over the article.

—A woman on the school board of a city near Boston has been trying for several years to have cooking taught in the schools. After finding that a majority of the girls were in favor of devoting a few hours on Saturday mornings to this useful branch, it was quite a surprise to have a bright little boy say that he would like to join the class. He said that he helped his mother, and therefore wanted to learn the best way. Eleven other boys have asked to be admitted also.

—The proposition to submit the Delagoa Bay question to arbitration involves the appointment of two arbitrators by England and two by Portugal. The four are to elect a fifth to act in the capacity of umpire, failing in which the High Court is to elect the umpire.

—The prevailing belief that the Civil Service examinations favor persons with a college education is refuted by the statistics given in the annual report of the Commissioners. The figures last year showed that of the appli-

cants who had only a common school education, a larger per centage successfully passed the examinations than of the applicants who were graduates of colleges. This year's figures show a very slight change in favor of the college educated. But the number of the latter who apply for places is very small compared with the former. These figures demonstrate that the examinations are practical, and not mere tests of education.—*Exchange*.

—The verdict of the Coroner's jury investigating the Johnstown disaster was rendered on the 6th inst., and is as follows:

"We, the undersigned, the jury empanelled to investigate the cause of the death of Ellen Hile on May 31, after hearing the testimony, find that Ellen Hile came to her death by drowning; that the drowning was caused by the breaking of the South Fork Dam. We further find, from the testimony and what we saw on the ground, that there was not sufficient waste weir, nor was the dam constructed sufficiently strong nor of the proper material to withstand the overflow; and hence we find that the owners of said dam were culpable in not making it as secure as it should have been, especially in view of the fact that a population of many thousands were in the valley below; and we hold that the owners are responsible for the fearful loss of life and property resulting from the breaking of the dam."

—John G. Whittier, in a note to the *Boston Journal*, with reference to the charges against the Hampton school, says: "I hope all papers that have given currency to a late attempt to weaken public confidence in the Hampton (Va.) Institute will copy General Armstrong's letter which appeared in your paper of the 19th inst. This is due to the noble institution which is doing so much for the country and humanity, and to its brave and self-denying principal, General Armstrong. The cruel misrepresentation should be followed promptly by his vindication. The world has too few of such men who combine human tenderness and Christian sympathy with the wisdom and firmness which the arduous and difficult work he is engaged in requires. In proof of my faith in him and his school, I have just doubled my annual subscription, and heartily wish I could make it fourfold."

—The Coast Survey steamer *Blake*, now engaged in making Atlantic current observations, is supplied with sub-surface floats which are so constructed that, when set adrift, they will be virtually exempt from the influences of winds and surface currents. Each float consists of a square, white-painted pine staff, about eight feet long, projecting from one to two feet above the water, surmounted by a simple tin wind-vane, with sheet-iron wings at the lower end to receive the impulse of the ocean currents. The staff carries five glass water-tight tubes, each enclosing an envelope. Any person finding a float is requested to open it, take out one of the tubes, re-launch the float, and forward a message in the enclosed envelope to the superintendent of the Coast and Geodetic Survey at Washington, giving the date and location of his meeting with it, and such other facts as may bear on the action of ocean currents.

—The Concord School of Philosophy is no more. This fact has not been formally announced, nor has there been a definite disbanding, but the leaders agree in stating, to all inquirers, that it is improbable that its sessions will ever be resumed. The reasons are various, chief among which may be mentioned the death of several eminent men, who were conspicuous in its foundation, and the difficulty which has been experienced in bringing together in Concord each summer persons who can fill the vacant places.—*Boston Advertiser*.

CURRENT EVENTS.

PRESIDENT HARRISON, who is now at Deer Park, Md., expects to leave there on the 5th proximo for a three weeks' trip, to include a visit to Secretary Blaine at Bar Harbor, on the coast of Maine, and also a visit to Indianapolis.

A CONTROVERSY between the German government and that of Switzerland over the question of the asylum to agitators which the latter country permits, threatened to become serious, but is now said to be in better shape. A dispatch from Berlin says that the repressive measures of the German authorities on the Swiss frontier have ceased.

A FIERCE campaign is in progress in upper Egypt between bodies of fanatical Arabs, "dervishes," and the English troops who occupy that region.

THE COMMISSIONERS to negotiate with the Sioux for the surrender of the Dakota reservation are persevering with their work, and appear likely to succeed. They are stated to have secured 234 inst., 2,900 of the needed 1,000 assents. At the Crow Creek Agency, it is stated, White Ghost, the head chief, and forty others signed on the 20th. White Ghost had been a leader of the opposition, and it was expected to make "a clean sweep" at Crow Creek.

NOTICES.

Philadelphia Quarterly Meeting will be held on Third-day, Eighth month 6th, 1889, at 10 o'clock a. m., at Valley meeting-house. Special arrangements have been made to convey Friends to Maple Station on Chester Valley Railroad, three-quarters of a mile from the meeting-house.

Members of the Select meeting can take the 1.40 p. m. train from 13th and Callowhill streets, on Second-day, for Port Kennedy Station, where Friends will meet them. Tickets good to those desiring to return to the city on Second-day afternoon, who will take the 7.31 train from Port Kennedy.

Trains will leave both the Reading Depot at 13th and Callowhill streets and Wayne Junction at 7.45 o'clock a. m. on Third-day.

Tickets good going on Second- and Third-days from 13th and Callowhill streets, also on Third-day morning from Wayne Junction, and returning on Third-day to Ninth and Green streets, also to Germantown by changing cars at 16th Street Station, will be issued at 60 cents the trip.

The return train will leave Maple Station at 4.38 p. m. Ask for Quarterly Meeting tickets.

CHARLES E. THOMAS,
S. ROBINSON COALE, } Committee.
JOSEPH R. WALKER, }

Acknowledgments. The following additional contributions for the Johnstown sufferers have been received by Friends' Book Association:

A Friend,	\$ 50.00
Previously acknowledged,	321.27

Amount,	\$371.27
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Friends' Book Association also acknowledges receipt of the following contributions to the Children's Country Week Association:

Cash,	\$ 2.00
H. W. Sterling,	10.00
E. H. S.,	1.00

Previously acknowledged,	\$13.00
	51.00

Amount,	\$67.00
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JOHN COMLEY, Secy.

The Sub-committee of the Yearly Meeting's Visiting Committee expect to attend Concord Quarterly Meeting on the 30 inst.: Henry T. Child, Franklin T. Barnes,

Watson Tomlinson, Jane T. Kinsey, Mary H. Barnard, Wm. Dunn Rogers.

Quarterly Meetings in the closing days of Seventh month, occur as follows:

27.	Westbury, Westbury, N. Y.
30.	Concord, Concord, Pa.
31.	Purchase, Purchase, N. Y.

Editors INTELLIGENCER AND JOURNAL. The members of the Circular Meeting Committee of Fairfax Quarterly Meeting who reside at Goose Creek, within the limits of which South Fork is located, have found it expedient to change the time of holding the Circular Meeting at the latter place from Eighth month 4th, as heretofore announced, to Seventh month 28th, at 10 a. m.

H. R. HOLMES.

Friends' Almanac, 1890. It is desirable to have this as nearly correct as possible, and in order to have it so now is the time to send word of any needed amendment, and not after it is issued. Address Friends' Book Association, 1500 Race street, Philadelphia.



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BULLETIN No. 54.

7-24-1899

Partial list of Guaranteed First Mortgages, offered at par and accrued interest subject to previous sale.

Number.	Mortgagor.	Amount of Loan.	Appraiser's Valuation.	Examiner's Valuation.	Rate of Interest.	Years to Run.	No. of Acres.	No. of Acres under Cultivation.	WHERE LOCATED.	Value of Improvements.	Insurance Assigned.	Miles from R. R. Town.
2704	Weber	200	1230	1100	7	5	101	43	Brown Co., S. Dak.	130	.....	7 1/2
2726	Christy	250	1050	850	7	5	City	.....	Des Moines, Iowa.	250	250	5
822	Main	300	1150	1090	7	5	100	20	Faulk Co., S. Dak.	150	.....	11
824	Holloway	400	1125	1050	7	5	100	15	Faulk Co., S. Dak.	250	.....	21 1/2
2718	Sloan	500	2500	1600	7	5	70	70	Clark Co., S. Dak. ....	.....	.....	2 1/2
21	Hicks	600	2400	1500	7	5	100	40	Hayes Co., Neb. ....	.....	.....	4 1/2
2727	Jones	600	1900	1500	6 1/2	5	City	.....	Des Moines, Iowa.	700	500	.....
2714	Waxlund	650	1900	1800	6 1/2	5	City	.....	Des Moines, Iowa.	1000	700	.....
2715	Hollingworth	700	1800	1800	6 1/2	5	City	.....	Des Moines, Iowa.	1000	700	.....
2724	Sutton	700	3000	2000	7	5	100	30	Clark Co., S. Dak.	300	.....	5
122	Peotard	700	2500	2000	7	5	100	40	Furnas Co., Neb. ....	.....	.....	3 1/2
25	Mehagan	700	2400	1800	7	5	160	40	Harlan Co., Neb. ....	.....	.....	9
27	Smith	700	2300	1800	7	5	160	45	Hitchcock Co., Neb.	300	.....	9
1210	Trueman	800	3900	2300	7	5	160	60	Custer Co., Neb.	400	.....	9
2581	Mable	800	2750	2000	6 1/2	5	City	.....	Des Moines, Iowa.	1175	800	.....
1224	Collings	800	2400	20 0	6 1/2	5	160	120	Furnas Co., Neb. ....	.....	.....	5
15	Peiklan	850	2315	2350	7	5	161	60	Hitchcock Co., Neb.	315	.....	5
1191	Vaudruff	1000	3200	2500	7	5	160	150	Gosper Co., Neb. ....	.....	.....	8
26	Hauser	1000	3 00	2500	6 1/2	5	160	100	Frontier Co., Neb.	1000	500	15
1221	Collings	1000	3090	2400	7	5	160	140	Furnas Co., Neb. ....	.....	.....	5
1228	Beall	1100	3000	2700	6	5	130	120	Harlan Co., Neb.	400	700	4
1205	Milliken	1100	5000	3100	6 1/2	5	160	80	Greeley Co., Neb.	1000	700	6
871	Moon	1300	5200	4300	6	5	160	70	Phelps Co., Neb.	2000	700	3 1/2
1225	Collings	1400	4300	3500	7	5	160	90	Furnas Co., Neb.	500	2000	2
2721	Work	15 0	4000	3800	6	5	City	.....	Des Moines, Iowa.	2500	.....	.....
2092	Hillis	16 0	6000	50 0	6 1/2	5	City	.....	Des Moines, Iowa. ....	.....	.....	.....
2085	Winburn	1600	4100	400 0	6 1/2	5	City	.....	Des Moines, Iowa.	3000	1600	.....
2711	Johnson	1800	4650	4500	6 1/2	5	City	.....	Des Moines, Iowa.	3500	2000	.....
2040	Duitman	2000	5000	5000	6	5	2 0	100	Kossuth Co., Iowa. ....	.....	.....	.....
2020	Marquis	2000	5700	5700	6	5	87 69	80	Polk Co., Iowa.	500	400	3 1/2
2075	Harris, Jr.	2000	6000	5000	6 1/2	5	23.35	25	Polk Co., Iowa.	100	1000	3 1/2
2066	Smith	2000	6100	5000	6 1/2	5	City	.....	Des Moines, Iowa.	1200	1200	.....
2730	Rehkopf	2000	5000	5000	6	5	City	.....	Des Moines, Iowa.	3200	15 0	.....
1219	Allen	2300	6500	5 00	7	5	320	160	Dawson Co., Neb.	17 0	1000	5
2707	Newlen	2500	8000	7 00	6	5	City	.....	Des Moines, Iowa.	5 00	2500	.....
2706	Smith	4000	7700	7500	6	5	City	.....	Des Moines, Iowa.	5000	3000	.....
2084	Gillfillan	4500	12900	11500	6	5	237 1/2	135	Warren & Polk Cos., Ia	2500	1600	.....
.....	Ingham	500 0	1500 0	1000 0	6	5	City	.....	Seattle Wash'n Ter.	600 0	2000	2
.....	.....	4500	85 0	800 0	5	5	Town	.....	Chester Co., Pa.	6000	4500	.....
.....	.....	6000	22000	15500	7	5	City	.....	Siouxa, Wash'n Ter.	10000	6000	.....
.....	.....	6000	20000	14000	6	5	City	.....	Sioux Falls, S. Dak.	10 000	8000 0	.....
.....	.....	10000	30700	26000	7	5	480	200	Colorado	1700	1000	6
.....	.....	13000	31000	25000	5	5	Town	.....	Delaware Co., Pa. ....	.....	.....	.....
.....	.....	14090	3 8000	35000	6	5	1508	840	Conyo Co., Col.	6000	.....	1 1/2
.....	.....	55000	130000	130000	6	5	City	.....	Denver, Col.	30000	20000	.....

The last nine Loans on the above list were not made by either the Hamilton Loan & Trust Company, of New York City, or the Des Moines Loan & Trust Company.

The Eastern Mortgages appearing above are not guaranteed. On all those in the Western States the payment of Principal and Interest is guaranteed by the careful, well-managed Trust Companies which negotiated them. This guarantee gives a security to the Loans in addition to that of the property mortgaged, and each property was carefully examined by a conservative Inspector before any Loan was closed.

Having spent much time in the West during the past few years, I am personally acquainted with a number of the properties described.

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FRIENDS' INTELLIGENCER & JOURNAL.

Vol. 11, No. 1.

PHILADELPHIA, EIGHTH MONTH 3, 1889.

"COME UNTO ME."

Weariness of heart and body I feel,

But thou, dear Lord, art still the same.

What rest wilt thou and thou wilt have,

How can I come to Thee?

Worn out with heavy weights of care,

Heart-sick of earth's poor vanity,

Of friend and lover in despair,

Where is the way to Thee?

Went I forth to seek that lonely lake,

Amid the hills of Galilee,

How soon my feet the way would take

That brought me unto Thee!

What weariness of night or day,

What tossings over land and sea,

What ill or anguish could dismay,

If I could come to Thee!

Come, then, dear Lord, to what I come?

Thy divine face I can not see,

Though as an exile thirsts for home,

I long to come to Thee!

Hark! Some sweet, tender voice I hear,

"My word is true for all—for thee.

Forget thy sorrows and thy fear,

There is a way to me!

"Speak from thy heart one fervent word,

'Take me, dear Lord, thy child to be,'

Thy prayer is answered as 'tis heard,

Thou hast come home to me?"

Rev. Jerry Childs, in New York Tribune.

LETTERS CONCERNING FRIENDS SOUTH- WARD, 1844.¹

WOMEN'S FAITH MEETING, IN DISCUSSION, FIFTH MONTH
28TH, 1844.

FIRST-DAY morning was a very large meeting, and most profitable. Jesse Kersey opened with a very impressive text, "In the morning was the Word," etc., upon which, he expatiated beautifully, his explanations were admirable, and his occasional flights sublime. He was followed by Sarah M. James, his text was, "God is light." He was followed by Priscilla Townsend; and after her a Friend appeared in supplication, and the meeting closed by a sentence from Rhoda Osborne, upon "the Necessity of Faith."

In the afternoon meeting Jesse Kersey was excel-

lent, speaking for some time from St. Paul, "For the Spirit searcheth all things, yea the deep things of God." He sat down, and in a short time opened again (sitting) in a sweet exhortation. It seemed to remind of good old Jacob when near his close, when between two worlds, weary of living, and welcoming eternity, rejoicing in the hope of the glory of God, and saying, "I have waited for thy salvation, O Lord." After which the most sublime prayer.

Second-day morning it rained very hard, but the gathering was large. Priscilla Townsend opened the meeting with a short but very encouraging communication. Reports from the several quarters were read. Minutes of strangers from other yearly meetings, and the Epistles addressed to this were also read. Friends in Indiana were to be present at the Fifth, looking forward to the time when our "Zion shall arise and shine," showing forth to the world "that her Light is come, and the glory of the Lord is risen upon her." The epistle from Genesee was uncommonly interesting, and bespoke more settlement. They were, however, all good. There was not much expression, but a silence which is more expressive than words. Just before the adjournment, men Friends sent in the request from Centre Quarterly Meeting for it and Fishing Creek Half-Year's Meeting to be constituted a yearly meeting. Men Friends having appointed a committee of five from each Quarter, if way opened, requested women Friends to unite in the Committee; but it being late no action was taken.

In the afternoon it was considered, and a committee appointed. Susanna Jewitt expressed herself with much feeling as respects society being benefited by increasing our yearly meetings; she feared its tendency was to increase a diversity of opinion, weaken the Discipline, and to lessen the unity. Some Friends appeared favorable to the consideration. An excellent memorial from Gunpowder, for Mary D. Price was read. A committee to essay answers to the Epistles was appointed. Notice given that the Indian Committee met at 7 o'clock in the evening.

Third-day morning a large and excellent meeting. The report of the "Home Committee" was read, and proved very satisfactory. The answers to the First, Second, and Third Queries were read, and much of the excellent poured forth. The neglect of our meetings seemed to be weightily felt, and some sweet exhortations to greater faithfulness. Tale-bearing and detraction occupied much time. Susanna Jewitt was very beautiful in her advice to daughters and mothers; indeed a lively exercise prevailed through the meeting, and much of prayerful living and abiding concern among us! So much interesting

communication did not progress the business, but was productive of good.

In the afternoon, progressed as far as the answers to the Eighth Query. Much exercise on the subject of dress, plainness of speech, etc.; much said, and a good deal to the purpose; but rather too much preaching. It has been a highly-favored meeting, and the men's meeting progresses to much satisfaction, for all are in the unity.

Fourth-day morning was a meeting for worship, and it was an excellent meeting. The power of God, and his unbounded love seemed to flow forth as a river, and its abundance sufficient to satisfy every living member. Rhoda Osborne was uncommonly excellent, with several others. Jesse Kersey's text was "God is love," and beautifully showed forth this wonderful working power, bringing all things into subjection, producing love to our fellow-creatures, and clothing our spirits with that charity which breathes "peace on earth and good will to men." Profession only becomes a stumbling block to others, when the Divine harmony is lost sight of.

The Yearly Meeting had sittings on Fourth-day afternoon and Fifth-day morning, when it concluded. The application from Centre Quarter to hold a yearly meeting was declined, as not being calculated to benefit society. Friends are few, and scattered over much extent of country, both at Fishing Creek and Centre. One Epistle is prepared, which is sent to all the yearly meetings. The close was very comfortable. The love and unity which prevailed was evidence of the bond of peace. There was a time of sweet quiet, when the meeting adjourned.

On Sixth-day evening Jesse Kersey had an appointed meeting, which was largely attended, and much excellent Gospel advice was communicated.

THIRD-DAY, FIRST MONTH 16TH, 1844.

Rachel Barker, with Wm. Stabler, arrived in our city last evening, and passed on to New York to-day, in consequence of the illness of her husband.

After her meeting at Washington, with Wm. Stabler and wife as companions, they appointed and held satisfactory meetings at Norfolk, and other intermediate places, receiving a cordial welcome from all.

At Fredericksburg, Va., the Mayor met them with his carriage, on the arrival of the railroad cars, and took them to his house; his wife met them in the most friendly manner, and did everything to make the visit agreeable. He interested himself in the meeting, and had it appointed in the court-house, it being preferred to asking for the churches of other persuasions. It was a very large meeting; many persons called and accompanied them to it; and afterwards expressed much satisfaction with Rachel's service therein. They desired another meeting, but it was thought right to proceed on the journey; and they proceeded to Richmond, where they were met by Asa Janney and Henry Clark, and notice having been spread for a meeting in the evening, (Seventh-day) it was largely attended, and appeared to be owned by the Great Shepherd. At its close, notice was spread of a meeting to be held at the Lutheran church on First-day afternoon. Friends' meeting at

Richmond is connected with the Orthodox portion of Society; but some of the members gave them an invitation to attend it next morning, and upon objecting, as they did not wish to intrude themselves in any of their meetings, they were assured that it would not be considered an intrusion, as Friends would be glad of their company; it was concluded to attend, and both William and Rachel had service therein, which seemed to the satisfaction of all, except one Friend from Ohio, who showed forth an Orthodox spirit, and said it had been a trying meeting to him, and hoped Friends would be careful on what foundation they built. The afternoon meeting at the Lutheran church was a time of Divine favor, being a large meeting, and many states spoken to with great clearness. The people were attentive and respectful; many went up afterwards, appearing to evidence that the witness had been met in their hearts.

The next day, went to Charlottesville, information having been sent of a desire to hold two meetings, if agreeable. They were met on their arrival, with much courtesy, and private lodgings freely offered, but concluded to stay at a public house. Next morning were called on by one of the citizens and one of the professors, who accompanied them to the meeting at the University, where it was appointed, and afterwards dined with one of them named Jones. In the evening attended the meeting appointed at the Baptist meeting-house which had been offered. Great stillness and solemnity was manifested; an impressive season; indeed, it appeared to be a truly heart moving scene. Many minds seemed to be deeply penetrated, from its unusual close. After Rachel had bade them an affectionate farewell, the meeting was closed, but they sat in silence, and none arose for some time, or until Friends came around them, when they crowded around them, taking their hands, and pronouncing blessings on them. It appeared to be a heavenly season, as if the fountains of the great deeps of spiritual feeling, were broken up, the windows of heaven opened, and as if all were watered by the same celestial shower.

Thus they continued appointing and holding meetings, being met everywhere with warm affection in this southern country; when Rachel received two letters from her husband which seemed such a loud call for her to return home, that she left all and made arrangements to return. He told her his health seemed to be declining fast, and he stood greatly in need to have her affectionate care, and that, "could she feel easy to come home, and his life was spared, he would at a future time accompany her" through the Carolinas and Georgia, or wherever Truth might point to. She is not yet released from the service, but feels that there is much for her to do in the South, for the people had an open ear to hear, and at all the meetings there was an evidence given that the witness was reached in many hearts, and that they were a very different people from what she had heard them represented to be.

Oh! His goodness is unutterable, and His faithfulness hath never failed them that trust in Him.—
Thomas Ellwood.

For Friends' Intelligence and Journal.

THOSE WHO ARE CALLED FRIENDS.

THE name of Friend, or Quaker, was formerly regarded as a reproachful epithet when applied by persons outside the Society to those who were its members. But public sentiment has undergone such a change toward a once persecuted people, that the appellation is now given as a title of respectability, and accepted as a passport to confidence. In fact it is so appreciated that many seem disposed to adopt it without any claim beyond that of birth-right membership, or admission into the Society by the request of a parent. A knowledge of the principles, and a conformity to the reasonable requirements of the Discipline, were formerly thought to be necessary to substitute the claim of being a Friend; but now it is merely a membership in the organization.

Such being the state of affairs at present existing, we find, in different parts of the world, a heterogeneous company calling themselves a religious denomination, and desiring to be known and designated as the Society of Friends. If this incongruous mass could be sufficiently concentrated to be treated as one body, and the members composing it could be catechised as to their opinions and preferences, they might probably be ranged in *four distinct lines*.

Such an arrangement could be made without reference to the separations that have occurred (from that of 1677 down to the present decade), by each individual deciding for himself in which of the lines he would prefer to be placed, or in which one his attitude towards the Society would be likely to place him. The name Friends, without any appendage or qualification, might be applied to one line; and, in the absence of any better nomenclature, the other three might be designated, respectively, as Nominalists, Revivalists, and Rationalists.

(1) Nominalists, or negative Friends, are those who happen to be members, but who take little or no interest in the Society, though they have no intention of joining any other. This class is, perhaps, the one that makes most trouble for the overseers. There may be no direct violation of the Discipline—save that of the non-attendance of our religious meetings—and yet the member is as a dead weight upon the body. Should he move beyond the limits of the meeting to which he belongs, he may not even inform the overseers of his whereabouts, or give them any clue by which they can communicate with him. But, should he remain under their local supervision, the case is still more trying; for he is so apathetic that it is difficult to determine whether or not he places any value upon his right of membership, beyond the negative one that it would be discreditable to be disowned. It is this element that constitutes the unknown quantity when making up the answers to our Queries. When a member contemplates joining some other religious denomination, the overseers are likely to be made acquainted with his intentions, and hence they have the opportunity to advise him accordingly; but those who are affected with mere indifference are more difficult subjects to deal with. The usage of the Society towards

this class has been to be lenient and patient, but not to cease from laboring.

(2) Revivalists, or evangelical Friends, are sometimes called "advanced Friends." They are advocates for great religious activity, and for the employment of outward means for reaching the "unconverted" and gathering them into the fold. They can readily affiliate with their neighbors of the different "evangelical churches," and some of them have even introduced the ordinances into their meetings; or, as they call them, "Friends' churches." They provide pecuniarily for their ministers, and are very extensively engaged in missionary work. This class has largely increased its numbers by proselyting, so that in many parts of the world all that is known of the Society of Friends has been learned from these earnest workers. They do not adhere to the teachings of the early Friends, but are eager to do the work of to-day; and, with Bible in hand, they conduct protracted services, which are interspersed with anecdotes, singing, and many vocal prayers.

(3) Rationalists, or ethical culturists. These might also be called philanthropists, as they lay much stress upon good works; or mutationists, as they are advocates for frequent changes. In this line may be found various grades of religious belief, shading into the dark background of an almost total unbelief. The right to a place among the rationalists seems to depend on an acknowledgment that religion is *not much* more than high-class morality supplemented by beneficence. The *inner light*, to these, is an ethico-intellectual light. A principle in religion is something that can be subjected to analysis, and proved by argument. Instead of passive obedience they recommend an active building up of character, claiming that our own will power can accomplish great things. "Waiting for way to open" they regard as a myth. The *feeling* upon which the early Friends set so high a value they call emotionalism. To arrive at the truth in our meetings for Discipline, they would present all the points verbally, and argue each one logically. An impression of duty amounts to little or nothing in their estimation, unless the brother who states that he has this impression can give a satisfactory reason for it. A discourse that advocates morality, is well delivered, and entertains the multitude, is a good sermon; while a gospel message from a more serious brother or sister is lightly spoken of because it does not fulfill the required ethical and rhetorical conditions. Bearing the cross is either a philosophical endurance of what cannot be averted, or else it is a strong-willed, heroic stand in advocacy of some politico-moral reform. The rationalist is thus accustomed to weigh and measure the truth by the standard of his own intellectual powers; so that he cannot quite agree with the poet who says:

"Reason... is every step he treads.
Man yet mistakes his way."

(4) Friends, or Quakers. These are sometimes called conservative Friends, and the name is not inappropriate, as they desire to preserve the faith, the principles, and the practices of the early Friends. They are ready to mourn over the indifference, the

lukewarmness, of the Nominalists; and earnestly do they desire that these may feel how much they are drawing from the life of the Society, without receiving any benefit from the draught, or without giving anything in return.

The true Quaker, or Friend, cannot join with the Revivalists in their work, for he feels that they are going back to those practices and into those conditions from which George Fox called the people to come away; hence he is surprised and troubled to find that those who have departed so widely from the principles of early Quakerism, should claim the right or should even desire to retain the name of Friends. He can respect them as good neighbors, can appreciate their zeal, and acknowledge their sincerity; but as fellow-members he cannot recognize them.

The Rationalists he can esteem for the correctness of their outward lives, for the intelligence which many of them possess, and for their earnest desire to do good in the world. He may acknowledge them as co-workers in philanthropy, and as those who, in their way, are seekers after the truth. He cannot, however, draw near to them in religious fellowship, because they ignore some of his most cherished principles, and call them mere traditions. He believes in getting into the quiet, and waiting to feel after the truth; and that where there is a conflict of opinions, if all will centre down to a state of inward stillness, they can arrive at a true judgment which no force of argument would ever enable them to reach. When the Rationalist asks him why he is not ready and willing to move forward in some good work? he cannot tell *why*; but he must be faithful to the impression made upon his own mind. The Quakerism, promulgated by the early Friends is the kind that appeals to his inmost sense of right, and in it he most sincerely believes. He feels that he must cling to that, or else he must relinquish his claim to being called a Friend. He is firm in the faith that when a religious meeting is held in that power in which George Fox exhorted Friends to hold all their meetings, there will be experienced by the live members a feeling that will convince them that it is good to be there. He believes that worship can be performed in silence, and that where gospel ministry is brought forth it must come from those who are unworldly enough, and deep enough, to enter into the state of the meeting, or of some individual who is present.

He has no controversy with his brethren who have taken their places in the other lines, but he earnestly craves that, if they really desire to be Friends, they may come back to the ancient principle on which the Society was founded. If they would only gather to this, it would lead them out of the worldly mixtures, and into a state of serious quietness, in which they would be grateful for the opportunity to mingle with their brethren in religious fellowship. They would then be as faithful in the attendance of their mid-week meetings as of those held on First-days; and would also feel convinced that preparative and monthly meetings must be sustained if we would have any yearly meeting to attend. They would learn, from their own experience, the inter-

dependence of our First and Second Queries, and the priceless value of the testimonies embraced therein. The Third Query would claim more weighty attention than it now does, and the Fourth one would be found to embrace other matters than those referring to alcoholic drinks. In fact all the Queries would assume a new interest, and the reading and answering of them would be regarded as highly important and as among the most serious matters that claim the attention of a yearly meeting. In the opinion of the writer, if the *First and Second Queries* were regarded as their framers intended they should be, and if all who think they appreciate them would endeavor to live up to them according to the best ability afforded, there would soon cease to be four classes of Friends presenting their claims for verity, for all would tend to one line. There would, of course, be different degrees of religious experience, and many would feel their unworthiness to take even the lowest place in this solid body; but the stronger would sustain the weaker, the limping would be helped along, and all would constitute one fold, which, being composed of those drawn together by faith in the principle and united by the cementing influence of love, would be in truth, as well as in name, The Society of Friends.

Seventh month 27.

H.*

Editorial Correspondence.

A VISIT TO LONG ISLAND: WESTBURY QUARTERLY MEETING.

THE close observer, starting on a journey of many or of a very few miles, always finds some fresh object of interest, though he may have traveled the road frequently and become familiar with the "sights and sounds" that form its attractions. Our prospective visit of two weeks in southern New York and among "the plains,"—we might almost say the prairie lands of Long Island, so far as we have accomplished it, has been no exception to former experiences.

We had scarcely passed beyond the crowded thoroughfares of the city we were leaving, before we were attracted by rows upon rows of dainty little houses that are going up in the northern suburbs of Philadelphia, offering to the seeker after health and comfort all the conveniences that the home life of our own time make essential, within the four walls and the plot of ground which each family may call its own, though it be of the smallest proportions. The building up of so large a portion of this outlying area in single houses for the mechanic and artisan of small means, made accessible to the great business centres in and around our city by the extension of railway lines and "rapid transit," seems to indicate that the tenement-house system is not in favor with the great mass of its industrious home-loving people. Pretty cottages of every possible design, and mansions of architectural elegance having grounds and surroundings in keeping therewith, occupy the more eligible situations, and we seem to travel through miles of beautiful natural scenery made more beautiful by what art and wealth have added. Beyond all this are the grain fields; the harvesters are clicking away among the golden heads of the oats, displacing the scythe, as the locomotive, which hurries us along

at the rate of a mile in two minutes, has disappeared the stage, which on earlier days. The heavy masses of dirt and mill-ashes, by the sides of the road-side and meadow,—the tasselled crowns of the cornfields bend gracefully to the flutter of the mid-summer breeze, and the trees of our forest land to wear the fresh green livery of spring. In the moist meadows and the marshy tracts that become more numerous as we hurry along through northern New Jersey, the wild lily lifts its glowing chalice to the sun while the St. John's wort is decking itself out in the tiny golden fringe of its first blossoming. Asclepias, Iron-weed, and the evening Primrose with their congeners are giving hints of the pink and purple and yellow that they hold in store for the days to come.

The day is one to make the heart glad, and the air just cool enough to be enjoyable. We find the dust more annoying than we expected, and are led to believe that the Pennsylvania Railroad Company is quite able to abate this nuisance without any abatement of its half-yearly dividends.

In less time than our ancestors of a century ago could have made the journey from one of the suburban towns to the old State House of our city, we are at the terminus of the route and find the ferry boat waiting to convey us across to New York.

Our destination is further on, to spend a brief time at one of the delightful farm houses of Rockland county. We take a one-horse car at Jersey City, and passing along its business thoroughfare a mile or two, reach the Pomona Station, where, after a brief waiting, we take the train again. The route lies for several miles along a low, marshy district through which the broad, sluggish current of the Hackensack, with its numerous little tributaries, finds its outlet. How the mind goes back to the uncounted ages, when this broad stretch of meadow surged with the mighty sweep of waters bringing down ice and rock and debris of the glacial deluge which has left its traces in immense boulders and circular pools of water. The great marshy tracts are covered with wild grass, reed, and cat-tail, with here and there a solid plat of a few acres elevated above the rest, upon which the thrifty farmer has made himself a home. Many towns dot the roadside, at all of which the train stops. We run along quite rapidly the twenty-eight miles of our journey that bring us to the solid strata of the everlasting hills, long before we reach Narnet, the end of our railroad travel, beyond which, after a ride of a mile and a half behind a pair of spirited horses, we find a glad welcome in the home of our friends.

There has not been as much rain here as we have had in eastern Pennsylvania, yet they have had a fine growing season; the crops are abundant, and a luxuriance of verdure is every where seen.

One half-day of our visit is given to the attractions of the neighborhood, first of which in our course is Oak Hill cemetery, looking down upon the western banks of the Hudson, and a part of the town of Nyack which stretches along for perhaps three miles to Hook or Bald Mountain, said to rise almost perpendicular seven hundred feet above the level of the

river. The upper part of the town is made up of pretty summer residences, embowered in cool, refreshing shrubbery, the yards reaching down to the water. The hills come so near that there are but two streets running north and south, they are crossed at intervals by others which, starting at the river, end abruptly in green fields that creep up the steep summits to the wooded hills beyond; a long narrow pier runs out to the deep water of the channel,—a relic of the earlier days of the Erie railroad now used only as a storage for coal. The hours of the clear, cool morning with its health-giving atmosphere, passed rapidly away, leaving a vivid picture upon our minds which will not fail to bring back recollections of the pleasure it afforded.

On the following morning we take the cars for New York in time to join our friends who are going to Westbury, Long Island, to attend the Quarterly Meeting which meets at that place in the Seventh month. The road runs through the plains of the Island. These in places are bare and uninviting. Beyond what one might expect to see so near a great city, having need for all that can be gathered in from the tillage of its soil, one queries why those in search of location so entirely overlook these spots that yet wait the hand of the cultivator at the very doors of a remunerative market, and travel hundreds of miles away from friends and early associations to settle down in a wilderness where only toil and privation await them.

But there is a love of adventure in us all, and the far beyond, of which we know nothing, has more attraction than that lying within easy reach. Doubtless some sturdy emigrant may find these waiting wastelands to his mind, and ere long the budding and blossoming wrought through his untiring energy will make them a garden spot of beauty. We soon pass into the more populous portions of the Island, and nothing can exceed the fertility of the land or the excellence of its cultivation, everything indicates a high degree of intelligence and a prosperity that leaves nothing to be asked for which is not within reach. We find open-handed hospitality and a welcome that makes us feel at home with our friends, who take us under their loving care, and convey us from place to place with no abatement of interest in our welfare. Truly the over-flowing heart responds with thanksgiving to the Father of all our sure mercies for the blessed privilege of mingling together in Christian fellowship, and for that unity of spirit which is the bond of peace.

The Select meeting assembled at 3 p.m. on Sixth-day, the 26th inst., in the old Westbury Meeting-house, where for a century or more Friends have met for worship and the transaction of the business of the Society. It is in a fine state of preservation; and the generations which have succeeded those whose earthly remains lie in the quiet resting-place of the dead, manifest an earnest zeal for the perpetuity of the meeting, the young coming up to the help of the old with an interest that is full of promise for the future.

The attendance of Friends and others was quite good, several who are accustomed to be present

from New York and Brooklyn were missed, but others were there who are sometimes absent when the meeting is held at other places, so that the number varied little from other similar occasions. The meeting gathered into a deep reverential silence, which prepared the way for the business that followed.

The queries differ considerably from ours, and are more in number. There is none in regard to the soundness in word and doctrine of the ministry, but they have one that inquires into the impartiality of administering the Discipline towards those of their own families who are amenable thereto. There was not very much expression, but the deep feeling under which the business was entered upon continued to overspread the meeting until the concluding minute was read, and it was felt to be a time of refreshment to all who were privileged to be there.

The fine weather of the few preceding days gave place to a cold rain which came in a fair deluge at times, and beginning on Sixth-day evening continued through the greater part of Seventh-day. Owing to the severity of the storm many were prevented from attending the Quarterly Meeting held on Seventh-day. The body of the house was well filled with attentive listeners to the various gospel messages handed forth; these were as the bounteous table spread for the sustenance of the body, where each guest might partake of his portion and be nourished and strengthened for the service required of him.

In the business meeting which followed, five of the Queries were answered. The replies showed a good degree of faithfulness to the requirements contained therein, and a state of Society that indicates growth in best things. The remaining Queries, also the advices, were then read, some routine business was transacted, and the meeting adjourned to be held three months hence at Flushing, the winter and spring quarters being held in New York and Brooklyn respectively. This is a very proper arrangement for a Quarterly Meeting that extends over so large a territory, as it gives opportunity for those more distantly situated to attend when it is held near them, and usually secures a large meeting.

We wanted to worship in the old Jericho meeting-house,—of historic interest as the place where that dedicated apostle of the old faith declared by Jesus—Elias Hicks—was favored to hand forth the simple truths of the Gospel as they were opened to his mind in the clearness of divine revelation. There was an inspiration in the place and it seemed holier for the holy truths respecting the relation of man to God and to the beloved Son, that he had so fearlessly and faithfully proclaimed. We gathered with the First-day School, which is held an hour before meeting, and were more than gratified at what we saw and heard. My own heart was tendered beyond expression at the loving welcome beaming from every eye, as I looked into the upturned faces before me, while the Superintendent introduced me as the "Aunt Karlie" of their little paper, the "Scattered Seeds."

But I must stop this rambling, and doubtless very imperfect summary of what has been more than a realization of all my anticipations in coming among

the Long Island Friends of Westbury Quarterly Meeting.

L. J. R.

Seventh Month 29.

From The Friend, (Philadelphia.)

EARLY MEETING-HOUSES OF FRIENDS.

(Continued from last week.)

PINE STREET MEETING.

THE Pine Street Meeting House, or the "Hill Meeting," as it was called in its early days, was located on the south side of Pine Street, below 2nd street.

It was built in 1753 largely for the accommodation of the Yearly Meeting, as appears by the following minutes:

"At a Monthly Meeting held the 31st of Seventh Month, 1752. The consideration of building a new meeting house being now revived, and Friends in general at this meeting being of opinion it is necessary to build one, Anthony Morris (and 21 other Friends), were appointed to view a piece of ground left by Samuel Powell, Jr., for the purpose, on Pine street. They reported the lot would be suitable if 40 feet more could be added to it (50 feet were added). The committee prepared an estimate for a house 60 feet long and 43 feet broad to cost £800, and think it may be of suitable dimensions to accommodate the Yearly Meeting."

In the Eleventh month the subject was again considered, and "The meeting agrees that a brick house of 60 feet front, and 43 feet deep shall be built on the said lot, as the principal inducement to this meeting to consent to the building of such a house is for the accommodation of Friends at our Yearly Meeting."

28th of Ninth month, 1753. "The meeting-house on "Society Hill" being now finished and meetings held there during our late annual solemnity," etc.

Evening meetings were opened the 27th of Twelfth month, 1754. But it does not appear that day meetings were regularly established there for some time, as we may observe by the annexed minutes.

"At a Monthly Meeting held in the Chamber of our Great Meeting House in Philadelphia (Market street), the 24th day of Sixth month, 1757—

"It is agreed that an afternoon meeting be held at the Pine Street Meeting-house, the first First-day of each month, during the summer season, no meeting at this house ('Great House') at that time."

30th Third month, 1759.—"It being proposed that a meeting be held at the Pine Street Meeting House on First-day mornings during the summer season, it is agreed to."

25th Fifth month. "It is agreed that while the work is being carried on at the Great Meeting-house (i. e. fitting pillars under the floors, and finishing the chamber, so as to accommodate the Quarterly, and other public meetings), the First-day meeting both morning and afternoon be held at Pine street, and the First-day evening meeting at the Bank meeting."

12th Third month, 1761. "The meeting agrees that meetings for public worship may be held at Pine Street Meeting-house on First-days, morning and evening."

During the prevalence of the yellow fever in 1798, the Men's Yearly Meeting assembled here Ninth month 24th, and after a time of solid deliberation concluded to adjourn to the Twelfth month. Several Friends, about 13 in number, of those who came to attend the Yearly Meeting contracted the fever and died; among them was Warner Mottlan.

Mary Prior, then visiting in this country, under date of Ninth month, 1798, thus alludes to the matter: "A number of Friends are to meet to-day to consider and feel after the pointings of truth respecting the Yearly Meeting, which falls in course next Second-day."

Ninth month 24th. "About 100 Friends met in the city in the Pine Street Meeting-house, and after a solid time of waiting came to the conclusion to adjourn the Yearly Meeting to the Twelfth month."

The Yearly Meeting was held continuously in this house, it is believed, until 1802, when it was removed to the North Meeting-house.

Thomas Scattergood, in his journal under date of Fourth month 19th, 1802, alludes thus to the change: "The meeting, on consideration, very unitedly agreed to adjourn to the North House, in hopes that it will accommodate the meeting better than the present place of meeting—the Pine Street House."

He again alludes to a change of place of holding the Yearly Meeting, as follows:

Fourth month, 1811. "The Yearly Meeting for business was large. The two first sittings were held in the North House, where it has been held for some years; the afternoon sitting adjourned to meet in the morning of the 16th in the East House on Mulberry street and Fourth street, and the women took possession of the new one just finished on the West."

FOURTH STREET MEETING-HOUSE.

The meeting-house on Fourth street near the corner of Chestnut, on the site now occupied by the William Forrest buildings was erected in 1763, and seems to have been designed largely to accommodate the "Youths' Meetings," which were organized in 1696, and held four times a year, on the second day after the Quarterly Meeting; also to afford a suitable place to hold monthly and other business meetings. Although the chambers of the Great Meeting-house had been fitted up for that and kindred uses, as before alluded to, Friends did not appear to be well suited in that respect, and after various plans had been proposed, among others the enlargement of the Pine street house, the following conclusion was reached:

Seventh month, 1763. "It being considered, and now agreed to, that a building should be erected on some part of the lot belonging to this meeting on which the Public School House stands, which may not only serve for this purpose, but for the accommodating the meeting held Quarterly with the scholars under the care of Friends, which has for some time past been much wanted."

A committee was appointed to prepare a plan and make an estimate of the cost, who proposed that the building be one story high, 76 feet front on Fourth street, 42 feet deep, and 12 feet high; and that it should not stand nearer the wall of the school-house than 25 feet; their plan was adopted and the work

commenced. But upon further consideration it was determined to raise the building another story.

Eleventh month. "The Friends who undertook to solicit subscriptions for carrying the meeting-house (now building) another story, report that they have obtained subscriptions to the amount of 550 pounds, etc., upon consideration whereof, and the report of the workmen that material may be readily procured, it is agreed to carry up the wall another story between 10 and 11 feet, and to get the house covered in," etc.

It was completed the following year, as appears by a minute of the monthly meeting, as well as in the answer to the general queries, viz.:

"At a Monthly Meeting held in our new meeting-house in Fourth street, Philadelphia, the 5th of Tenth month, 1764," and "A new meeting-house on Fourth street in this city (has been built) for the accommodation of our meetings for discipline."

After the division of Philadelphia Monthly Meeting into three parts, or Districts, in 1772, the monthly meetings for the Southern District were held in this house, as is shown by their opening minute, viz.:

"On the 25th day of the Eleventh Month, being the fourth of the week, 1772, divers men and women Friends assembled in our meeting-house on Fourth street, being the first Monthly Meeting of Friends of Philadelphia for the Southern District, appointed for the maintaining of the testimony of Truth and our Christian discipline within the limits prescribed for the said Monthly Meeting."

A select school for girls was held in the second story of this building for many years; later a primary school was opened on the first floor, after it ceased to be used as a meeting room.

The building was taken down in 1859, and the large block of business buildings erected on its site, and that of the old Academy building, which was removed in 1867.

J. W. LEEFINGHOFF.

(To be concluded.)

Who serves his country best?

Not he who, for a brief and stormy space

Leads forth her armies to the fierce affray.

Short is the time of turmoil and unrest,

Long years of peace succeed it and replace;

There is a better way.

He serves his country best

Who lives pure life, and doeth righteous deed,

And walks straight paths, however others stray;

And leaves his soul an uttermost helpmeet

A stainless record which all men may read.

That is the better way.

This is the specific gift that Christ conferred on mankind,—a human soul in which all spiritual attributes are so contained and reconciled that it is worthy to be a type of the Infinite Perfection.—*John Hamilton Thom.*

Beautiful words in fragrant surroundings and in the beautiful lilies that grow up straight and tall beside a stagnant pool, with their beauty reflected in its sluggish depths.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, EIGHTH MONTH 3, 1889

SILENT WAITING.

PERHAPS the most distinguishing feature of the worship of the Society of Friends is, and ever has been, its form—if it can be called a form—of silent waiting. A reverent attitude of the mind, when all assembled for a Divine purpose are expected to still the worldly thought and action and make room for the quiet impress of the Spirit. Not that this silence is never to be broken, when some weightily moved one is commanded to speak, but for a season no outward voice shall disturb any who may be thus silently waiting upon the Lord; and it is only those who know the true value of this waiting that can fully appreciate and love this form of worship.

A recent report of one of the many branches into which our once large and influential Religious Society is unfortunately divided, shows a departure from this essential quality in the mode of worship which is a source of regret to all true Friends, and not only Friends, but the thoughtful in other religious bodies, having come to realize the value of silence as an element in worship, share with us in feelings of sorrow for this change that so savors of unrest, if indeed it does not betoken distrust in the command "Be still; and know that I am God." The *Christian Union*, under the leadership of Lyman Abbott, in an editorial on an article in its columns referring to the late Yearly Meeting in New England, and which appeared also in the *INTELLIGENCER AND JOURNAL* of Seventh month 20th, says:

"If, as we fear is the case, the article correctly describes the present tendency in the denomination of Friends, it is high time either to call a new denomination into existence to emphasize the feature of spiritual life which the Friends did formerly but apparently do not now emphasize, or else it will be necessary—and this would be better, certainly—for other denominations to accept as a heritage the gift of silence which the Friends seem to be relinquishing. In no sphere of human experience is it more important to remember and act upon the aphorism that speech is silver and silence is golden than in the sphere of religious experience. . . . If the Friends who have borne such witness to the beauty of a silent attitude, to the worth of a quiet spirit, to the experience that communicates itself only to him who hears and heeds the counsel, "Be still; and know that I am God"—if the Friends are going to

abandon the listening attitude and be carried away by the passion to perpetual talking which is a sign not of a fall but of a restless soul, we may well pause and consider whether the symptom is not a grave one. Where, then, will there be left in any Protestant service any element analogous to the opportunities which the nooks and corners of a great cathedral give to souls who wish to be alone with God in an intercourse unaccompanied by any interpreter?"

We rejoice in this tribute to silence in our mode of worship, and claiming no monopoly of the form, we will gladly share it with the multitudes that now assemble where the services are all pre-arranged, and where, as the same writer says, the "rituals leave small space for 'waiting on God,' which is the highest act of devotion." We do not, however, share in the fear that Friends are abandoning this feature of worship, for apart from the New England branch and many using the name in the West, there is no departure from it. Philadelphia Yearly Meetings, of both wings, are firm in their allegiance, cherishing it not alone as a valued inheritance, but realizing, especially in this restless age, its sustaining helpfulness.

With the concluding words of this editorial utterance we are in such hearty accord that we commend them to our own readers:

"There are voices that are quiet and must be listened for; and we are too busy with our own thoughts, and make too great a buzzing oftentimes, to listen. He that would follow Christ as a teacher must learn to follow him as a listener as well. Perhaps those nights he spent on the mountain top were partly spent in listening as well as in praying; or, to speak more truly, perhaps listening to God and waiting on God is the best and highest part of praying. Silence is golden. Listen!"

MARRIAGES.

SCHAFFER—SHARPLESS.—At the residence of the bride's parents, on Seventh month 24th, 1889, by Friends' ceremony, Dr. Charles Schaffer of Philadelphia, and Mary T. Sharpless, daughter of Alfred Sharpless, of West Chester, Pa.

DEATHS.

CLEMENT.—Seventh month 26th, 1889, Hannah C. Clement, of Camden, N. J., widow of William W. Clement; a member of Newton Preparative and Haddonfield Monthly Meetings.

FLOWERS.—At her home, near Friends' Yearly Meeting-house, Clear Creek, Putnam county, Ill., Sixth month 22d, 1889, Phebe C. Flowers, in her 75th year.

She was born in Adams county, Pa., Third month 13th, 1815, removed from there to Washington county, Pa., with her parents, Samuel and Susanna Comly, residing there five years, thence she removed to Illinois in 1842. She was united in marriage with Thomas Flowers in 1852. Thomas and his two daughters by a former wife became members of Clear Creek Monthly Meeting through her influence. She was a first cousin of Joseph Gibbons, of Lancaster county, the former editor of *THE JOURNAL*, and a niece of Joel Wireman. She was a diligent attender of meeting,

was true to Israel he was at the same time true to his God. The days of the judges were over, and Israel wanted a king. Samuel reproved them for their desires, but did not allow his ambition to stand in the way of their choice. In his farewell address Samuel designed to reprove the people, and therefore he begins with a vindication of himself, "for he that will with confidence tell another his sin must see to it that he himself be clear." Men may recede from any, even the highest, station in life, with comfort, when they can obtain even from those who despise them a testimony to their integrity.

Those who have walked with God from childhood to old age can look back on their past lives with gratitude. Their lives are beautiful examples, and are powerful incentives to lead the young in the same paths. Our safe and happy state consists in a willing dependence on God and subjection to him; for the greatest outward prosperity contributes to our felicity only when it induces us to love the Lord and serve him in truth with all our heart, remembering what great things he hath done for us.

NOTES ON THE LESSON.

Again we are at a loss to know what period of time elapsed between the ceremony of anointing Saul to reign over Israel, and the threatened invasion which brought him prominently before the people as their leader and ultimate deliverer. We are told that he returned to his father's house and resumed his former occupation, keeping the knowledge of the future that was before him safely hidden in his own breast.

Samuel continued to administer the government, yet was preparing the way for placing Saul at the head of the nation, and when the proper time arrives he is fully equal to the occasion.

It is at Gilgal that he summons Saul (now thirty years old) to meet him, and the elders and chief men, that he may be installed into the office. Here they sacrificed the sacrifice of peace offerings. These were either of the flock or the herd or of both, and the animals must be perfect, without blemish. (Lev. 3: 1-12.) There were great rejoicings; Saul's valor in vanquishing their enemies, and his fine personal appearance won all hearts, and they received him as their king, with acclamation.

It was now Samuel's part to resign the office of Judge, which he had held since he was forty years old, and in his parting words of counsel and encouragement, he cites them to the record of his administration and challenges the assembled multitude gathered from the length and breadth of the nation, to bring any charge against him, in his office of Judge and how nobly he stands before them, with an unsullied name, and with what united feeling they respond to the truthfulness of his words. What an example worthy to be handed down to all future generations! We see what power there is in those who have, with the wisdom that is needed to govern, clean hands and purity of heart. There have been examples all along the world's history of men holding the highest offices in a nation who have had untarnished names, but they are rare.

LETTER FROM NEBRASKA.

EDITORS INTELLIGENCER AND JOURNAL.

WHILST reading the account of many of our meetings, and the ministers that attended from time to time, in your much-loved paper, the question oft arises, Why are not more of those favored ones sent by our loving Father to visit us, his scattered children, in the Far West, with words of love and encouragement? The most, if not all, that comprise Lincoln Executive Meeting, formerly belonged to meetings where there were fathers and mothers, faithful standard bearers that bore the burdens of the Society, we only bearing the same relation to it that children do to the home circle. We enjoyed what our parents worked for, merely lending a helping hand when asked, but never realizing the care and responsibility of the heads of our meetings. We live here eighteen miles from our meeting. When we heard there was a meeting held in Lincoln we drove out one First-day, and it was truly a great privilege to meet again in a Friends' meeting. I asked a friend how long they had held meetings: she replied, over two years. I thought it strange that we had not heard of it, but she said "We have felt so poor and weak, that we hardly wanted it known. We still feel very small, for we have no strong ones to lean on, but are all as children together." And Oh! that we may remain as obedient children, ready and willing to be taught by our Heavenly Father through his Son, which is the Christ spirit that dwells in the heart of each and every one of his obedient children. For this cause have I become willing to write these lines, knowing as I do that God works in and through us as his agents, and if we are unfaithful to the trust much of his work will be left undone.

As I read a sermon of Darlington Hoopes, delivered at Coldstream, one of the meetings belonging to our own monthly meeting in Canada, the question again came up, Why do not some of our ministers come West to visit us? The reply was, it costs too much to travel so far and our ministers have homes and families to support. I have read considerable in the INTELLIGENCER about a free ministry, and turned and overturned it in my mind and have come to the conclusion that whilst I am opposed to the hiring or one man ministry, I believe that the time has come when we must keep a fund to defray or help pay the expenses of our ministers that travel with minutes of unity from their meetings. I am firm in the belief that were our principles more widely known there would be a gathering in to us.

Our next executive meeting at Lincoln will be held the second Fifth-day in Eighth month, in Burr's building, W. C. T. U. rooms, (third floor.) We would feel very grateful for the company of any Friends who may feel willing to make sacrifices to meet with us.

M. A. DE PEALE.

Bennett, Neb., Seventh month 20.

I HAVE sometimes remembered the language of a tried servant . . . who was enabled to comfort a brother, in words like these: "If we be but clean vessels, no matter how empty,"—and I may add no matter how long on the shelf.—*John Barclay.*

COMMUNICATIONS.

THE U. S. SUPREME COURT'S DECISIONS ON PROHIBITION.

Editors INTELLIGENCER AND JOURNAL:

In your of issue Sixth month, 29th, I noticed over the signature of John J. Janney, a criticism of the statement that "such a provision [as prohibition] has no place in a Constitution! has been considered and answered in our highest judicial tribunal—the Supreme Court of the United States," etc., in which he says: "I know of no such decision, and do not see how it could be had." . . . "There is no other way in which such a clause could get before a court except on a claim that it was in conflict with the Constitution of the United States, and this the Supreme Court of the United States alone could decide." Now this is just what I understand that this court has repeatedly decided, most notably in the cases of Peter Mugler vs. the State of Kansas, and the State of Kansas vs. Leibold & Hagelin, in a decision rendered a year ago last winter, in which seven of the eight justices concurred. These decisions were given on appeals from the decisions of the Supreme Court of the State of Kansas, claiming that the provisions of the law of Kansas by which the liquor traffic was proceeded against by injunction without trial by jury, and prohibiting the use of property for purposes of manufacturing intoxicating liquors without compensating the owner therefor, were in conflict with the Constitution of the United States. In this decision it must be apparent to every unprejudiced mind that there is so much of the general fundamental principles of government and property rights involved in the policy to be pursued toward the liquor traffic, that whatever this policy may be, it has a rightful place in the Constitution of the State, as this is the only means of securing any permanency. For the benefit of those who may wish to study the extent of this decision, and who, (like the writer), have not ready access to a law library, I will state that by sending twenty cents to Funk & Wagnall, 20 Astor Place, New York City, with an order for "The Prohibition Decision of the U. S., with comments by Judge Packard of Chicago, Illinois," they will get the full text of this decision.

JESSE H. GLENN.

Yorktown, N. Y.

EDUCATIONAL.

SWARTHMORE STUDENTS AT GRIMSBY PARK.

Editors INTELLIGENCER AND JOURNAL:

THE increased care given to the teaching of Elocution at Swarthmore, and the aroused interest in the study, are expressed in the attendance of several Swarthmore students at the Summer school held under the direction of the National School of Elocution and Oratory, at Grimsby Park, Ontario. The summer session is under the direction of Professor Silas S. Neff, and the students are accompanied by their Professor of Elocution, Myrtle Furman. Professor Neff's system of teaching is original with him and deserves some notice. He claims that expression results from impression. He thinks the reader must see so true a picture of the scene de-

picted by the author and enter so emphatically into his thought, as to be able to reproduce them to his hearers accurately and naturally. Let him become so absorbed in his subject, aside from the mere words, that all self-consciousness shall be lost; then will gesture and inflection prove the spontaneous outward expression of the vivid mental impression. He holds that gesture should be taught as a mere gymnastic exercise, apart from sentiment. The body ought to be so cultivated as to render every portion of it flexible and graceful; then each muscle and limb will unconsciously respond to the movements of the mind.

The Summer school is located at Grimsby Park, on the southwestern shore of Lake Ontario, twenty-five miles from Niagara Falls. It is in session from 9 to 12 each day, and special classes in extemporaneous speech, memory training, etc., are held in the afternoon. The school numbers at present about fifty members, among whom are a number of professors and teachers. The Swarthmore students in attendance are: Mary Kirk, '89; Clara Haydock, '89; Louella Passmore, '89; J. Carroll Hayes, '89; and Albert H. Smith, '91. In this connection it is due Professor Furman to say that she has long endorsed President Neff's theory, and has been highly successful in her application of it at Swarthmore, but the limited amount of time which she is allowed with each class does not suffice to do her justice.

A. H. S.

For Friends' Intelligencer and Journal.

THE GOLDEN-WINGED WOODPECKER.

NEAR the edge of the grove stands a dead Lombardy poplar, its tall, straight trunk stretching many feet into the air, and its bare whitish branches outlined against the blue of a summer sky. Around it the maples are rustling in the warm breeze and a young robin, perched on a limb near by, is filling the air with short, sharp notes.

In the rapidly decaying trunk of the poplar, about ten feet from the base, may be seen an irregular oval hole, and the ground beneath the tree is covered with small chips which look as though they might have been made by an augur. Evidently the tree has been utilized as a domicile by some inhabitant of the outdoor world.

Suddenly, at the opening, which serves alike for door and window, appears the head of the architect and owner of the home—a member of the family *Picidae*, and commonly known as the Flicker, or Golden-winged Woodpecker. Scientifically speaking, it is *Colaptes auratus*.

"In most of our species," says Cones, speaking of the woodpecker, "the bill is perfectly straight, wide, and stout at the base, tapering regularly to a compressed and vertically truncate tip." The flicker, however, forms an exception to this rule and the strong, black bill which protrudes from the opening is slightly curved and pointed. A black patch just at each "corner" of the mouth denotes that this is the male bird, that work being absent in the female. The front of the head and neck are of a soft, light brown color, shading into gray near the royal scarlet

crescent on the back of the head. A collar of jetty black sets off the breast, which is handsomely spotted with the same color.

The bird turns its head from side to side and its black, beadlike eyes survey the intruder. Then it moves with rather heavy, lumbering flight to the branch of a maple near by, revealing, as it flies, the bright golden color of the under side of the wings and tail. The back and upper side of the wings are brownish, barred with black, the rump is white, and the tail black.

The cavity in the tree extends perhaps a foot below the opening, and the four white eggs with their hard, crystalline shell have no soft resting place of hair and moss and grass, but lie on a few chips at the bottom of the nest.

Birds differ widely as to the stage of development they attain before leaving the shell. The young of our domestic fowls, for instance, as well as those of many other birds of similar habits, are able at birth to take care of themselves without much assistance from the parent; others are completely helpless and require several weeks of care before they can maintain themselves. To the latter class belongs the woodpecker, which makes its appearance in the world with very little preparation for the battle of life. Its eyes are unopened, its body is entirely destitute of covering, and its wide-gaping mouth and feeble cry are its only provision for obtaining sustenance, as it is quite incapable of locomotion.

The flicker is said to be nearly resident in those regions of which it is a native. I have never seen it here during the winter, but its harsh cry is one of the first bird-notes heard in the spring. Living largely upon those insects which lie dormant in wood, it can readily maintain itself even when vegetation is scarce and the hum of insect life is stilled by cold.

The toes of the flicker, like those of other climbing birds, are paired, two in front and two behind, and it is also assisted in climbing by the stiff quills of the tail. Another characteristic which it shares with most of the other *Picidae*, is the peculiar formation of the tongue, which can sometimes be thrust out several inches.

State Centre, Iowa.

ANNA L. NICHOLS.

ESSAY.

ANY one who will make a thorough examination of what is meant by strict morality will realize how important its teaching is to the children, and what a great influence it has upon their course in life for good or for evil. Without such teaching how can we reasonably expect children to lead a consistent religious life. Strict morality relates to their conduct as social beings in relation to each other, in reference to right or wrong. If they are not taught honesty, truthfulness, and the other cardinal virtues, it matters not how much of a profession to religion they may make, like a building without a substantial foundation, liable to be swayed by every passing

Read by Elizabeth A. Rogers at the F. D. S. Union held at Crosswicks, N. J., Sixth month 8th, in answer to the question, "Will the teaching of strict morality among children lead to a higher and more religious life?"

wind, so they, not being prepared for the duties of life, will, when they are assailed by temptation, be led astray; as we so frequently have to witness, not only of those who are in the ordinary walks of life, but many who are prominent in the churches, and in the community at large. We are told that we must judge a tree by its fruit; therefore is it not evident to all, that strict morality has not been thoroughly inculcated in our homes, our schools, or in our churches, or we would not be reaping such a large harvest of immorality throughout this nation. According to the United States Census, crime has more than doubled every ten years for half a century past, and is still increasing. Statistics show that it is the rule, and not the exception, that the criminals of our day are young men. What are we doing to stop this fearful tide of corruption and criminality, to prevent the young from becoming criminals?—for as we sow, so shall we reap. If we as a people and as a nation are ever elevated to a higher standard of morality it will have to be done by educating the children so that they will comprehend the great importance of their practicing strict morality in every relation of life. We have the highest authority for giving the children that kind of an education; it is in accord with the commandments of God and the teachings of Jesus. Without such teaching we cannot expect the children to escape the consequences of wrongdoing.

THE LIBRARY.

THE *Cosmopolitan* Magazine of New York is regularly sent us, and is entitled by this courtesy to a notice. It is, however, an interesting and attractive periodical, very liberally illustrated, and furnished for a lower price than some others, its subscription being \$2.40 a year; single copies 25 cents. The contents are of the general character of the *Century* and *Harper's*; among the contributors to the issue for Eighth month are "Gail Hamilton," Frederick Douglass, (who presents reminiscences of his anti-slavery experience), Cardinal Gibbons, the Catholic prelate, W. W. Thomas, Jr., the Minister of the United States to Denmark, and others. Edward Everett Hale edits a department, "Social Problems," in each issue. We copied from this magazine, some weeks ago, part of a sketch of Benjamin Lundy, and this week we extract the major portion of an article on the Apache Indians now confined at Mount Vernon Barracks, Alabama, and whose removal is now proposed (as mentioned in last week's paper), to the mountains of North Carolina, near the Cherokees.

The address of the *Cosmopolitan* is No. 363 Fifth Avenue, New York City.

NEWS OF FRIENDS.

We are apprised that our friends Darlington Hoopes, and Allen Flitcraft and wife, have minutes to attend Ohio Yearly Meeting of Friends, which will assemble at Salem, Eighth month 26th.

—At Birmingham Monthly Meeting, at West Chester, on the 27th inst., our friend Lydia H. Price obtained a minute to visit Fairfax Quarterly Meeting,

to be born at Gloucester, the 11th month 1814, and
to appear and attend school after meeting.

TRUE WORSHIP.

Reveries in a boat.

Blest the man! To ocean's bosom sent his frame,

Press'd to the vessel that strong might command!

Or billows on the sea.

It is the holy breath

Of heaven, bliss-laden to this world below,

That sent him o'er the billows past, that tempests beat,

And e'er a mortal man.

'Tis in the heart alone

That true devotion hath her chosen shrine.

All other altars' offerings are unknown

To Him who is divine.

How blest the cheerful thought!

When life grows dark and hollow friends betray,

And gilded fanes cast out from every spot,

The loneliest heart can pray.

Lift up thy earnest cry—

Though poor and friendless in this world abroad;

Though scorned thou mayst be by human eye,

Thou hast a friend in God.

In aisles of forest dim,

Where leafy arches whisper in the air,

Instinctively we bow in awe to Him

Who hath His temple there.

We feel His presence near

On trackless plain, on rugged mountain side;

And by the cooling fount His steps appear

In burning desert wide.

Each flower's dowy cup

To Him breathes incense in the wilds unknown,

And ocean's stormy surges thunder up

An anthem to His throne.

If God in mercy hears

The ravens cry, and bids the seasons roll,

Much more will he regard the contrite tear

Of an immortal soul.

Heavenly Muse.

THE STORY OF THE FLOWER.

A FROTLISS thing enough, they said,

The drift, perchance, from foreign lands,

Washed in atop of mighty tides

And lightly left along the sands.

Was it the treasure of some shell?

Some islander's forgotten bead?

A wave-worn polyp from the reef?

The gardener said, "It is a seed."

'Bury it," said he, "in the soil.

The earth will quicken here, as there,

With vital force;—so fair the seed,

The blossom must be wondrous fair!"

Ah, woe, to lose the ample breath

Of the mild weather!

The morning of morning born

And blot the stars from shore to shore.

Ah, woe, to go into the dark!

Was it for this, the buoyant slide

Up the steep surge, the flight of foam,

The great propulsion of the tide?

To some soft bosom's frame.

Of unknown powers, the bursting throes

Of destinies to be fulfilled,

And go into the dark—ah, woe!

But the mold closed above the seed

Unconscious, and the ground

All life went on; the warm winds blew:

The strong suns shone: the soft rains fell.

Whether he slept, or waited there

Unconscious, after that wild pang,—

Who knows? There came to him at last

A sense as if some sweet voice sang;

As if, throughout the universe,

Each atom were obeying law

In rhythmic order. In his heart

He felt the same deep music draw.

And one sharp thrill of tingling warmth

Divided him; as if the earth

Trobbled through him all her stellar might

With the swift pulse of some new birth.

Up the long spirals of his stems

What currents coming from afar,

What blessedness of being glows,—

Was he a blossom or a star?

Wings like their own the great moths thought

His pinions rippling on the breeze,—

Did ever a king's banner stream

With such resplendent stains as these?

Over what honey and what dew

His fragrant gossamers uncurl'd!

Forgotten be that seed's poor day,

Free, and a part of this high world!

A world of winds and showers aslant,

With gauzy rainbows everywhere,

Cradled in silken sunshine, rocked

In skies full of delicious air!

Ah, happy world, where all things live

Creature of one great law, indeed;

Bound by strong roots, the splendid flower,—

Swept by great seas, the drifting seed!

Harmonious, and in the Night.

"The world is ever as we take it,

And life, dear child, is what we make it."

Thus spake a grandame, bent with care,

To little Mabel, dashed and fair.

But Mabel took no heed that day

Of what she heard her grandma say.

Years after, when no more a child,

Her path in life seemed dark and wild,

Back to her ears the memory came

Of the quaint utterance of the dame—

"The world is ever as we take it,

And life be sure is what we make it."

The faithful, continuous to be right and to bear
quietly and with resignation what must be done, is
of itself a fruitful source of happiness and serenity.
But remembering and identifying with our fellow
the richest blessings and turn them into bitter evils.

THE CAPTIVE APACHES.

[An article in the *Cosmopolitan* Magazine (for Eighth month) by Richard Wheatley, describes the Apache Indians, of the Chiricahua band, who were captured in in New Mexico, and brought East, being confined first at Fort Pickens, Florida, and then at Mount Vernon Barracks, Alabama. The article is entitled "The Caged Tigers of Santa Rosa." General Crook having said that these Apaches were "tigers of the human race,"—though General Crook, it should be understood, is one of the most sincere and manly advocates of fair dealing with the Indians.

The article opens by saying that there are over fifty in the band, 19 men, 23 women, the remainder children. Natchez, a chief, is the son of Cochise, (who visited Washington, "loyally submitted" to the Government, and whose memory is perpetuated by the name of a county in Arizona.) R. Wheatley says Natchez is "a very gentlemanly 'tiger,' dignified, reticent,—sullen at times," and not desirous of figuring as an object of curiosity. Mangas, another chief, is more genial; he is a son of Mangas Colorado, who was killed in 1863, "on the war-path." Geronimo is "sly and silent as a mountain lion." The article then proceeds as below.—Eds.]

"Tigers" though they be, there is something wondrously human about them. Naiche and Geronimo are better husbands, though much-married, than some hod-carriers, and know more of their children than do some of the sporting fraternity. Mangas does not quarrel with Huera, his divorced Mexican wife, confined within the same precincts. The love-light is as bright in the eyes of these copper-hued squaws as in those of senatorial dames when they rest on the little ones. The babies snuggle to the bosoms of their mothers in highly civilized style, but heathenishly decline to whimper when the beetle-cradle is suspended on a convenient nail, or reared up against a wall. Centuries of warfare have organized the habit of silence in infants.

What deeds of blood have these caged "tigers" committed? Just what might have been expected from their nature, education, and experience. Though "tigers," they are wholly human in respect of sense, sensibility, intellect, and will. Good and evil war in them as in the best and worst of Caucasians. They don't comprehend the ethical ideas of the latter, nor do the Caucasians understand those of the Chiricahuas. For example, responsibility is tribal, not personal, with the Indian. His rule is, "An eye for an eye, and a tooth for a tooth." If some miscreant shoots his relative, the Indian's tribe exacts penalty by shooting the first white person met with. This is aboriginal but not civilized justice, and out of it has sprung many a fierce Indian war.

These Apaches, submissive and docile as Scotch colliers, belong to the *Mongolids*, and are of the Athabaskan family, which extends from the Arctic circle to New Mexico. Their language is agglutinative. By adding syllable after syllable they express the greatest number of ideas in the fewest possible words. Flexible their speech may be, but not mellifluous. It is not tigerishly explosive, but guttural, indistinct, hissing, beginning in the mouth and dying away

down the throat. Strange as it may seem, these feline creatures are religious, believe in communion with the Supreme Being, pray to him, and also to the sun, the light, the darkness, and the listening Earth-Mother. Some remnants of Roman Catholic teaching, and more of primitive tradition, linger in their minds. Superstitious, too, they are, and reverence the eagle, owl, all perfectly white birds, and also the bear, whose flesh they refuse to eat. But they don't like to talk on these subjects.

The Apache is an Ishmaelite. His breech-clout is enough of raiment when pursued or pursuing. Repeating rifles, sold by conscienceless traders, are of infinitely more importance. His small feet leave a trail that certainly betrays his tribal character. His experience has been one of struggle for existence. Inimical as the white man is, his worst foes have been of his own household. Portions of Texas, New Mexico, and Arizona in the United States, and of Sonora, Chihuahua, and Durango in Mexico, have been his range from remote antiquity. Split up into sub-tribes, known as Jicarillas, Mescaleros, Coyoters, Tontos, Chiricahuas, etc., the Apaches are ever disintegrating or consolidating under new designations. Their savage blood on fire, to the Spaniards they were a fearful scourge. Scorning conquest and conversion, by the year 1752 they had destroyed a hundred and seventy-four mining towns, stations, and missions. What provocation they had received is not so distinctly stated. That it was not small may be inferred from the crimes of hidalgos elsewhere. Nor have American citizens been less guilty of oppressive cruelty. In 1840-1, J. H. Lyman, of Northampton, Mass., was trapping on the head waters of the Gila, and testifies that for an ounce of gold per scalp, offered by the Governor of Sonora, a villain named Johnson, at the head of a company of seven-teen trappers, fired a howitzer charged with bullets into a friendly mass of Apache men, women, and children, and that nearly all who were not struck down by the discharge were killed by rifle shots. The speedy sequence was the annihilation of another band of thirty trappers by the hands of the injured survivors and their friends. Then the country reverberated with howls over their ferocity, but not a word was said of the infernal incitement.

People rarely forgive those whom they have injured. Mexicans and Americans alike opposed the location of Apaches on the San Carlos reservation. On April 29, 1871, no less than five hundred and ten members of different bands were peaceably residing there in custody of United States soldiers, under the command of Lieutenant Royal E. Whitman, of the Third Cavalry. Readily obedient, and singularly quick of apprehension, they were happy and contented, and took every opportunity of showing it. Many of the ignorant and naked men were ashamed to lie or steal, and many of the untaught women held their virtue above all price. A large party of whites left Tucson on the 28th, surprised the Apache camp at daybreak next morning, shot sleeping women, ravished and slew other victims, beat out the brains of the wounded, hacked children in pieces, and stripped the bodies of the slain. Of a hundred and

twenty-five killed and missing, only eight were men. Who were the tigers then?

Dr. C. B. Brierley, Surgeon United States army, who knew the sufferers well, said: "I have never seen any Indians who showed the intelligence, honesty, and desire to learn manifested by these Indians." He believed that "they were honest in their intentions, and really desired peace."

The real trouble had been that Ahab coveted Naboth's vineyard. The whites were dissatisfied because Camps Apache, Grant, and Verde were set apart for Apache occupancy by executive order, November 9, 1871. Was it any wonder, knowing this, that the Indians came and went defiantly, in large numbers and without permission; that depredations were often renewed before the stock of government rations was exhausted; that they were seemingly incorrigible, and would only submit to order under the application of military force? In 1876 the Chiricahua reserve was broken up, and our "caged tigers" obliged to shift for themselves. The fiendish outrages of Juh, Victorio, and other chiefs followed. In 1881 some of the Apaches were captured and held for trial, others escaped into Mexico, and the greater part were removed to the San Carlos reservation. There the coal deposits, discovered on their lands, were coveted by the whites. The poor Apaches were in despair, and said, "We might as well die now as at any time," but were willing to part with the coal-fields for the privilege of raising and selling garden truck to the miners.

When General Crook assumed command of the military department of Arizona in 1882, the Indians generally were sullen, distrustful of all white men and on the verge of war. In March, 1883, the raid of Chatto from the Sierra Madre Mountains brought on open hostilities. Savage and brutal by instinct, the Chiricahuas, when excited by passion, were quite as willing to take the lives of human beings as of rabbits. Yet Crook prudently disintegrated and divided their bands, repressed their disorders, and reduced them to agriculture. Two years of complete respite ensued. The truce might have been perpetual had his methods been conscientiously observed. The native police, as a rule, were faithful in arresting the manufacture and sale of fiery *mescal*, or whiskey, and also of *tiwin*, a kind of fermented corn-beer, for the swilling of which Apaches prepare themselves by three days of abstinence. Intoxication by this wretched stuff seems to be a condition precedent to warlike or other important operations. Effective prohibition is distasteful to them as to dipsomaniac whites. Natchez and Chihuahua gave impressive illustration of this fact on May 15, 1885, by indulging in "an extensive tiwin drunk." Geronimo and Mangas, at the instigation of the latter, represented themselves as being equally culpable, in the hope of shielding the offenders from punishment. So did Fele and Loco—under pressure. Fearing the worst, and before General Crook's decision could reach the spot, Geronimo and Mangas reported that the officers were killed, that the scouts had deserted, and the Indians were leaving the reservation. All then took to flight, and traveled

one hundred and twenty miles without stopping for rest or food. Murder smoked along their track. Then and subsequently fully seventy-five lives were sacrificed by their hands. Civilian, soldier, and loyal Indian were smitten with grim impartiality. Sneaking as coyotes, they stole food and transportation from every valley. When surprised, they scattered like a covey of partridges, to gather again at places known only to themselves, often leaving no more trail than a flock of birds in passing through the air. Water was carried in the entrails of animals. None could tell where they would reappear—in front, or flank, or rear.

Pursuit was eager and restless. Chihuahua's band was struck on the 23d of June, and fifteen women and children, including his entire family, captured. Geronimo received the next blow, and on the 7th of August suffered the loss of all of his camp equipage and of fifteen women and children. Still he was unconquerable.

On the 15th of January, 1886, the wives of Geronimo and Natchez, together with their children, and also five other persons, surrendered. This example would probably have been imitated by the entire body of hostiles but for the assassination of Captain Crawford by irresponsible Mexicans. On March 26 Chihuahua and his band gave themselves up, and on the 27th the remainder submitted without conditions, after Crook had threatened to follow and kill the last one, if it took fifty years. Though tired of the constant hounding of the campaign, they were in superb physical condition, armed to the teeth, abundantly supplied with ammunition, suspicious, independent, and self-reliant. General Crook promised life and farming homes on the White Mountain reservation during future good behavior, and the War and Interior Departments approved his pledge. All augured well. But the inevitable whiskey-fiend made his appearance on the scene in the shape of a scoundrel named Tribolet, who sold all the liquor he could to the hostiles, and then boasted of his large gains. Others, like him, scared them by predicting what would happen when General Crook had them wholly in his power. Geronimo and Natchez stamped in alarm on the night of the 29th, accompanied by eighteen bucks, fourteen women, and two young boys. Two wives and three children of Geronimo, and the family of Natchez, remained behind, and were afterwards sent to Fort Marion, Florida. These were the magnets whose attractive force eventually drew the abscondent warriors out of their lairs, and lured them into the cage at Fort Pickens. Mangas, with three companions, had separated from them in the previous August, and had taken no part in their atrocities.

Negotiations with the renegades recommenced in August. In September, Lieutenant Gatewood, Interpreter Wratten, and the two scouts, Martinez and Kieta, entered their camp and stated that the Great Father wished them to surrender. Still doubtful, but hospitable to Wratten, they marched thence in line parallel to that of the soldiers as far as Fort Bowie, where the two chiefs affirm that General Nelson A. Miles promised that all the past should be wiped out, no harm befall them, reunion with families

follow, and that all the Chiricahuas should be collected at St. Augustine. Geronimo first, Natchez afterwards, accepted the terms, but were sent to Santa Rosa. There Mangas was also deposited, after breaking his arm by leaning out of the car window as the moving train neared Pensacola.

To Fort Marion, Chatto—who owned a house, fourteen acres of land, and several horses and mules—and his fourteen paid Indian scouts, together with nearly all the Chiricahuas, and some other Indians from the San Carlos reservation, were sent. Comparative innocence was subjected to the same detention as flagrant guilt. In October, Colonel Langdon reported four hundred and sixty-nine prisoners confined in Fort Marion, whose walls enclose a square measuring one hundred and eighty feet on each side. Thence thirty-two boys and twelve girls were forwarded to the Indian school at Carlisle in November. The remainder were housed in tents on the ramparts—orderly, but necessarily idle, and liable to sickness and death.

The remonstrances of the Indian Rights Association, however, availed in 1887 to the reunion of the Pickens captives—seventeen of them—with their families on Santa Rosa. The Fort Marion captives were also transferred to more desirable quarters, and are now comfortably lodged at Mount Vernon, Alabama, under the care of the second United States artillery.

What shall be done with the caged "tigers" and their kindred Chiricahuas? Their children at Carlisle evince uncommon aptitude for learning. All long for education, and some have made commendable progress. Yanosha is an artist in the rough. Geronimo has vanquished the intractable wheelbarrow which first defied his awkward attempts to trundle it. As willing and efficient laborers, his compatriots are promising; as herdsmen and farmers on inalienable lands allotted in severalty, they have demonstrated ability to subsist, and even to amass wealth; as traders, they are of the keenest and most acquisitive. Nothing can entice Geronimo from the prospect of a good bargain for his wives' productions, except the assurance of more money through a different channel.

Speaking of the squaws, their costumes are startling contrasts of color; their belts are studded with silver bullion, and their cheeks liberally besmeared with red paint. They are not beauties, but who is to decide this? The long, wavy, black hair receives the most uniquely artistic manipulation. When too populous, the whole head is encased in solid wet clay. This in due course is dried, cracked, and beaten out in dusty fragments, together with all dead occupants. They are desperate gamblers, and will risk all on the turn of a card or the hazard of a die. Difference between them and the *monde Parisienne* is not world-wide, after all. The elements of noblest humanity are in women and in men. Quick to apprehend, obedient to authority, and faithful to their friends, they are worthy of higher destiny than that of exhibition as caged "tigers."

THE VALUE OF SIMPLICITY.

In reading the biography of Emerson, or, indeed, of almost all the men of literary eminence who were associated with him, one is impressed by the simplicity of their habits of life. In many instances there was a kind of Spartan sincerity, not only in thought and speech, but in dress, manner, and equipage. These men were so conscious of the superiority of the soul that they were ready to accept the simplest fare and the most unpretentious surroundings as the price of their freedom from the anxieties of money-making and money-spending on any larger scale. But this simplicity of habit and equipage was something more than a compromise with fate, the surrender of a lesser for the sake of a greater good; it was temperamental; it was the expression of true refinement and genuine culture. Simplicity is the note of the most highly organized and cultivated, no less than of the most sincere, natures. One finds it always in homes where there has been a large inheritance of the best things, or a constant seeking for them. That simplicity is characteristic of the highest elegance is a secret which many people learn slowly, and only after many and humiliating mistakes.

With sudden and large increase of wealth there must come an educational period; a time, in other words, in which people are taught by experience how to use their money wisely and with good taste. Unfortunately, there is no school in which the art of adapting one's habits to changes in one's income is taught, each prosperous family must be self-taught. . . . Money is only one element in the problem of elegant living; knowledge of the world, social training, ease of habit, are quite as important. If these immaterial qualities are absent, the material quality inevitably becomes gross and offensive. It is the failure to understand the law of correspondence between the individual and his surroundings which has produced so much vulgarity of a certain kind in this country—the vulgarity of pretension and display. But the pessimists who regard this as the final state of a great number of Americans are oblivious of the native quickness and impressibility of the American nature; it has a fine educational aptitude, and it will learn eventually the law now so often disregarded. There is an immense deal of vulgarity in this country, and it is both unwise and unpatriotic to shut our eyes to the fact; but it is the vulgarity of ignorance, not of nature, and it will pass away with the other defects of our abounding and turbulent youth. Simplicity is not only the highest expression of elegance, but it is the only fit and natural habit of life for us; in so far as we depart from it we are unfaithful to our national ideal.—*Exchange*.

THE little dwarfed flower that springs into life in the crevice of some rock, shut in from sun and rain, grows struggling toward the light, and as it withers gives forth a perfect seed, which the winds bear to more favorable soil. So it is that the influence of a word may not be felt by the nature on which it falls, but its spell may be borne to a more yielding heart and there blossom in gladness.

TWILIGHT OR SUNSET?

It is a question if the Stoics learned to view old age, with all its limitations, in the spirit of their school. It is the period of life when pleasures depend on how far life has been lived as a preparation for it. It is not easy for the young man, whose blood leaps through his veins in ardent anticipation of what life has in store for him, to remember that the enjoyment of the treasures of life's storehouse can be exhausted, and leave hours when even the memory of them adds bitterness to present inactivity. If we stop in youth to question about old age, we give it for ourselves greater heat, greater interest, than we see in the old age that surrounds our own youth. That wrinkles, stiff joints, rheumatic muscles, inflexible minds, will be the inheritance of our old age we refuse to believe. Yet every boat-race is affecting those same muscles which must go with us through life; every opinion that refuses to measure its strength in accordance with the laws of reason and of men is affecting a mind that will be ours in old age. We are constantly talking of watching a child's development, because of its importance in shaping maturity. Do we realize the influence of childhood's environment on the far distant old age? As we study life, do we not see that there is no end to growth for the men and women who are alive to its issues? That some die before death, die to the questions that affect the mass of men, die physically because of powers abused, is but a warning. Life's opportunities should never end: death should be the open door into a freer atmosphere. To the wise men and women old age is not a mere chrysalis state; it holds possibilities as great as youth, though of far different order. To live so that physically we are not bankrupt is worthy of the thought and effort of the wisest, and that old age can be the supercharged storehouse of spiritual wealth, each year lived in the service of God and truth, proves to our innermost consciousness that such years add treasures.

How much the health of the body has to do with the health of the soul we are only beginning to learn. How much every exhausted muscle, every worn-out nerve, has to do with the spirit that dwells within is one of the facts that have influenced modern theological thought. Recognizing this, should we not give to the body the care, the training, that will leave the spirit unmarred?

Dr. Robson, in a recent number of the *Fortnightly Review*, has a most valuable paper on "The Art of Prolonging Life," in which he says: "The whole term of life may be divided into the three main periods of growth and development, of maturity, and of decline. No hard and fast lines can be drawn between these two latter phases of existence; the one should pass gradually into the other until the whole picture is changed." The word picture is happily used, for it suggests beauty, and each phase of life has its own beauty, if lived naturally. The old phrase, "Whom the gods love die young" might be added to: Whom they wish to honor live to old age. Dr. Robson says that occupation is an absolute necessity to the prolonging life; that frequently mental power grows stronger as the bodily power de-

creases, and for this reason he urges that mental powers be exercised during the period of maturity. Persons in middle life, he says, should seek and find pleasure in definite ends. He points out the fact that life at the present time offers many more allurements to the mind than in the past. Science has become an open gateway to the most elementary seeker; the difficulty in literature is to keep to one line where there are so many pathways offering both pleasure and training. Hobbies, he tells us, are a great possession, keeping the mind fresh when the muscles have lost power.

The secret of a working old age, after all, lies in the power to adjust life to the changing conditions. Dr. Robson says that when a man finds that severe mental effort is necessary to accomplish that which was previously accomplished with ease, he must yield to the power that controls his faculties, and adjust effort to that power. The same rule should govern physical effort. Exercise is a necessity, inactivity a cause of physical degeneration; but the exercise must never be exhausting, as that which depletes physical power robs the mind. No law or rule can be made by which the machinery of life can be perfectly balanced. Each man must learn from experience how much exercise he is capable of, and then wisely refuse to exceed that limit. Dr. Robson says: "Above all things, sudden and rapid exertion should be scrupulously avoided by persons of advanced age." Many times a man who might have lived to accomplish his share of life's work for years longer has perished because of sudden exercise that used all reserved force. Old age cannot store up a fund of strength that can be used at once. Food has an important place in the preservation of mental and physical powers in old age. The man who has violated the laws of digestion during a period of thirty years or more cannot hope to redeem the error by a sudden revolution in his habits, any more than the spendthrift can accumulate a fortune by economy when he has lost his earning power.

Sleep is an important factor in the preservation of powers, and for many old people an afternoon nap is a tonic. Careful bathing, Dr. Robson insists, is another preservative, and should be a part of the daily routine; warm water is better than cold, and brisk rubbing very essential.

Then the secret of a healthy old age is a wisely lived life that began in the cradle. Habits of temperance in food, in exercise, in occupation; the cultivation of a philosophy or creed that distinguishes between essentials and non-essentials, and gives to every event, every incident, its proper place; the wisdom to keep a perspective in life, not bringing every possibility into the immediate foreground—this is the secret of an old age of usefulness. Happy the men and women who can say with Rawdon Brown, who, in old age, commenting on the death of a friend, wrote: "It seems to me to bode my own speedy departure hence, and always with gratitude to the Almighty for having been allowed to pass so great a portion of my life here." He found his work and his place and life was, from beginning to end, one great opportunity.—*The Christian Union*.

EXPEDITION TO OBSERVE THE ECLIPSE.

ARRANGEMENTS are making for an American expedition to the west coast of Africa to observe the total eclipse of the sun which will be visible there on the 22d of December. Congress, at the last session, appropriated \$5,000 to defray the expenses. The preliminary details were arranged last week at the Navy Department, at a conference ordered by Secretary Tracy and attended by Commodore John G. Walker, Chief of the Bureau of Navigation; Capt. R. L. Phythian, Superintendent of the Naval Observatory; Prof. Asaph Hall, of the Naval Observatory; and Prof. Simon Newcomb, Superintendent of the Nautical Almanac. It was decided by the conference to divide the expedition into two parties, one under the direction of Prof. Todd of Amherst College, and the other under Mr. Joseph Russell of Washington City, who is an expert in solar photography, and will be intrusted with the duty of obtaining photographs of the eclipse in its various phases. The expedition will leave the United States about October 1, in a Government vessel, probably the new steam cruiser *Baltimore*, and will proceed to St. Paul de Loanda, the capital of the Portuguese possessions on the west coast of Africa. In the meantime this Government will have obtained permission of the Portuguese government for them to land. They will leave the cruiser at St. Paul de Loanda and proceed inland until they get beyond the malarial belt on the coast. There is no danger from the natives of that section, but the expedition will be accompanied by a guard of marines to protect the instruments from being meddled with or stolen. The two parties will separate at or near Maxima, on the Quanza River, and will take up separate stations near that point. They expect to reach the ground some time in advance of the date for the eclipse, so as to have all three instruments erected and properly adjusted by that date. The line of the centre of totality will enter the coast at a point about one hundred miles south of St. Paul de Loanda and pass directly over the points where stations will be placed. It has not yet been definitely determined what vessel will carry the expedition out to the coast, but if nothing intervenes to delay the fitting out of the *Baltimore* she will be selected, as she is fitted as a flagship and has plenty of cabin and berth room to carry the members of the expedition, which will probably be quite numerous, as the head of each party will select his own subordinates. —*The American*.

WOMEN PHYSICIANS APPRECIATED.

WHEREVER the claim of women for equal rights or privileges has been conceded, the result has shown the wisdom of the concession. The last instance was in the meeting of the Massachusetts Medical Society. It had not been easy for the Society to accept women as members, any more than it had been that they should be recognized as doctors. On both these points there is now only one opinion, and the press generously states it. Take this example from the *Boston Transcript*:

"It was an imposing sight—the great hall of the Mechanics' Building just fairly filled with 'regular'

doctors at dinner yesterday—considering what an amount of learning, brains, and character are guaranteed to the 'aggregation' by even the average qualities of the good doctor. But the most striking thing about it was the appearance of the lady members of the Massachusetts Medical Society dining among the gentlemen, and one lady sitting among the long row of eminent guests at the table of honor stretched along the front of the platform. Another noticeable thing was that the reception of this distinguished woman was as hearty and general as that of any of the distinguished men, if not indeed more marked than that given any of the gentlemen. And the best of it was that this proceeded, not from any gallantry or sentiment of any kind, but was simply felt to be a due recognition of merit and achievement. The doctors of our day pride themselves on lucidity and candor, and do not hesitate to say that women can be and are most excellent physicians."

Women who have worked and waited long for equal rights have only to be "not weary in well-doing," and success is as sure as that equal human rights are just.—*Lucy Stone, in The Woman's Journal*.

PHILADELPHIA JOURNALS AND PRIZE-FIGHTS.

It is greatly to the shame of the daily press of such a city as Philadelphia, that not one of its better class of papers closed its columns to the disgusting details of the recent brutal prize-fight. It is greatly to the credit of such papers in New York city as the *Evening Post*, and the *Mail and Express*, and the *Journal of Commerce*, that their pages were closed to these details. It matters little what was said on the subject in the editorial columns of those papers which gave large space to the details of the brutal encounter; for the real estimate of the whole affair was shown by the managers of every paper in the space awarded or denied to its more sickening and corrupting items. There has been a readiness to sneer at the Governors of certain States who made loud proclamations in advance against the brutal prize-fight, and then permitted those interested in its progress to go on unhindered with their preparations for its compassing; but there has been less comment on the equally inconsistent course of those editors who have written in denunciation of the fight in one column, and then have arranged to give from four to ten columns of their paper to the very details of the affair which the brutal combatants and their brutal admirers desired to have made public.—*Sunday School Times*.

NEWS AND OTHER GLEANINGS.

—An express train is now run from Aberdeen to London, a distance of nearly 600 miles, in twelve hours and forty-five minutes.

—The *Times* of India says that "a former Secretary of the American Legation at Peking is now traveling through Thibet in native dress with a caravan of Thibetans. He is on capital terms with his escort, and, as he can speak the language fluently and thoroughly understands the customs of the people, he feels confident of penetrating to Lhasa."

—Among the bodies of scientific specialists which the

Paris Exposition has enabled to come together for conference, is the congress for the preparation of a photographic chart of the heavens. The particular aim of the congress will be to determine upon the methods to be used in colored photography, and also upon the best means of publishing and preserving these records.—*Exchange*.

—During the month of June, the Children's Aid Society, 127 South 12th street, Philadelphia, found sixty-two places for mothers at service, each mother taking one child with her. There were also twenty-three children placed in private families to board; four were placed in private families on trial and two were adopted. Applications should be addressed to Mrs. Anna T. Wilson, General Agent, 127 South 12th street.

—One of a party who has just returned from a visit to Alaska says: "I know of no trip in the world that has more charms than the one to Alaska." Coming to Sitka the party had to accustom themselves to the Arctic habits of the sun. It is daylight there about 2 a. m., and sunset at 10 p. m. "We stayed one day in Sitka, and found it to be an interesting place. It is an old Russian town of 1,500 inhabitants, and there is still standing there an old Greek church. The people look like the Japanese, and are about as large. They manufacture totem poles, which are what we would call a 'family tree,' because they tell the family history. We went directly from this picturesque town to the land of the midnight sun, Chilcat Bay, the furthest navigable point, where the famous glacier is. There is no night out there, and therefore no heavens. It was a beautiful sail among the icebergs with their changing colors. It was a curious fact, too, that when we were surrounded by floating ice the thermometer registered only fifty degrees. Alaska will, I think, gain in popularity with the traveling public when its attractions are known. There is not enough arable land there, I think, to invite immigration. The part of Alaska which we visited is 1,500 miles from the seal fishing grounds."

—On the 24th of last month a large party of working men and women, representatives of twenty-seven States sailed from New York in the *City of Rome* to study the industries of the principal cities of Europe. They will visit Liverpool, Manchester, Birmingham, and London before going to Paris. Here fully two weeks will be devoted to the Exposition and the many sights of the French capital. After leaving Paris the expedition will visit other cities on the continent. Recrossing the channel, the party will go to Sheffield, where the cutlery, plated ware, and type factories will be inspected. After spending September 1st in Edinburgh, with a day added for the investigation of the city's workshops, the party will depart for the great shipbuilding yards of the Clyde, at Glasgow, the chief centre of the kind in the world since the *Comet*, the first boat propelled by steam in Europe, left its yards almost eighty years ago. The expedition will sail for New York on September 4th, having traveled almost 9,000 miles, and will arrive in this port on September 12th.—*N. Y. Tribune*.

CURRENT EVENTS.

The rainfall during Seventh month in the region of Philadelphia has been much above the average. In many parts of the country much damage has been done by rain and storm. In Chicago, on the night of the 27th, a terrific storm of rain and wind raged for two hours. The loss to property was large, and among other injuries an unfinished building fell on a frame cottage alongside, killing eight persons. The rainfall is reputed to have exceeded four inches in two and a quarter hours.

Even on the Delaware Peninsula are reported much

injured by storms and rainfall on the 29th inst. One report says that the peach yield in Sussex county will be reduced one-half.

In Cincinnati on First-day last 28th inst., a large number of saloon-keepers defied the law requiring them to close up on that day, and were arrested and bound over for trial. The law officers appear in earnest, and it appears probable that the saloon-keepers will be compelled to obey the law.

NOTICES.

. Quarterly Meetings in Eighth month will occur as follows:

6. Philadelphia, Valley, Pa.
7. Farmington, E. Hamburg, N. Y.
- Salem, Salem, O.
- Miami, Waynesville, O.
8. Abington, Gwynedd, Pa.
9. Stanford, Ghent, N. Y.
15. Shrewsbury and Rahway, Plainfield, N. J.
17. Short Creek near Mt. Pleasant, O.
19. Fairfax, Goose Creek, Va.
21. Stillwater, Plainfield, O.
26. Pelham II Y. M., Yarmouth, Ont.
23. Ohio Y. M., Salem, O.
- Warrington Q. M., Menallen, Pa.
27. Burlington, Mt. Holly, N. J.
28. Southern, Easton, Md.
- Easton and Saratoga, Granville, N. Y.
29. Bucks, Falls, Pa.
30. Nottingham, E. Nottingham, Md.

. Circular Meetings in Eighth month occur as follows:

4. Newtown Square, Pa., 3 p. m.
18. Roaring Creek, Pa., 2 p. m.
- East Branch, N. J., 3 p. m.
- Gunpowder, Md., Old House, 10 a. m.
25. Constantia, N. Y.

. Acknowledgments.—The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

B. L. W.,	\$10.00
Sarah F. Corlies,	10.00
	\$20.00
Previously acknowledged,	67.00
Amount,	\$87.00

JOHN COMLY, Sup't.

Seventh month 19.

. Philadelphia Quarterly Meeting will be held on Third-day, Eighth month 6th, 1889, at 10 o'clock a. m., at Valley meeting-house. Special arrangements have been made to convey Friends to Maple Station on Chester Valley Railroad, three-quarters of a mile from the meeting-house.

Members of the Select meeting can take the 1.40 p. m. train from 13th and Callowhill streets, on Second-day, for Port Kennedy Station, where Friends will meet them. Tickets good to those desiring to return to the city on Second-day afternoon, who will take the 7.31 train from Port Kennedy.

Trains will leave both the Reading Depot at 13th and Callowhill streets and Wayne Junction at 7.45 o'clock a. m. on Third-day.

Tickets good going on Second- and Third-days from 13th and Callowhill streets, also on Third-day morning from Wayne Junction, and returning on Third-day to Ninth and Green streets, also to Germantown by changing cars at 16th street Station, will be issued at 60 cents the trip.

The return train will leave Maple Station at 4.38 p. m. Ask for Quarterly Meeting tickets.

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INTELLIGENCER
Vol. XLVI. No. 32.

PHILADELPHIA, EIGHTH MONTH 10, 1889.

Price, 10 CENTS.

BE YE THEREFORE PERFECT.

O Thou who only perfect art,

My pattern without flaw,

Impress thine image on my soul,

Teach me thy perfect law.

The smallest pool reflects the sun

As clearly as the sea :

Oh, let thy light illumine my mind,

And it shall mirror thee !

I cannot keep a perfect course,

Though straight my bark I steer ;

For wind and wave, strive how I may,

Will oft-times make it veer.

My will and judgment often err,

And make me blush for shame,

When humbly I would serve mankind,

And labor in thy name.

But, though in all things else I fail,

Sweet Spirit from above,

Broad o'er my heart, help me to grow

Perfect in faith and love.

J. W. H. H., in *Christian Register*.

For Friends' Intelligencer and Journal.

EVIDENCES OF THE UNIVERSAL IN- DWELLING OF THE SPIRIT OF CHRIST.

"God made of one blood all men to dwell on the face of the earth." "He is no respecter of persons; in every nation, kindred, and tongue, and people he that feareth him and worketh righteousness shall be accepted of him." His "grace that bringeth salvation hath appeared to all, teaching that denying ungodliness and worldliness, we must live soberly, righteously, and godly in this present world." This grace teaches, and it teaches *every one*, no exclusion, no heathen cut off. It is the Christ within "for know ye not that He is in you, except ye be reprobates." He is God's gift for man's salvation to the very ends of the earth. "He teaches his people himself."

A poor daughter of Africa who had escaped from bondage in the South and made her way to New York, astonished those into whose company she was cast by the depth of her spiritual understanding. They closely questioned her. She must have read her Bible. "She could not;"—must have attended meetings and heard it expounded; "no, not at all." From whence, then, had she derived her heavenly knowledge? Her simple response, "It 'peers the Spirit teaches," might form a text for the better learned to dwell upon and profit by.

Conversing with one who had for years resided among the Indians, upon the immediate Divine revelation of the Father in the Spirit of the Son to the hearts of the children of men, she responded she was a firm believer in it; had seen too much of it among the poor wanderers of the forest to have a shadow of a doubt. There was a little boy in their school who was taken sick, and seemed to be declining. She had promised his mother in case of illness she would notify her. The distance to the mission, within about two miles of which the mother resided, was fourteen miles, but there was a river they could not cross, so had to go round, making a travel of forty miles to get there.

The messenger despatched arrived in the night. The matron at the mission had him retire to rest. At break of day she was surprised by the arrival of the poor mother with her hair disordered, in mourning style, hanging down over her face and shoulders.

She said "her boy was going to die; she knew it, for the Great Spirit had told her so in the night." In tender love he had made it known to her and sent her there to be prepared for an early journey.

The prudent matron had her eat her breakfast ere telling her "she apprehended it was so, as a messenger had come for her." When she arrived at the school the child was much worse. His mother said she would not interfere with their treatment, but she wanted to sit quietly by him 'till he was released from the body. This she did, and just ere the close she desired to have him in her arms. She held him until the vital spark fled, when she broke forth in a heart-rending wail of woe. "I never," said her friend, "pitied anyone so much in my life."

She gave me another interesting detail of a circumstance that occurred at the lava beds.

A white man, not a Christian, took pity upon some of the cruelly abused natives and offered to send them to a place of safety. He procured a large wagon and they loaded in. Ere they left one of the chiefs said, "The Great Spirit has told me I must not go in this way," so he alighted. Another chief with the same remark followed him.

All left the place and very soon every one in the wagon was shot down and killed, while the two chiefs who had heeded the inspeaking voice were unharmed. They escaped through the woods by some paths pointed out to them.

What are these if not instances of revelation to the daughter of Ethiopia and the sons of the Red man? while volumes are filled recording instances of it to the white.

Past, present, future, are all one with him, "with whom there is no variableness or shadow of turning," who willeth not the death of him that dieth, but would have all return, repent, and live. He never brought a human being into this world with out providing a way for its salvation. He is justice, and could not lose and would not.

He is mouth and wisdom, tongue and utterance to those he anoints, appoints, and sends forth as his ambassadors. He gives them words for utterance.

Daniel Wheeler when in Philadelphia was asked, "How it was he could go among the savages in the South Sea Islands, where the other missionaries did not dare to, and had cautioned him not to, and hold meetings and preach the gospel fearlessly and be treated with so much kindness and love?" He replied, "They spoke of that which they knew not themselves." He proclaimed that which he knew and his hands had handled of the Word of Life—salvation by the washing of regeneration and renewing of the Holy Spirit, that Grace which bringeth salvation and hath appeared to all, teaching the denial of all ungodliness and worldly lust.

The writer of this heard him say, "I have asked the poor islanders in the South Seas if before they had seen the face of a missionary they had not felt convicted for doing wrong and they have answered as Adam did of old, 'we did, and were afraid.'"

That fear was raised in their hearts by the Holy Spirit—the Teacher "the eye shall see, the ear hear, and that cannot be removed into a corner"—the Christ within. If all would heed the voice and turn from doing, saying, or thinking that which caused the fear, and follow the true Guide, they would be led out of all evil into all good and they would know it to be the hope of glory.

"The fear of the Lord, that is wisdom," the fear of doing wrong, and "to depart from evil is understanding." "If thou doest well shalt thou not be accepted, and if thou doest not well sin lieth at the door."

This bruiser of the serpent's head appears in very early life. I know a little boy who told his mother he went to a jar of cakes intending to take one, but a voice said to him, "Don't do it." To her inquiry if he did he replied emphatically, "No, the voice said 'don't.'"

This inspeaking word which was in the beginning with God and was God, by whom all things were made and without whom nothing was, is Life the Light of men, the true Light that enlighteneth every man that cometh into the world, no omission of *heathen*, no election in favor of professed Christians, but every man.

Conscience is not a sufficient guide, for it can be warped, "seared as with a red-hot iron." It requireth an enlightened conscience, one illuminated by the Light of Christ to walk by. Paul was not wronging his, for he acted with all good conscience when he was persecuting Christ and putting to death his brethren. A *Light from Heaven* shone round about him and he was instructed, scales fell from his eyes and he saw what the Lord required of him.

How derogatory to the character of our Heavenly Father to believe and advocate the belief that he

ever created and brought into existence any one without providing for him a way of entrance into the realms of everlasting rest. Would he give Light enough for condemnation and not enough for salvation? Would he consign to eternal punishment for not believing that they had never heard or had any way of hearing?

Cannot you who are natural parents convey to your children what you desire? can you not make them comprehend clearly your wishes or commands, and will you deem your power to be greater than his who made the universe, and doubt his ability to communicate his behests to the workmanship of his own hand?

What make ye your God to be? Mine is omnipotent, omnipresent, omnific, omniscient. He is goodness, mercy, love, light, even that Light that enlighteneth every man that cometh into the world, and will give him power if he will accept it, and coöperate with it to become a child of God, to "work out his soul's salvation with fear and trembling before him."

When our blessed Redeemer was in the prepared body in which he came to do the Father's will, as it is recorded: "Lo! I come, in the volume of the Book it is written of me to do thy will, Oh God! and a body hast thou prepared me," he said he came to bear witness to the truth. In that testimony he declared "flesh and blood profits nothing, the words that I speak unto you they are Spirit and they are Life." God is a spirit and they who worship him must worship him in Spirit and in Truth; so it is the inward spiritual worshippers, not the outward ceremonial formalists that are acceptable to him.

If people would cease from their own contrivances, give up their own self-will, and look to the Lord for guidance in his lights they would see light and have fellowship one with another; his manifestations to them would be clear and glorious.

"Cease from man whose breath is in his nostrils, for what is he to be accounted of." Turn from his planning and willing not only in the suggestions of others but from them in thine own heart, "cease Oh! man from man within thyself." Self—thy Agag—the great King of thy Amalekitish nature must be hewed in pieces before the Lord, and the best of the sheep and oxen, which in disobedience thou hast kept under a pretense of sacrifice just as if anything of thy own would be acceptable to him when he had condemned it to utter destruction, be slain. Know that "obedience is better than sacrifice, and hearkening than the fat of rams." Listen to the instruction of the Most High. He will show thee the way of salvation for thyself and those denominated *poor heathen* who, "not having an outward law are a law unto themselves. God teaches his people himself and he cannot be removed into a corner." "By grace ye are saved (and that appears to every one) through faith that works by love, to the purifying of the heart and that not of yourselves, it is the gift of God."

There need not be so much of man's continuing to consign our fellow probationers to eternal punishment. The gospel, the power of God unto salvation is preached in every creature. All are under the tender

care of him "who never errs in vision, or stumbles in judgments, who seeth not as man seeth, whose men as endure forever, are renewed every morning, and are over all his works." *Let the poor brethren rest there.*

"Where much is given much is required," so you highly professors look to it. "Not every one that saith unto me Lord! Lord! shall enter the kingdom, but he that doeth the will of my Father in Heaven."

Winona, Ohio.

E. S. LEEDS.

Editorial Correspondence.

AMONG FRIENDS IN WESTBURY AND PURCHASE QUARTERLY MEETINGS.

It remains with the scribe and the printer to settle the question why a name nowhere to be found among the towns on the line of the New York and New Jersey railroad should be given in last week's paper, as the stopping place for a visit that afforded your correspondent so much enjoyment. By counting the strokes (which not unfrequently has to be resorted to), Narmet is easily translated Nanuet, which it should have been. The reader will excuse this interpellation, and follow us through the remainder of the visit among Friends of Long Island. The First-day School at Jericho, as has been stated, convenes an hour before the meeting for worship, and it is worthy a visit from those who are starting new schools. The plan of exercises differs somewhat from others with which we are familiar, but is excellent. After the usual quiet at the opening, the Scripture lesson for the day is read alternately, verse by verse, the superintendent reading the first, and all the school in concert following with the second, and so on to the end of the lesson. This holds the attention of the school, and impresses the subject of study more forcibly upon the minds of the scholars. Then they separate into classes, the adults remaining in the seats occupied. We did not go among the classes, as the time was brief, but had a short exercise with the adult class. At the re-assembling of the school, individual watchwords were recited, every one down to the smallest child in the school giving a text of scripture or an appropriate selection from one of our best writers. The interest manifested in this exercise was most encouraging.

The meeting held at 11 o'clock followed the adjournment of the school with little interval between. The body of the house, which is large, was well filled, and the meeting soon settled into a reverent silence.

John Onderdonk of New York sat in the seat occupied by that eminent apostle of our simple faith, Elias Hicks, in the early part of the present century. The testimony handed forth by him on this occasion was earnest and helpful, citing to faithfulness in little things as the first duty laid upon us. These are near at hand, and if well performed will prepare the way for more enlarged service. In the communication that followed, the same line of thought was presented, and all were exhorted to maintain in the integrity of its first unfolding the vital doctrine so fearlessly proclaimed from these galleries in the

earlier time that loving obedience to the revelation of the Divine will bring peace and salvation to the soul, making us one with the Father. In the afternoon a meeting of the New York branch of the Philanthropic Union was held at Westbury. The day continued dull and threatening, with sudden showers, which deterred many from attending both in the morning and the afternoon. Yet there was a fair representation of Friends interested in the work of the Union. Two papers were read. The first, on Intemperance, was prepared for the occasion by Joseph Bogardus, and the other, on Tobacco, by John L. Griffen. Both subjects were ably presented, and listened to with much interest; as all were on one side, there was little discussion, though some portions of the paper on Tobacco, were objected to by a few, who thought they were too personal. The general sentiment prevailed that both were evils which cannot be too strongly testified against.

These old meeting-houses of Jericho and Westbury are landmarks in the history of the Society of Friends in this country, every beam and board and panel is instinct with memories of the struggle between the letter and the Spirit—dogma and revelation, —and we who are living at a time when a clearer, calmer understanding of that controversy can be reached, may well agree to thank God and take courage. Since, through the faithfulness of the few, the many have been preserved, and the testimony to the freedom of the gospel and its power to save the earnest seeker after the truth is, as of old, reverently believed in and promulgated. On Second-day morning we return to New York by the same route that brought us to the pleasant homes of these friends among whom the days of our sojourn have been so delightfully, and we trust profitably spent. The rains of the past few days have left the meadows and low places pools of water, and prevented farm operations. The clouds are still threatening and we are glad to reach our destination without serious interruption from the elements.

On Third-day morning we take the cars for Rye, in West Chester county, and the nearest point to Purchase meeting. The day is close and sultry, and the distance 24 miles. We pass through the closely built portions of the city by a tunnel bridged over at the street crossings and open between. It is of massive masonry with two tracks; the constant flashes of light succeeded by darkness, is not pleasant to the eyes, and after perhaps three or more miles we emerge into the open country, to find ourselves steaming along among the suburban villages that overlap each other, in a continuous line of human habitations of every conceivable description including the squatter among the rocks in the yet ungraded parts of the outlying districts.

At Woodland Cemetery we pass the city limits and are among green meadows, groves, and orchards. Mt. Vernon, New Rochelle, Larchmont, are some of the towns at which the train stops, all pretty and offering quiet homes with nice country surroundings to the families of those engaged in business in the city, but the distance seems long for the more closely confined who have to make a full day at the desk or

counter. The road is only a short distance from the sound, we feel the cool breezes, without which the air would be sultry. Mamaroneck, at which we stop, is a place of importance. Some very wealthy men have their homes here, which gives it a more aristocratic reputation, well borne out by the fine liveries waiting at the station. Not much of the place lies in view of the railroad. We are met at the station and find a cordial welcome in the pleasant home of our friends.

The select meeting of Purchase Quarter is held in the afternoon. We attend and are surprised to see how large it is. All the representatives answered to their names except one. Frances J. Newlin was present with a minute from the Monthly Meeting of Friends held at Green Street, Philadelphia, setting her at liberty to visit in gospel love the Quarterly Meetings of Purchase and Duaneburg, and other meetings as way opens. The welcome given her was extended also to those present from other meetings without minutes. In this meeting we realized more fully than is often experienced, the value that such occasions may be to those composing them, who stand as the watchmen on the walls of our Zion, and who need the helpful word which if free expression is not withheld, will often strengthen and encourage the fainting ones, carrying out the injunction of the Apostle "Bear ye one another's burdens and so fulfill the law of Christ." We felt it a great privilege to share with the friends the good words of encouragement that were handed forth.

On Fourth-day, at 11 o'clock, the Quarterly Meeting assembled for worship; the rains that had been almost continuous with occasional thunder and lightning, poured down in increasing violence, yet the meeting was large, and the testimonies from first to last were heard with evident interest in which all present seemed to have a share. The vital principles which lie at the foundation of the Christian faith, the love with which our Heavenly Father welcomes the returning wanderer, the joy and peace there is to be found in the path of obedience, were all presented with earnest exhortations to faithfulness to every manifestation of duty.

The business meeting followed, and the order was much the same as that observed at Westbury, the same queries were answered, with much the same record. An interesting report of Chappaqua Institute was read, showing that the school is in a flourishing condition. Loving words of encouragement were spoken, and Friends were exhorted to be faithful in the maintenance of the discipline which in the several particulars queried after was intended to be a hedge and protection to the best life.

When the meeting closed, the rain and thunder were too violent for those who lived at a distance to venture out, but after a time there was a let-up and all started homeward, most of them to return again in the evening to attend a Temperance Conference, at which the papers presented at the Westbury Meeting were read and considered. It was a satisfactory meeting.

Fifth-day morning was the Youths' meeting. A continuance of the rain made no perceptible difference in the number present, though the roads were

dreadfully washed. The usual silence seemed on this occasion to fall upon the assembly as the Father's benediction and was as the bread testified of by the great Teacher which cometh from God and satisfyeth the hunger of the soul. There was much openness in the Gospel message. The young were cited to the life of the Blessed Jesus, beginning with his childhood and following through the various circumstances of his wonderful career. They were entreated to take him for their example and pattern, and through obedience to the divine voice find acceptance. All the testimonies were upon the same line of thought, and were listened to with the deepest interest. It was a favored season, and many could say "it was good to be there." After meeting we rode to Port Chester to spend a little time with our friends near that place.

The weather continued too damp and cloudy for outdoor enjoyment and we were obliged to forego the pleasure we had anticipated in going through the ravine near by along which are located busy industries that find an outlet for their products in the great marts of the world.

Back to New York in the afternoon of the next day, and to Philadelphia the day following, and we are at home having spent nearly two weeks among the Friends of Westbury and Purchase Quarterly Meetings, and enjoyed the hospitality of their homes and the privileges of their religious assemblies, to all of which we were welcomed with a cordiality very precious to our hearts.

Eighth month 4th, 1889.

L. J. R.

YEARLY MEETING ADVICES.

SOME advices given forth from time to time by the Yearly Meetings of Friends for New Jersey and Pennsylvania, held alternately at Burlington and Philadelphia.

1726. Dear Friends: We may understand that Eli had experience of Divine Knowledge, and a true sense of the Lord's call to Samuel. He also advised well, yet for want of restraining his sons, destruction came upon his house and it was said "The Glory is departed from Israel; therefore in the fear of the Lord do we admonish all parents and guardians to restrain your children and not indulge or maintain them in the vain modes or customs of the times, nor to suffer them to associate with evil company, and if they will not otherwise be reformed, then the overseers, or other Friends should deal with them. But if that does not prevail, the offenders are to have notice to be at the next succeeding Monthly Meeting, in order to be further dealt withal, according to our Discipline, as Friends in the Wisdom of Truth shall see proper, and in like manner, parents or such as shall have the tuition of children, ought to be cautioned, and dealt with if they neglect their duty and willingly indulge the youth in extravagancies or superfluities. But it is hoped that these repeated cautions will so strengthen their hands, and excite their authority, that they be more watchful, and the youth more observant than to require such dealings.

And it is further advised that all parents and

masters of families to use their utmost care and industry to keep their youth daily to meetings, and to prevent the mischievous straying abroad of their children and servants, especially on the First Days, and other times allowed them to attend meetings. And to keep them out of all tumultuous crowds, or gatherings of idle people, whether got together by beat of drum or otherwise.

1762. Apprehending it will be one means of discouraging mixed or clandestine marriages in future, and also conducive to the relief of the Society: It is agreed that the children of such who have married contrary to the Rules of our Discipline, and either of them remain out of membership with us, should not be esteemed strictly as members of our Religious Society until application made by themselves or their parent or parents and they be received as such; nevertheless as some tender regard appears due to them, it is desired that Friends have a watchful care over them to advise and caution in the Wisdom of Truth, when they see occasion, and should declare they are not of us, in case any scandalous conduct should bring a blemish on the Society, and justly called for censure.

1781. The exercise and weighty concern which has rested on this meeting for several years past for the religious education of our youth, hath been at this time lovingly revived, showing it to be a subject claiming the unremitting labor and care of Monthly and Quarterly meetings and all faithful Friends in their respective stations.

1694. Dear Friends: Whatsoever exercises we may meet withal, for the sake of our constant Testimony to the Truth in all manner of conversation, and to the end that we may not faint in our minds, let us consider Him who endured such contradiction of sinners against himself, who took up the cross, and despised the shame, and is now sat down at the right hand of the throne of God.

1706. Advised, that none professing Truth may keep company with women in an unseasonable and unseemly manner, which has not a tendency towards virtue, but rather as a snare of the enemy taking occasion thereby to beget hurtful lusts in the heart, which greatly war against the soul, and have brought many to ruin before they have been aware. And that none accustom themselves to vain and idle company, sipping and tipping of Drams and Strong Drink, in Inns or elsewhere: For though such as use that evil practice may not suddenly be so far prevailed upon, as to be Drunk to the greatest degree, yet they often inflame themselves thereby, so as to become like ground fitted for the seeds of the greatest transgressions, and some that have had the example of virtuous parents, have from such beginnings in corners, arrived to a shameless excess, to the ruin of themselves, their wives and families, and scandal of that Holy Name by which they have been called.

1719. Advised, That such be dealt with, who are given to excess of drinking, swearing, cursing, lying, unlawful or unseemly keeping company with women, or any other scandalous practices.

Where any professing Truth, are guilty of any

gross or notorious transgression, or such other scandalous and indecent practices as shall give or occasion public scandal, such after dealing with by the overseers, or other Friends, as above advised, and directed, if they are brought to a sense thereof, either by such dealing, or by compunction, or true light in themselves, (which is more commendable) ought to appear as soon as possible at the monthly meeting whereunto be or she belongs, and to the end that the scandal may be removed and our Holy Profession cleared, as much as in them lies, there to acknowledge the offence, and condemn the same in writing, under his or her hands to the satisfaction of the said meeting, and let such acknowledgement and condemnation be published by the said meeting, in such a manner as that it may probably reach as far and become as public as the offence hath been. But if the offence committed be only against the church, and not of public scandal, in that case acknowledgement and condemnation by the party under hand, and the same entered in the Monthly Meeting Book only, is sufficient, without further publication.

* From The Friend, 11th month 1784.

EARLY MEETING-HOUSES OF FRIENDS.

(Conclusion from last week.)

FAIR HILL MEETING.

THE first mention we find made of this meeting is by a minute of Philadelphia Monthly Meeting, in the Twelfth month, 1702, viz.:

"Some Friends living distant from the meeting, between this and Germantown and Frankfort, proposed the building of a meeting-house near the Half-Way Run. The meeting after considering the matter, thought fit to leave it to the neighborhood of Friends thereabouts, if they think themselves able to go on, without the assistance of Friends in the town, who are at present building a meeting-house, and cannot help them, unless they defer it to another year."

"A piece of ground containing four acres was purchased in 1703 by Nicholas Waln and John Goodson, for the sum of £8, current money, of Pennsylvania, by the direction and appointment of the members, or persons belonging to the Monthly Meeting of the people of God called Quakers, in Philadelphia, and by them held in trust 'For the benefit, use, and behoof of the poor people of the said Quakers belonging to ye said meeting forever, and for a place to erect a meeting-house and school-house on for ye use and service of ye said people, and for a place to bury their dead,' on which was afterward erected Fair Hill Meeting-house."

This land was bounded on the northwest by another tract of land of 20 acres, which came into the possession of Friends by the will of George Fox. "For a meeting-house and a school-house, and a burying place, and for a playground for the children," etc.

There was considerable difficulty in getting the land located, and the title does not appear to have been fully confirmed to the Monthly Meeting of Philadelphia until the year 1767, seventy-seven years after the death of George Fox.

The meeting-house was erected probably in 1706, as a minute of Second month, 1707, mentions it as being completed; also that a bill was presented "for fencing a little burying ground at Fair Hill, which was allowed and ordered to be paid; David Lloyd and Anthony Morris are desired to enquire into the conveyance of the said house and ground at Fair Hill."

Tenth month, 1759. "The meeting being informed that some convenience is wanting at Fair Hill Meeting-house the better to accommodate the holding of their meeting and school there, Isaac Zane (*et al.*) are desired to view the same, and after conferring with Friends of that meeting to get what is necessary done."

First month, 1761. "The Committee reported a bill for repairs, and building a partition in Fair Hill Meeting-house, which was approved."

This house does not appear to have been used as a meeting-house much after the beginning of the present century; for in the allotment of property to the different monthly meetings in 1817, there was assigned "to Green Street Monthly Meeting the four acres of land at Fair Hill, on which was the old graveyard, and all the buildings including the brick kitchen attached to the stone farm house, which was erected for Fair Hill Meeting-house."

This venerable structure, in which many of the ancient worthies delivered their gospel messages, was obliged to give way to the march of improvement, and was removed in 1888 to allow of the opening of Cambria street.

TWELFTH STREET MEETING (*Western District.*)

We can scarcely close the imperfect sketches of the early places of worship of Friends in Philadelphia without briefly alluding to the Twelfth Street meeting, which, although not one of the primitive meetings, holds a prominent place at the present day. A brief abstract of the title to the lot of ground upon which the house now stands may be of interest. It is as follows:

23rd of March, 1681. "William Penn, Esq., Proprietary and Governor, sold to George Rogers and Francis Rogers, of Ireland, each 2500 acres of land, to be laid out in the Province of Pennsylvania."

In 1683 George and Francis Rogers sold their respective interests to George Collett, who, by his last will and testament, bequeathed all his lands in Pennsylvania to his two grandsons, Nathaniel and Joseph Pennock.

In 1787 a Deed of partition was executed to Joseph Pennock, for "Lot of ground in Philadelphia, laid out and surveyed in the right of Francis and George Rogers, in the city of Philadelphia."

Sixth month 15th, 1794. "Deed of Joseph Pennock to George and Isaac Pennock for Lot on High and Chestnut Streets."

Fifth month 27th, 1809. "Deed of Isaac Pennock and Wife to Samuel Bettle, Joseph Scattergood (*et al.*), Trustees, for 'all that Lot on the West side of Twelfth Street between High and Chestnut,'" &c.

In the Second month, 1809, a committee of Philadelphia Monthly Meeting was appointed "to take into consideration the present local situation and

general circumstances of Friends in this City," who recommended a conference of the three monthly meetings on the subject.

At the next monthly meeting the following minute was made: "The Philadelphia Monthly Meeting having for some time past held their Meetings for Worship and Discipline in the House on Mulberry Street, and the Market Street meeting-house being thereby of little use, we have agreed that the Lot on which it stands be laid off in suitable building lots, and disposed of nearly agreeable to the following terms, viz.: The present buildings on the ground to be reserved to Friends, and taken down as early as may be practicable.

"The proceeds of the sale might be properly vested as follows: One-third in the purchase of Ground so situated as may be most likely to be useful to Friends of the Meeting in each District. Twelve thousand dollars, or more if necessary, may, with the materials of the present Market Street Meeting House, or the proceeds of them, be appropriated to the erection of a Meeting House on some of the ground proposed, to be in the Middle District, so far Westward as to accommodate the families of Friends who may be resident in that Quarter," &c.

In the same year a lot of ground was purchased of Isaac Pennock and wife on the west side of Twelfth Street, between High and Chestnut Streets; containing in front on said Twelfth Street, 112 feet, and in length or depth 132 feet.

In the Third month, 1811, the attention of Friends was directed towards the establishment of another meeting, etc., and a committee appointed to consider the matter, who reported in the Fifth month following, viz.: "It is desired that Friends of the three monthly meetings will promote the building of a Meeting-house on the lot on Twelfth Street, between Chestnut and High Streets, agreeable to our present conclusions."

Tenth month 29th, 1812. "A Meeting House having been erected agreeably to the conclusion of this Meeting in the Sixth Month of last year, on Twelfth Street, and nearly finished." A committee was appointed to consider the subject of opening a new meeting there, who reported viz.: "They agree to propose that meetings for worship be held there on the morning and afternoon of the First days of the week: to begin on the first First-day in the Fourth Month next," which was approved, and endorsed by a minute of the Quarterly Meeting.

Fourth month 29th. "The meeting in the Meeting House on Twelfth Street was opened and held at the time agreed upon."

The first monthly meeting of Friends of Philadelphia for the Western District was held there the 16th of Third month, 1814.

J. W. LIPPINCOTT.

OTHERS sometimes appear to us more wrong than they really are, because we ourselves are not right in judging them.—*Dillwyn's "Reflections."*

THE best hearts are ever the bravest.—*Laurence Sterne.*

SCRIPTURE LESSON No. 31.

EIGHTEEN MONTH 18TH, 1889

SAUL, REJECTED OF THE LORD.

GOLDEN TEXT: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

1. Samuel 15: 23.

READ 1. Samuel 15: 10-23.

In chapter 13 we have an account of the first violation of the Divine will by Saul. A considerable time must have elapsed between that occasion and the one which forms the subject of our present lesson.

The Amalekites had been hostile to the people of Israel during their journey from Egypt. They were a nomadic tribe occupying the peninsula of Sinai, and had continued to be the enemies of the Israelites after they had settled in Canaan. Our lesson today is a tale of bloodshed and cruelty committed by Israel, as was believed by the prophet Samuel, at the command of Jehovah. As has been before said of the time of which we are now studying, "Might made right," and the Heavenly Father was regarded as showing favor to one part of the human family, while he condemned another portion to utter destruction. These thoughts of God are fast giving way under the spread of the blessed gospel of Jesus, and the spirit of love and compassion that it inculcates.

It repenteth me, etc. This is often declared of God in the Old Testament. We must accept it as showing how important it was then, as it is still, for those whom our Heavenly Father designs to use as his instruments to be faithful in carrying out that which he gives them to do. It was the want of this faithfulness that brought Saul under condemnation, and gave occasion for Samuel to use the expression.

It grieved Samuel. They whom our Heavenly Father sends forth as messengers of his word to the people are grieved and very sorrowful when those to whom they go are careless and indifferent, and show an unwillingness to hear and accept the message.

Saul came to Carmel. This is a famous mountain of Palestine, forming the extremity of a range of hills which extend northwest from the plain of Esdraelon, and terminate in a steep promontory overlooking the Mediterranean Sea.

When thou wast little in thine own sight. It was only after Saul, proud of his royal position, and relying upon his own judgment and resources, set aside the counsel of the Lord, that he lost the Divine favor; and this shows us that no matter what place we may hold in the eyes of men we must "keep little in our own sight." We see, too, that though we may have been made new men and women by the Divine power, and prophecy in his name, yet all may be taken from us, and the last state be worse than the first, if we do not mind the light which has been bestowed upon us.

Had the Lord as great delight, etc. The custom of offering burned sacrifices was a remnant of old pagan ceremonies, originating among tribes scarcely civilized and preserved in the ceremonial of the Israelites. To this hideous usage they attached great importance, but Samuel had already been led a long

way beyond this darkness when he declared to Saul, "Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Faithfulness is success, and yet we often find it difficult to face public opinion and live up to our convictions. It has been said that the fools of one generation are the wise men of the next, and history has proved that no reformer has escaped the sneers of his own time and his own people. We, plodding, every-day travelers along the road of life, who are *not* reformers, *nor* rulers, *nor* conspicuous persons in any way, find it difficult always to walk the path laid out for us, because of the scoffs and sneers of a few little people around us. We are turned aside from our way, and thereby fail of the sure reward that faithfulness, even in little things, will surely bring to us. This faithfulness seems such a little thing to talk about, and a man may think he is ready to yield it to his Father, until some hour comes when, like Saul, he stops, the warning voice rises in his ear, but he turns from it,—he makes idle promises to it of future atonement,—and he follows, with the people's voice, in the forbidden way. Let us earnestly strive after a willing heart to do our Father's commands, knowing of a surety that in that way only can we find peace.

NOTES ON THE LESSON.

We do well to consider the great significance of the lesson before us. We are shown how easy it is for one who is called from comparative obscurity to fill some important place in the nation, to become exalted above measure and turn his back upon those to whom he owes his advancement. History has been constantly repeating itself since that time, and it is well to note how Saul tries to flatter Samuel by the greeting he extends him, possibly hoping to be spared the rebuke which his own sense of the position in which he had placed himself by disobeying the instruction he had received might provoke. We see him coming to meet the prophet with the bold assertion on his lips "I have performed the commandment of the Lord. The people have spared the best of the sheep and the oxen to sacrifice to the Lord thy God in Gilgal," claiming no part or lot for himself or his subjects in the God of Israel to whom the sacrifice was to be offered. We are loathe to believe this is the same Saul who, when told that the Lord had chosen him to be the ruler of the nation, queried why one from the smallest tribe and the least in his father's house should have been selected; his modest demeanor, and close adherence to the instructions of Samuel, quietly returning to the care of flocks, until the time of his public presentation as the king who had been anointed to rule over Israel, gave hopeful promise of fitness for the trust.

We see, too, how necessary it is faithfully to observe and perform the duties and obligations connected with the office of position we are called to assume, and the need for us to be obedient to the law or rule of action that is required. Our Heavenly Father gives to every intelligent being a sense of what he requires, that in the life he lives he may by obedi-

ence thereto know of being accepted. And the great truth that stands for all time and for all conditions of men, is made the one foundation of Divine acceptance, "To obey is better than to sacrifice and to hearken than the fat of rams." If this could be held up as the higher truth concerning the relation of man to his Maker in an age when every favor from him was sought through outward sacrifice, and the acknowledgment of every blessing was through the same channel, how much should we value the lesson, coming down as it does from high antiquity as the best thought of prophet and teacher in the ancient time, and how worthless do all the rituals and set performances that are still observed appear when considered in the light of the revelation God is constantly making of himself to the human family, and of the worship which is acceptable in his sight. Let us heed the instruction; it can never cease to be man's highest duty.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, EIGHTH MONTH 10, 1889.

THE "COUNTRY WEEK" WORK.

THE Children's Country Week Association, of this city, has sent its report of the year's work closing on the 8th of Fourth month last. Its total revenue was \$14,611.07, derived chiefly from contributions,—\$12,743.86. The expenditures were chiefly payments for boarding, \$8,705.18, for transportation, \$3,218.42, and for free excursions, \$1,841.15. The report says that the total number of persons sent out in the summer of 1888 was 4,512. By far the greater part of these were sent to the country, the number being 3,693 children, and 232 adults, and their average stay being 7½ days, while 51 adults and 41 children were sent to the sea-side, for an average stay of eight days. "On invitation," 411 children and 66 adults were sent out for average stays of twelve days. The large majority of the children have been entertained as usual at thirty or forty farm-houses within a radius of thirty-five miles around Philadelphia, the charge for board being from two to three dollars a week. The "day excursion" work was quite extensive, no less than 20,000 persons having had the advantage of this "outing" for a day. In some instances children's picnic parties, mission school bands, etc., were furnished with transportation to the park or the surrounding country; but tickets were mainly given to poor mothers, and furnished them an outing with their babies on the boats of the Delaware or Schuyl-

kill, at the Zoo, or amongst the greenery of the Dairy, or the playgrounds of Fairmount.

The "invitation" list for 1888 was larger than ever before. Through friends in Vineland and Ham-monton, N. J., a number were again invited there, while to Lewisburg, Pa., 145 went, and to Muncy, 94. The experience of those interested in these parties was so satisfactory that committees of coöperation have been formed both at Lewisburg and Muncy to make the work there permanent in its character.

The report says that the children "are often very troublesome, as children must be, but they are also appreciative of the kindness they receive, and the good deeds of those who entertain them are rehearsed over and over in the city homes." Often, the names of members of families in the country "are honored household words in families where they are only known through the little member who went out in a country week party for a brief summer holiday."

Of the practical good done by this excellent charity there can be no question. To children, whose physical strength builds up quickly, and whose recovery from disease is more quick than that of adults, the advantage to health is very great. A week in the country may help a child as no medicine could.

We have received the printed "Extracts" from the minutes of New York Yearly Meeting held Fifth month last. The record is quite full, including all the reports of committees, the epistles received from other yearly meetings, etc., and makes a pamphlet of 94 pages. The proceedings of the annual meeting of the First-day School Association are appended, making 43 pages.

Very careful statistics of membership are prepared and presented regularly to New York Yearly Meeting. The report of this year shows the whole number of members of the yearly meeting is 2,905. Of these the majority are in Westbury Quarterly Meeting, (which includes New York City and Brooklyn), the number being 1,609. The other five quarterly meetings are all small, varying in numbers from 141 (Duanesburgh), to 442, (Purchase). The changes of the year made a small loss, but this is wholly on account of deaths. The gains were: births 11, request 20, certificate 19, total 50; the losses were: deaths 56, resignations 6, removals 21, total 83. There are 24 First-day schools, with an attendance of 622.

At the Monthly Meeting held at Green street, Philadelphia, Seventh month 18th, Frances J. Newlin, a minister, was granted a minute to visit in gospel love the Quarterly Meetings of Purchase and Duanesburgh, in New York, and some other meetings, as way opens. The service will probably require about six weeks for its accomplishment.

DEATHS.

BORTON.—While on a visit at Toledo, on Sixth in 1891, 1892, Nathan Borton Sen., from near Fayette, Ohio, in the 79th year of his age, a member of Baltimore Monthly Meeting of Friends and a member for over 50 years.

He was born in Burlington county, N. J., in 1810, removing to Fulton county, Ohio, in the year 1835. He was possessed of many sterling qualities, mild and pleasant in disposition. In his convictions of right and wrong he was open and firm, and in the society and community in which he lived his loss will be greatly felt. His departure was sudden, yet peaceful, and he leaves a wife and five children to mourn the loss of a loving husband and father.

CHAMBERS.—Seventh month 29th, 1889, Mary Brosius, Jr., daughter of S. Barnard and Mary B. Chambers, members of the Monthly Meeting of Friends of Philadelphia aged 6 months, 24 days. Interment, Kennett Square, Pa.

CLEMENT.—At Sea Girt, N. J., on Sixth-day, Seventh month 26th, 1889, Hannah C., widow of the late William W. Clement.

After months of patient suffering our loved one has entered into the rest that remaineth for those that love Him. Her life has been one of unselfish devotion to others. In times of sickness or distress she was always ready to respond to the call, often overtaxing her strength. A birth-right member of our Society, she has for many years been connected with the Camden Monthly Meeting, at which she was a regular attendee so far as her failing strength would permit. Always quiet and retiring, such was the strength and firmness of her character that she influenced for good all with whom she came in contact.

The funeral took place on Third-day, the 30th. Interment at Springfield Meeting.

"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth! Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13. H. E. S.

FUSSELL.—At her residence in Spiceland, Henry county, Ind., on the morning of Seventh month 19th, 1889, Susan, eldest daughter of Dr. Bartholomew and Lydia M. Fussell, and granddaughter of Bartholomew Fussell, Sen., a well-known minister of the Society of Friends.

The life of our departed sister was made rich by what she gave away. Amongst the wounded, the sick, the neglected, the poor, and the fatherless, her beneficent activities absorbed her life.

During our late Civil War she had charge of several hospitals in the South and West, becoming the Clara Barton of that region. Later, she took charge of soldier's orphans, caring for them as a mother, educating and establishing them in life, and finally adopting one as her own. She then turned her attention to the children of the Alms House of Henry county, Ind. These children were placed under her charge, and in good private homes she found places for as many as she could. The remainder she educated in the best manner possible, retaining them until declining health obliged her to resign them to a successor. In blessing others, she was herself blessed with sufficient means to carry out every object she undertook, and she also called to her aid the services of one of her nearest and dearest of kindred. A volume could not record her good deeds nor adequately portray the benign influence she exerted. For heroic devotion, and for nobility and elevation of character she was a rare example, and it will long be treasured as one of the most precious possessions of those who knew her consecrated life. L.

HARVEY.—At West Philadelphia, Dec. 8th, 1889, Hannah G., widow of the late Evans Harvey, in the 73d year of her age; an elder of Wilmington Monthly Meeting.

With sincere sympathy for all in affliction, and an ear ever open to the call of the needy, her right hand knew not what her left hand did. In the service of elder her clear sense of right gave value to her counsel.

The tender and loving wife of a devoted husband, their home, in his lifetime, was the centre of a generous hospitality, where by her genial manner and the loving kindness of her nature, she endeared herself to all, and became the sought out and beloved companion of young and old. Faithfully aiding her husband in the endeavor to train their children in the path of right, truly do they now "rise up and call her blessed."

Thus doing her work while it was day, she has left us for "her reward."

Life's blessings all enjoyed,

Life's labors done.

A. M. H.

HOOPEES.—In West Philadelphia, Seventh month 28th, 1889, Ella Mershon, wife of William Passmore Hoopes.

LAFETRA.—In Baltimore, Md., Eighth month 1st, 1889, Jane B., daughter of the late Jacob Lafetra, of that city, in her 74th year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

NEWBOLD.—In Langhorne, Pa., Seventh month 28th, 1889, Sarah, widow of Elisha Newbold, in her 90th year.

REID.—In Philadelphia, Seventh month 1st, 1889, Mary Rebecca, youngest daughter of Philip and Edith A. Reid, and grandchild of William P. Reid, of Reading Pa., aged 20 months.

VAIL.—On the 25th of Seventh month, 1889, Catharine S. Vail, widow of the late Stephen Vail, of Plainfield, N. J., in the 84th year of her age.

Truly it may be recorded of our beloved friend that her life-work was that of a humble Christian. Purity, gentleness, practical goodness, fullness of love and charity, with tender regard for the feelings of others, characterized her movements in every position which she occupied. In early life by yielding to the monitions of conscience she was preserved in the pathway of innocence and peace and in maturer years she became a useful member in our Religious Society—an earnest advocate for the pure principles and testimonies which we profess to uphold. Under the guidance of the Father's hand and leaning upon him for strength, she was qualified to discharge the services devolving upon her as Overseer and Elder of the meeting to which she belonged. She was meek and modest yet fearless and faithful in the expression of her truest convictions. A tender sympathizer in the sorrows and a ready participator in the joys of her friends.

Gifted with discriminating powers of intellect, her judgment and views were often appealed to—those being based upon the experiences and serious thoughts of an active and chequered life, gave to her counsels a weight of influence, and even the reproofs of instruction administered in a kind and loving spirit could not offend. Patient under the proving seasons of affliction her faith and trust in the goodness and mercy of our Heavenly Father were strong and unwavering—and as the physical powers gradually declined she sweetly rested in the arms of Divine love, a reliance which had been her staff and stay through a long and eventful life, enabling her to meet the passing trials and bereavements allotted her with quiet resignation wherein she could adopt the language, "It is of the Lord, let him do as seemeth him good."

The sustaining power of the great central thought of

Deity, "Thou art mine, and I am thine," was closely with her as she passed through the valley where rested the shadow of Death, and she could look upon the close of all sublimity things with an eye of faith that a mansion was prepared for her in the kingdom of our Father, where sorrow and sighing shall be no more. Thus in perfect peace her purified spirit passed to the enjoyment of eternal blessedness. C.

Eighth month 1st.

WILLETS.—At Bayside, Long Island, Third month 24th, 1889, Robert Willets, after a painful illness, which he bore with patience and resignation to the Divine will unto the end, in the 64th year of his age.

He was a life-long member of Flushing Monthly Meeting, holding a number of important trusts, for which he was very competent, and his loss is deeply felt by its members. When his health permitted he was generally in attendance.

Being possessed of a very large estate, he made very judicious bequests, not only to public institutions, but also to his relatives and friends.

His funeral was largely attended and suitable testimonies were given on the solemn occasion. E. H. B.

For Friends' Intelligencer and Journal.

SOUTHERN FRIENDS.

IN reading the interesting account of Baltimore Yearly Meeting, 1844, etc., it has occurred to me that it might be of some interest to give a list of meetings as they formerly existed in Virginia and North Carolina Yearly Meetings, both of which went with the other body of Friends, except some few like Asa M. Janney and Henry Clarke's family, who transferred their rights to more distant meetings. Henry, in 1833, and Mary Maule Clarke, in 1829, with their young son, in this way became members of the Monthly Meeting of Friends of Philadelphia, then held on Cherry Street, of which Mary's sister, Elizabeth Maule, was a member, and acknowledged as a minister. The latter afterwards married Thomas Peart, and later, Joseph Davis, a minister of the Valley Meeting. Another sister resided in Philadelphia, being the daughter-in-law of Samuel Bettle, Sr., and a member of that branch of Friends. In 1851, having removed to Baltimore, the Clarke family were certificated thither.

Among some pamphlets and papers formerly belonging to D. F. Wharton, I find a list of Friends' meetings printed in 1805, by which it appears that Virginia Yearly Meeting was held alternately at Wain Oak and Blackwater. It was composed of Cedar Creek and Blackwater Quarterly Meetings. The former had three monthly meetings, viz.: Henrico, held at White Oak Swamp, composed of Curles, Wain Oak, and Richmond Meetings; Cedar Creek, of Cedar Creek, Caroline, and Genets; South River, of South River, Seneca Hills Creek, Goose Creek, (but not the present one of that name), Upper Goose Creek, and Banister.

The two Monthly Meetings of Blackwater Quarter were Blackwater, which embraced Blackwater, Burleigh, Stanton, Gravelly Run, and Sea Conck; and Western Branch, which included Western Branch, Summerton, Black Creek, Bennet's Creek, Vick's, and Johnson's.

The Yearly Meeting for North and South Carolina and Georgia at that time alternated at Symon's Creek and New Garden, and had five quarterly meetings, as follows:

1. *Eastern Q. M.* Composed of five monthly meetings: Piney Woods, (including Piney Woods and Beach Spring); Sutton's Creek, (including Sutton's Creek, Old Neck, and Wells); Symond's Creek, (including Little River, Symond's Creek, Newbegun Creek, and Narrows); and Rich Square, and Jack Swamp Monthly Meetings.

2. *Contentney Q. M.* Composed of two monthly meetings: Contentney, (including Contentney, Tar River, Neuse, Bear Creek, Turner's Swamp, and Naughty); and Core Sound, (including Core Sound, Clubfoot Creek, Upper Trent, and Lower Trent.)

3. *Western Q. M.* Composed of four monthly meetings: Cane Creek, (including Cane Creek, Holly Spring, Rocky River, Tyson's, and Pee-Dee); Spring, (including Dixon's, Spring, and Eno); Centre, (including Centre, Marlborough, and Providence); and Back Creek, (including Back Creek and Euwary.)

4. *New Garden Q. M.* Composed of six monthly meetings: New Garden, (including New Garden, Reedy Fork or Hopewell, Upper Reedy Fork or Dover, and Bull Run or Sherborn); Deep River, (including Deep River, Muddy Creek, and Blue Creek); Deep Creek, (including Deep Creek and Hunting Creek); Springfield, (including Springfield, Piney Woods, and Burke's Fork); Westfield or Tom's Creek, (including Westfield, Chestnut Creek, and Reedy Island); New Hope, (including New Hope or Noll-chucky, Lost Creek, and Limestone.)

5. *Bush River Q. M.* This had three monthly meetings,—the first two in South Carolina, the third in Georgia, as follows: Bush River, (including Bush River, Mud Lick, Henderson's or Allwood, Rocky Spring, Raybourn's Creek, Charleston, and Ediston); Cane Creek, (including Cane Creek and Padgett's Creek); and Wrightsborough, (including Wrightsborough, and two meetings held by permission at William Farmer's and Williams Creek.)

At several of the places named above, in North Carolina, including Piney Woods, Rich Square, Neuse, Naughty, Cane Creek, Rocky River, Spring, Providence, Centre, New Garden, Dover, New Hope, and Lost Creek, meetings are still held, I believe, by the "Orthodox" body of Friends. But the pressure of Slavery broke up most of the old meetings named in the list, and the members moved West to the newly opened Northwestern Territory—Ohio, Indiana, and Illinois,—by scores and hundreds. T.

THE view which seems to be the sole fitting one for our estimate of Christ is that which regards him as the regenerator of humanity. *His coming was to the life of humanity what regeneration is to the life of the individual.* This is not a conclusion doubtfully deduced from questionable biographies, but a broad, plain inference from the universal history of our race.—*Frances Power Cobbe.*

HE that loses by getting, had better lose than get.
—*Wm Penn.*

For Friends' Intelligencer and Journal.

DECORATIVE ART OF THE EARLY CHRISTIANS.

ONE of the most striking examples in all history of the influence of a great epoch is seen in the difference between the Roman art, which immediately preceded, and was contemporary with the Christian Era, and the Decorative Art which followed it.

I speak of the Decorative Art only, for at first there was neither architectural nor pictorial art, except the small chapels in the catacombs, with their decorations.

Did one doubt the Scriptures or the interesting and instructive writings of the early Christians, whose fragmentary writings are still preserved, these indelible records have left for themselves a history as convincing as language.

There was but little true Art in the debased Roman period referred to. Rome, with her wealth and power, had conquered Greece the home of Art. She had brought to her own cities the splendid genius of the Greek artists, but in a few generations her art reflected the sensuous and utterly corrupt life of the Empire. Very far from the truth and harmony of the Greeks seems much of the Roman Art at this time, overloaded with ornament, indelicate in conception, and faulty in construction. Its rich and magnificent appearance, the lavish display of precious marbles and gems, with platings and filagree of gold and silver affords but little real pleasure to those whose eyes are open to see the spirituality of Art, for the soul of the true artist is wanting.

It is but a step from this barbaric splendor to the narrow, stifling catacombs of the early Christians, that were at first only confused and narrow, blinding shafts and passages in the black tufa rock.

Here it was that in fear and trembling were brought the mangled remains of their beloved martyred dead, and deposited with prayerful hope and trust in the narrow openings which soon honey-combed all the walls.

As time went on and the city of the dead increased in size, wider passages were made, and before some tomb, whose silent occupant had been more heroic, or whose death had been more conspicuously cruel than others, a more open space made a chapel, where they could unite in prayer for strength to sustain them in their suffering lives. A modest inscription adorned the flat stone closing the opening, and sometimes a painting. Simple, and often insignificant as these were, they bear the clear stamp of a regenerated age.

Says a distinguished writer on Art: "The unadorned simplicity of the manners of the early Christians, the spirituality and purity of their conception of the Divine, their conviction of the utter worthlessness of earthly things, could not be more clearly shown than by these burial places of the first Christian centuries." While many of the decorations of the catacombs are merely symbols of the faith, they are interesting as marking the advance to greater things, while some of them, as early as the third century, are very beautiful. The decorated atrium of the tombs of Nereus and Domitilla, and of Calpurnius

are among these. Very rarely the suffering death of the martyrs is represented; the tone of the decoration is cheerful, and the inscription full of love and peace.

At first there was but little pictorial art. "Thou shalt make unto thyself no graven image," and "Thou shalt worship the Lord thy God in spirit and in truth," was accepted in its literal meaning. Later, scenes from the life of Christ were depicted, Christ the good shepherd, and the miracles, giving bread to the hungry, and healing the sick, and raising the dead, all loving and tender events in His life, were treated with deep feeling. Sometimes the quality of the work is crude, but its refinement of sentiment gives it a touching interest.

The sarcophagi as early as the fourth century are beautifully decorated. Upon the decline of sculpture in the Roman Empire, the Christian art of ivory carving no doubt arose. Yet there was the same marked distinction as in all branches of art. While the Roman marbles were at the best reproductions of Greek art, the ivory carving had a fresh life. Scenes from the life of Christ were designed upon book covers of the scriptures, in the same manner as the consular diptychs, and exquisitely wrought.

After the recognition of the Christian religion by the State, and when the Christians were allowed to worship in the Basilica, the adaptation of these halls of justice gave the first impetus to Christian architecture. In these early basilica churches the mosaic which had been hitherto used only as pavement arose in new beauty on the walls, in pictorial art, with decorative borders.

In these, as in the wood carving, there is the same conscientious care, the same feeling of trustful repose, the same earnest purpose. Their work was new to them, not so much a memorial as a votive one, and the deeply religious sentiment which inspired it was "for the Glory of God."

Under the reign of Constantine and the Byzantium sway Christian art suffered a change in the East, from the simplicity of earlier times; again it reflected the character of the people. The dazzling array of gold and jewels with the gorgeous fabrics of the East, with the Pagan influences are not really Christian art any more than the ceremonies of the Pagan rites and Jewish ritual of to-day are a part of the Christian religion. Yet the decorative art in what was called the Western Empire, especially in France and Northern Italy, did not at first share this deadening influence. Beautiful illuminated missals and painting on ivory are preserved in the Bibliothèque Nationale in Paris, made at this time, and also in the Vatican. The earliest are the best; many of them in motive and color seem to contain the rhythmic harmony of the antique.

And as the early Greek art with its changes culminated in the Hermes of Praxiteles, the Zeus of Phidias, the frieze of the Parthenon, and the altar of Pergamon, so early Christian art led to the loftier creative art, which is nearest akin to the Deity, in the Last Supper, the Sistine Madonna, the Humanitary Conception, the Entombment of Christ, the Descent of St. Peter's, the Campanile at Florence, and the

heavenward lines of the Gothic cathedrals. When we consider how many of these works of the earlier times were executed by those who often in bodily stress and pain, were "toiling while others slept," crushed under tyranny, and broken by continued persecutions, without hope of reward or recognition of fame, following only the Divinity that stirred within them "For the glory of God," as they comprehended it, we are fain to believe that something of the same votive spirit, earnest, self-sacrificing, and intense, shines through their work which afterward animated the great souls of Savonarola and Melancthon, Luther and Fenelon, George Fox and William Penn. These earlier workers were the advance guard for the age which could best comprehend pictorial representation, and through this be awakened to the Christian religion in its purity, its simplicity, and its beauty.

E. H. ATKINSON.

Seventh month 19, 1889.

ORTHODOX FRIENDS.

LAST week's issue of *Friends' Review* reprints from the *North American Review* the article "Why Am I A Quaker?" (which we copied nearly in full from the same periodical, Sixth month, 15), and gives the name of Dr. James E. Rhoads, (President of Bryn Mawr College), as its author. As printed in the *North American Review*, it was signed with the initials "J. A. R.," and this precluded us from assigning its authorship to Dr. Rhoads. Our readers doubtless read the article with satisfaction, and it may be agreeable to them to know from whose pen it comes.

—In announcing the opening of a new volume, *Friends' Review*, (edited by Dr. H. Hartshorne), says: "We have no love for traditional routine; and we believe in progressive and rightly aggressive, evangelizing, missionary Quakerism. But we believe that George Fox, William Penn, and their associates were essentially right in their doctrines and principles of action; the question of moment now being as to the application of those principles to the changed circumstances of our day. And we do not believe that the cause of Truth, the extension of the kingdom of Christ, will be advanced by the Society which was founded by George Fox reversing the substance and outcome of his testimonies, and, on the plea of 'proving all things,' going back to experiments the proof of whose practical failure of good has been over and over again obtained. On one subject especially, of late, it has been painful to differ from some whom we love and respect highly; namely, the pastoral question. But, with strong convictions, growing stronger as the debate and the practical trial of the new system have been going on, it would not have been honest to withhold our sympathy from those who believe that the innovation now urged and introduced in several quarters is radically opposed to the spirit of primitive Christianity, and threatens the very existence, with any measure of true unity, of the Society of Friends."

It is well to think well: it is divine to act well.—
Horace Mann.

THEIR ANGELS.

My heart is lonely as heart can be,
And the cry of Rachel goes up from me
For the tender faces unforget
Of the little children that are not;

Although I know
They are all in the land where I shall go.

I want them back in the dear, old way;
But life goes forward and will not stay:
And He who made it has made it right.
Yet I miss my darlings out of my sight.

Although I know
They are all in the land where I shall go.

Only one has died. There is one small mound,
Violet-heaped, in the sweet grave-ground.
Twenty-years they have bloomed and spread
Over the little baby-head:

And I know,—I know,
She is safe in the land where I shall go.

Not dead. Only grown up and gone away.
The head of my darling is turning gray,
That was golden once in the days so dear,
Over for many and many a year:

But lo! I know
She's a child in the land where I shall go.

My bright, brave boy is a grave-eyed man,
Facing the world as a worker can.
But I think of him now as I had him then,
And I press his cheek to my heart again;

For so, I know,
I shall have him there where we both shall go.

Out from the Father and into life:
Back to His breast from the ended strife,
And the finished labor. I hear the word
Of Him who at once was child and Lord;

And so, we know,
It will be in the land where we all shall go.

Given back, with the gain! The secret this
Of the blessed Kingdom of children is.
My mother's arms are waiting for me;
I shall lay my head on my father's knee:

For so, I know,
I'm a child myself where I shall go.

The world is troublous, and hard, and cold;
And men and women grow gray and old.
But back of the world is an inner place
Where still their angels behold God's face;

And lo, we know,
That only the children can see Him so.
—A. D. T. Whitney.

ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard?

A sweeter than the ripples' plash or trilling of a bird,
Than tapping of the raindrops upon the roof at night,
Than the sighing of the pine-trees on yonder mountain height;

And I tell you, these are tender, yet never quite so sweet
As the murmur and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea of grain,
Ere yet the reaper bound the sheaves, to fill the creaking wain?

Have you thought how snow and tempest and the bitter
wintry cold

Were but the guardian angels, the next year should behold,
A precious thing, unharmed by all the turmoil of the sky,
Just waiting, growing silently, until the stormy wind be
Oh! have you lifted up your heart to Him who loves us all,
And listens, through the angel-songs, if but a sparrow fall,
And then, thus thinking of His hand, what symphony so
sweet

As the music in the long refrain, the wind across the
wheat?

It hath its dulcet echoes, from many a lullaby,
Where the cradled babe is hushed beneath the mother's
loving eye.

It hath its heaven-promise, as sure as heaven's throne,
That He who sent the manna will ever feed His own;
And, though an atom only, 'mid the countless hosts who
share

The Maker's never-ceasing watch, the Father's deathless
care,

That atom is as dear to Him as my dear child to me;
He cannot lose me from my place, through all eternity.
You wonder when it sings me this there's nothing half so
sweet

Beneath the circling planets, as the wind across the wheat!

Margaret E. Sangster.

STRENGTH.

BE strong to-day; the world needs men
Of nerve and muscle, heart and brain,

To war for Truth and conquer Wrong.

The fight is on; the foes combine;

The order passes down the line,

"Quit you like men; be strong."

Be strong; the world hath also need

Of feet to ache and hearts to bleed,

Burdens there are to bear along,

But, though the end we may not see,

'Tis not the meanest destiny

To bear and to be strong.

Be strong, but not in self. Go whence

The breathings of Omnipotence

Shall sweep the nerve-strings full and long,

And from their impulse shall arise

Those deep, celestial harmonies

That comfort and make strong.

And Patience, too, must come, to rest

Within thy striving, throbbing breast

That thinks to-morrow all too long,

Thus filling out in breadth and length

The perfect character—for strength

Unbridled is not strong.

Yes, Right must win, since God is just;

Our hardest lesson is to trust,

But His great plan still moves along.

To-day is but the chrysalis

That holds to-morrow; feeling this,

Be patient and be strong.

Each hath his mission. If it be

My lot to toil, but not to see

The fruits which to my toil belong,

I know One whose all-seeing eye

My humblest task shall glorify,

And He shall make me strong.

Walter Taylor Field, in Union Signal.

GAINING THE CONFIDENCE OF CHILDREN.

One of the first things necessary to gain the confidence of children is to appear sincere to them, to believe in them, and to respect their privacy. Take it for granted that they will do right. Nearly all children like to make confidants of some one, but they also like to do it voluntarily. A confidence cannot be forced, even in the case of a little child, any more than a flower can be caused to bloom by picking open its petals. In the right atmosphere of love and sympathy, a child's confidence will almost always unfold as naturally as a flower in the sun. But a child's nature resembles a flower in its sensitiveness, and its development and confidence must come from within outward. There is no surer way to prevent a child from giving its confidence than to seek to compel it to do so. Let children have their own little secrets, their own little plans, their own little possessions, and respect and defend them.

I once knew the mother of a large family of sons and daughters, who in a most unusual degree was made the confidant of her children. From the little one of six, who always wanted to hide his marbles in her best handkerchief-box, to the oldest son with his first love affair burdening his heart, every one confided his joy or his grief to "mother." One incident that I witnessed in her house gave me the key to the secret of this influence, and taught me a lasting lesson. Two of her boys came to her one day with a childish quarrel on hand. One complained, "Mother, Harry has kept the door of the big barn closet locked for ever so many days; he stays in there by himself, and will not let any of the rest of the boys see what he is about; he has been writing notes and putting them in the post-office, and we think you ought to make him tell what he is doing." The mother looked at Harry, who stood waiting to defend himself, and his little secret, if necessary. She saw no sign of guilt or embarrassment in his face, only a questioning as to whether she would suspect him as his brother had done. She asked, "Has Harry any of your playthings in there?" "Were any of you using the room before Harry took possession of it?" "No." "Well, then, let Harry alone; he has a right to it, and has a right to have a little secret all to himself if he wants to." After the boys had gone I said to her, "Are you really not afraid some mischief may be brewing in that big barn closet?" "No," she replied, "there was no guilt in Harry's face, and if there had been I should not have compelled him to divulge his secret just then. By and by, when he is ready, I know he will tell me all about it."

Speaking afterward with this mother on this subject, she said, "I never compel my children to tell me about their own little affairs. I am always ready to listen and sympathize with them, and they know I love to have them tell me of their thoughts and doings, but I never suspect them. I never open their letters nor ask to see those they write, nor look in their private drawers or boxes. I let them know that I regard their private affairs and possessions as sacred, though I show them that I appreciate any and every confidence they place in me. As a consequence, I feel that I am made the recipient of their

most sacred confidences whenever the time and their hearts are ripe to give them."

In these last words lies a profound suggestion—when the time and the heart are ripe. All who have observed the workings of their own hearts know that a confidence cannot be given except under certain conditions. There are thoughts and feelings, and experiences, conflicts, doubts, hopes, fears, temptations, which we cannot bear to share with any human being, no matter how closely bound to us by the ties of nature and affection. Any attempt on the part of any one to wrest a confidence from us only shuts our hearts and lips more tightly. Yet the time comes when we need and seek a loving heart into which to pour the sorrows and perplexities, or the joys and hopes, of our own. To whom do we naturally turn under such circumstances? To the critical, the censorious, the self-constituted adviser, the curious-minded? By no means, but to the unsuspicious, incurious one, whose love for us is constant and vivifying as the sunshine; to the one who will sorrow with us or rejoice with us, as the case may be, but who will not take advantage of our confidence to impose upon us his or her own decisions, opinions, or will-power, or in any way infringe upon that spiritual liberty which is as dear to the heart as physical liberty to the body.

One very common cause of the withholding of confidence on the part of children in regard to their doings or plans, is the habit on the part of parents of wishing to dictate or control in matters that are really of no importance except to the child. Every child likes to plan its own affairs, and where there is no question of wrong or right involved, he should not only be allowed, but encouraged to do so. Yet there are many parents—and we find the same obtrusive quality in many who are not parents—who cannot hear any plan proposed or discussed without at once wishing to suggest or dictate, and who attempt to impose their will or their ideas on their children and everyone else. To children of a sensitive nature, with, perhaps, weak will-power, it is really exasperating, and often has a most injurious effect upon their tempers, to be constantly taking their affairs out of their hands and directing them. Mary wants a new spring dress of a certain color, and made a certain way. There is really no reason why she should not be allowed to have it as she wishes; but the mother, fond of directing other people, objects to the color, and argues against, and finally vetoes, the pattern desired. The young girl's wishes are overborne in the matter, and she has a dress that she does not like and cannot enjoy wearing. The mother, perhaps, never thinks of the matter again; it really was of no moment to her in the first place; it was only her love of dictating and directing that caused her to interfere at all. But the young girl will long for the time to come when she need no longer consult her mother about her dress. Willy is fixing up his playroom, and has certain plans for putting shelves and hooks for his tools and other possessions. In an unguarded moment he confides his plans to his mother or father, and is at once overwhelmed with advice to change the whole plan, and

arrange everything in an exactly different way. The result will be that his next plans he will keep to himself.

As a teacher I have often been called upon to study the characters of children or young girls who seem to wear an impenetrable mask, concealing their real feelings, wishes, and plans from every one. In nearly every case I have had reason to believe that the cause of this lay in the too constant surveillance and dictation of parents who, in their mistaken solicitude, wished to oversee and direct every trifling act and plan of the child's life. Shrinking from opposition and argument, the child finds refuge in concealment, and thus is destroyed the element of frankness which is such a safeguard and also such a beautiful trait in the young.—*Helen E. Starrett, in The Interior.*

THE NAZARENES OF THE DANUBE.

IN Southern Hungary and Servia, a body of Christians under the name of Nazarenes, has sprung up during the last fifty years, recruited almost entirely from the poor and ignorant, but yet marked by much earnestness, spirituality, and simple adherence to scripture truth. The movement appears to have arisen in Switzerland, and to have spread to Hungary before the year 1843. The sect early came into conflict with the authorities, but persecution only increased its number. It has always been difficult to ascertain the true strength of the Nazarenes; but in 1875 there were between sixty and seventy congregations of them in Hungary, and the Hungarian Minister for Worship estimated their numbers at from 6,000 to 10,000.

They feel themselves to be an humble and unlearned people, and are afraid of being drawn away from the simple truth of the Gospel, by which, above all things, they desire to abide. This feeling restrains them from much intercourse with their fellow-Christians, and brings them into some narrowness of view; but on all hands they are allowed to be a sincerely devout people, maintaining a high degree of brotherly love and Christian conduct amongst themselves. The Scriptures—the New Testament in particular—form the one foundation of their Confession of Faith. They practice the two sacraments of Baptism and the Lord's Supper as "signs to remind true believers of the death of Christ, and to strengthen them in the faith," and attach great importance to them. The Nazarenes acknowledge Christ alone as the Head of the Church, and have no appointed ministers. Their simple meetings often take place in private houses. Times of silence, hymns, prayers uttered at the impulse of the Holy Spirit, and the reading and expounding of the New Testament, occupy the hour or so for which the meeting lasts.

But it is, perhaps, in their Christian practice, even more than in their doctrine and worship, that the Nazarenes, who seek to restore the original purity of Christianity, shed forth, amid the darkness of Europe the light of simple Gospel truth. In their friendliness to one another, they seem, to the outsider, to share all things in common, as did the early Christians; but they are careful never to encourage

laziness or shiftlessness. Their principle is undeniably exercised an ennobling influence over their lives. Truthfulness is placed in the forefront of Christian virtues. They expect their yes and nay to be believed implicitly, and firmly refuse oaths. This prevents them serving as soldiers, and they also decline to serve, on the ground that the Christian faith forbids them to fight. Though in civil matters some of the most peaceable inhabitants of the Empire, paying taxes and taking little part in politics, as a matter of conscience, they have always preferred martyrdom to compliance. Their protests have been made with moderation and firmness, and many of their young people have endured inhuman tortures rather than swear or fight. The Austro-Hungarian Government, in 1869, while not exempting them from military service, allowed the term of service to be worked out in the military hospitals if the refusals were upon conscientious grounds. This order was withdrawn in 1875, and a new regulation compelled them to bear arms, if necessary, under legal constraint. When these means are exhausted, a special report is to be sent to the Minister of War, stating when the party in question joined the sect.

A few Nazarenes have crossed the Danube and become Servian subjects. Persecution has followed them. In 1877 three of their number were sentenced to death by a court-martial for refusing to serve as soldiers, and for nineteen days they were hourly expecting to be led forth to execution. At last the sentence was commuted to twenty years' solitary confinement, in heavy chains, in the fortress of Belgrade. A gentleman who was allowed by the kindness of the Governor to visit them, found them heavily chained among a thousand convicts—fine, tall, strong fellows, simply bearing their punishment without one word of complaint or the slightest token of retraction. Truly they were noble confessors of their faith! It was only in January, 1881, that the survivors were released by the personal order of the Prince, upon the intercession of the wife of a distinguished member of his Government.

In November last twelve men and seven women were committed for trial, on the charge of publicly professing and spreading the Nazarene faith, the profession of which was alleged to be forbidden in the kingdom of Servia. The prisoners, who had been already confined to the police cells for two months and a half, were sentenced to terms of imprisonment varying from three to six months, the latter term being given to three men previously convicted. On appeal, this sentence has been practically quashed, and the prisoners have now been set at liberty.—*The Monitor's Kingdom.*

EXTINGUISH vanity in the mind, and you naturally retrench the little superfluities of garniture and equipage. The blossoms will fall of themselves when the root that nourished them is destroyed.

How wisely do they act, who taking no anxious thought for the morrow, are attentive, according to present ability, to the duties of the present day.—*John Thorpe.*

THE EYE OF SERPENTS.

Let us observe what happens when the rattlesnake means mischief. He turns himself into a spiral, and about one-third of his length, carrying the head, rises from the coil and stands upright. The attitude is fine and warlike, and artists who attempt to portray it always fail. He does not pursue, he waits. Little animals he scorns unless he is hungry, so that the mouse or the toad he leaves for days unnoticed in his cage. Larger or noisy creatures alarm him. Then his head and neck are thrown far back, his mouth is opened very wide, the fang held firmly erect, and with an abrupt swiftness, for which his ordinary motions prepare one but little, he strikes once and is back on guard again, vigilant and brave. The blow is a stab, and is given by throwing the head forward while the half-coils below it are straightened out to lengthen the neck and give power to the motions which drive the fangs into the opponent's flesh; as they enter, the temporal muscle closes the lower jaw on the part struck, and thus forces the sharp fang deeper in. It is a thrust aided by a bite. At this moment the poison duct is opened by the relaxation of the muscle which surrounds it, and the same muscle which shuts the jaw squeezes the gland, and drives its venom through the duct and hollow fang into the bitten part.

In so complicated a series of acts there is often failure. The tooth strikes on tough skin and doubles back or fails to enter, or the serpent misjudges distance and falls short and may squirt the venom four or five feet in the air doing no harm. I had a curious experience of this kind in which a snake eight feet six inches long threw a teaspoonful or more of poison athwart my forehead. It missed my eyes by an inch or two. I have had many near escapes, but this was the grimmest of all. An inch lower would have cost me my sight and probably my life.

A snake will turn and strike from any posture, but the coil is the attitude always assumed when possible. The coil acts as an anchor and enables the animal to shake its fangs loose from the wound. A snake can rarely strike beyond half his length. If both fangs enter, the hurt is doubly dangerous, because the dose of venom is doubled. At times a fang is left in the flesh, but this does not trouble the serpent's powers as a poisoner, since numberless teeth lie ready to become firmly fixed in its place, and both fangs are never lost together. The nervous mechanism which controls the act of striking seems to be in the spinal cord, for if we cut off a snake's head and then pinch its tail, the stump of the neck returns and with some accuracy hits the hand of the experimenter—if he has the nerve to hold on. Few men have. I have not. A little Irishman who took care of my laboratory astonished me by coolly sustaining this test. He did it by closing his eyes and so shutting out for a moment the too suggestive view of the returning stump. Snakes have always seemed to me averse to striking, and they have been on the whole much maligned.

Any cool, quiet person moving slowly and steadily may pick up and handle gently most venomous serpents. I fancy, however, that the vipers and the

copperheads are uncertain pets. Mr. Thompson, the snake keeper at the Philadelphia Zoological, handles his serpents with impunity; but one day having dropped some little moccasins a few days old down his sleeve while he carried their mamma in his hand, one of the babies bit him and made an ugly wound. At present the snake staff is used to handle snakes.

I saw one October, in Tangiers, what I had long desired to observe—a snake charmer. Most of his snakes were harmless; but he refused, with well-acted horror, to permit me to take hold of them. He had also two large brown vipers; these he handled with care, but I saw at once that they were kept exhausted of their venom by having been daily teased into biting on a bundle of rags tied to a stick. They were too tired to be dangerous. I have often seen snakes in this state. After three or four fruitless acts of instinctive use of their venom they give up and seem to become indifferent to approaches, and even to rough handling.—*Dr. S. Weir Mitchell, in The Century.*

ALL GOOD WON THROUGH DIFFICULTY.

WHEN we look at the productions of man, we find that all their beauty and fitness have been won through difficulty. Whether it be a magnificent structure, or a stately ship, a speaking picture or a heartfelt poem, a beautiful room or garden, a tasteful costume, all speak of toil and care and difficulty that have been endured in their behalf. This it is which gives them their chief element of value and makes them lovely to our view. We only lose sight of it in our admiration, but it is there, enfolding and preserving all the bloom and brilliance which so greatly delight us.

So in humanity itself all that is finest and most beautiful is intertwined with difficulty. We look upon the face of the tender infant and think that there, at least, is the beauty of innocence, without struggle or strain. But we forget that the power and character of former generations lie stored up in that tiny frame—that their toil and strivings and conquered difficulties have all combined to trace the lineaments of the little one, and to form the germs of his future character. And, as he grows into youth and maturity, the beauty of his nature will largely depend upon the degree to which he stems the difficulties of life as they arise. Only by care and exercise and moderation, and some self-denial, can he attain the bloom of fine and perfect health. Only by the self-restraining discipline of eager desires and passions, can he obtain the blessing of a self-controlled and self-respecting nature. Only by regular, patient, and active mental labor can he acquire real knowledge and intellectual force and vigor. Only by continually regarding the happiness of others can he obtain the beauty of an unselfish disposition. Only by active labor of hand or head and heart, only by stemming the difficulties that must surround him, and exerting all his energies, can he gain that force and strength and vigor which make the beauty of manhood.—*Selected.*

METEOROLOGY IN SEVENTH MONTH.

THE statement of the U. S. Signal Service observer at Philadelphia for Seventh month is of much interest as covering a period of extraordinary rainfall. The fall recorded here, however, is less than at some other places in this region. The statement is as follows:

Mean barometer, 30.00.

Highest barometer, 30.26, date 6th.

Lowest barometer, 29.67, date 15th.

Mean temperature, 73.8.

Highest temperature, 94, date 10th.

Lowest temperature, 60, dates 6th and 16th.

Greatest daily range of temperature, 24.

Least daily range of temperature, 5.

Mean temperature for this month in

1871,	75.4	1881,	75.5
1872,	73.3	1882,	77.4
1873,	76.4	1883,	76.1
1874,	76.2	1884,	71.8
1875,	74.8	1885,	77.2
1876,	78.4	1886,	74.6
1877,	75.7	1887,	79.7
1878,	77.0	1888,	72.1
1879,	75.7	1889,	73.8
1880,	74.8		

Total deficiency in temperature during month, 26.

Total excess in temperature since January 1st, 350.

Prevailing direction of wind, northwest.

Total movement of wind, 7,220 miles.

Extreme velocity of wind, direction, and date, 34 miles, northwest, on 15th.

Monthly mean humidity, 76 degrees.

Total precipitation, 8.39 inches.

Number of days on which .01 inch or more of precipitation fell, 17.

Total precipitation (in inches and hundredths) for this month in

1871,	6.17	1880,	7.74
1872,	9.20	1881,	0.96
1873,	5.00	1882,	1.37
1874,	2.25	1883,	1.78
1875,	3.63	1884,	3.83
1876,	5.71	1885,	2.99
1877,	5.53	1886,	4.23
1878,	4.35	1887,	7.17
1879,	3.62	1888,	3.43

Total excess in precipitation during month, 4.09.

Total excess in precipitation since January 1st, 4.19.

Number of clear days, 6; fair days, 9; cloudy days, 16.

Dates of thunder storms, 1st, 11th, 16th.

L. M. DEY,
Observer Signal Corps.

OTHERS sometimes appear to us more wrong than they really are, because we ourselves are not right in judging them.—*Dilwyn's "Reflections."*

FOR, though death be a dark passage, it leads to immortality, and that is recompense enough for the suffering of it.—*William Penn.*

WOMEN'S POLITICAL SUPERIORS.

Of a political superior have just given another striking illustration of their superiority. It happened not in the Cannibal Islands, but in the city which calls itself the Athens of America, and in the Meionaon, the very hall where so many peaceful woman suffrage conventions and decorous caucuses of women voters have been held. The meeting of the Democratic ward and city committee of Boston waxed so uproarious, owing to the strife between the factions of Cuniff and Maguire, that the janitor turned off the gas, and the hall was cleared by the police.

Just suppose that one of the women suffrage conventions or caucuses of women voters had filled the Meionaon with "a howling mob," had made the air "blue with tobacco smoke," had smashed glass and wood-work, and had finally been dispersed by the police! Would not the papers from the Atlantic to the Pacific have quoted it as a glaring proof that women were too excitable to be trusted with the right of self-government? But when such an incident occurs in one of the political meetings of "the less excitable sex," it is too common to excite even a nine days' wonder.

Doubtless it was not men of the best type who indulged in this astonishing fracas over the question who should be chairman. But even these men behave with comparative propriety when they go to church, to the theatre, to a lecture, or party, or to any other place where they take their wives and daughters with them. It is evident that some civilizing influence is badly needed in our politics. Can those who are unwilling that women should supply this civilizing influence suggest any other cure?—*Woman's Journal*.

THE GREAT PURPOSE OF CHRISTIANITY.

"I see everywhere in Christianity this great design of liberating and raising the human mind. I see in Christianity nothing narrowing or depressing, nothing of the littleness of the systems which human fear and craft and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, no outward religion. Everything breathes freedom, liberality, encouragement. I meet there not a formal, rigid creed, binding on the intellect through all ages the mechanical, passive repetition of the same words and the same ideas; but I meet a few grand, all-comprehending truths, which are given to the soul to be developed and applied by itself; given to it as seed to the sower, to be cherished and expanded by its own thought, love, and obedience into more and more glorious fruits of wisdom and virtue. I see it everywhere inculcating an enlarged spirit of piety and philanthropy, leaving each of us to manifest this spirit according to the motivations of his individual conscience. I hear it everywhere calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites, through which it is changed, enfeebled, destroyed. I see it everywhere aiming to give the mind power over the outward world, to make it

superior to events, to suffering, to material nature, to persecution, to death! I see it everywhere aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation. I meet in Christianity only discoveries of a vast, bold, illimitable character, fitted and designed to give energy and expansion to the soul."—*Channing*.

THE BIBLE IN PUBLIC SCHOOLS.

MATTHEW ARNOLD was appointed one of her Majesty's inspectors of schools in 1851, and resigned in 1886, after a service of thirty-five years, in the course of which he paid three visits to the Continent for the purpose of studying the educational system there employed, of which he wrote three separate accounts. In what Mr. Arnold says in his report of 1868 concerning the Wesleyan Training College, he touches very thoroughly upon the place which the Bible should have in public school education. He says: "What I saw in Germany struck me the more because it exactly corresponds with the sort of use of the Bible in education which was approved and followed by my father. Even in the lowest classes, the children in a German Protestant school begin learning verses of the Psalms by heart; and by the time a scholar reaches the top of the school, he knows by heart a number of the finest passages from the Psalms and from the prophetic and historical books of the Old Testament, and nearly all the principal gospel discourses and parables from the New. These have become a part of the stock of his mind, and he has them for life. What a course of eloquence and poetry (to call it by that name alone) is this in a school which has and can have but little eloquence and poetry! And how much do our elementary schools lose by not having such a course as part of their programme! This at least, one would think, might be effected and inspected in all Protestant schools without occasioning any 'religious difficulty'; and all who value the Bible may rest convinced that thus to know and possess the Bible is the most sure way to extend the power and efficacy of the Bible."

A SOCIAL REFORM IN THE KITCHEN.

It is a well-ascertained fact that, with respect to about ninety per cent. of the community, the price paid for food comes to one-half the income or more. After this food is bought, how much of it is wasted in bad cooking? How much human force is wasted in consequence of bad cooking? How much does dyspepsia or indigestion, caused by bad cooking, impair the working capacity of the people of the United States, and diminish their product? Can five cents worth per day be saved? Is not that a very insignificant measure of the difference between a poor, wasteful cook, and a good, economical one? If five cents a day can be saved on food and fuel, while at the same time that which is bought and cooked may be converted into more nutritious and appetizing food, the difference in each community of 6,000 people would be \$109,500 a year, or about nine per cent. of the total product of the typical community, which we have assumed to be \$1,200,000 a year in gross. When the

attention of the labor reformer is brought down from grand schemes for altering the whole constitution of society, by act of Congress or of the State Legislature, to the simple question of how each person, each family, or each community, may better itself under existing conditions, great progress will have been made in solving all the problems which are now pending.—*Edward Atkinson, in the Forum.*

THOSE WHO SUFFER BY WAR.

You can hardly realize the horrors of war unless you have lived in a country like France, and have heard and known the village tales; the patient wretchedness of its women, its desolate homes, and its sons cast useless to the ground like fruit torn untimely off the parent tree. You see a happy home with a farm, all prosperous; the fine young son is content to labor and get in the crops, and is the delight of his mother, a widow. The time comes when he must be drawn for the army, and he goes. The farm falls to pieces; the mother can not work it alone. The son becomes reckless; he is only now "number 56," he tries to drown thought in a city and gets dissipated, and the change of life throws him into a rapid decline. He gets leave. The mother, hearing a noise at her gate, looks up and sees the ghost of her son, she thinks—but no 'tis he! Come home to die in her arms.

I knew this woman. She lived in one room at my side—lived on the pence her neighbors gave. While I was there I gave her so much a week in pity. She goes out only to chapel, and often murmurs, "Ah! once I had my home, my farm, my beautiful son—but *la guerre, la guerre*; took all from me!"

This is not one; yet as a straw can show the force a river runs with, so this shows the desolation of French homes under, it may be, a sunny surface. When Florence Nightingale went forth who dreamed of "to-day" with all the world full of war notices? Yet so God works. Peace does not come in a day, but the utter absurdity of "war" now strikes our higher civilization. God calls us to work and suffer for all that is worth having; so you work for peace and the reign of woman comes. It is she who has suffered most.—*American Arbitrator.*

NEWS AND OTHER GLEANINGS.

—According to the *Chicago Inter-Ocean*, Benjamin Franklin was the first to discover that storms in this country travel from west to east. He was interested in observing an eclipse and found that while the observations were spoiled in Philadelphia by a rain storm that came on just at the beginning of the eclipse, the sky was clear at Boston until after the eclipse was over. By communicating with intervening towns he learned that the storm traveled eastward at a uniform rate. Simultaneous observations taken in all parts of the country show that nearly all great storms follow the same general direction—from the west to the east. The same is true of cold or hot waves. Therefore, to tell what the weather will be, in advance, we have only to find out the conditions prevailing west of us. This is practically the course pursued by the signal service.

—Prof. Holden of the Lick Observatory says the comet discovered by Barnard in Ninth month, 1888, is breaking

up and has lost all of its tail. It was subject to immense strain in passing the sun, and fragments are to be seen streaming behind in the form of a tail, directed not from but toward the sun. This mass of matter is at least 430,000 miles in length and its diameter 144,000 miles. The comet itself is still fairly bright, although it has lost an immense portion of its original substance.

—It is stated that since the introduction of natural gas five hundred shade-trees have been killed by natural gas leaks in the parks of Allegheny City.

—The British Foreign Office is negotiating a commercial treaty with Japan by which Great Britain surrenders the present judicial privileges of her subjects in Japan, in return for which concession the whole interior of Japan will be opened up to English trade.

—Dr. Gradenigo, Professor of Ophthalmic Surgery in the University of Padua, has just succeeded in transplanting the cornea from the eye of a barn fowl into the eye of a patient under his care. On the eighth day after the operation the transplanted cornea presented a quite pellucid and convex appearance. Such a result has not yet been recorded in the annals of continental surgery.—*Lancet.*

—Florence Nightingale is sixty-nine years of age and an invalid, but she has written a letter of sympathy for the Johnstown sufferers with her own hand. She seldom leaves her house nowadays; but she keeps up a lively interest in all that is going on, and she attends to an enormous correspondence from all parts of the world.

—All the great transcontinental railways have secured space at the Detroit Exposition and will exhibit the products of the regions through which their lines pass, with a view of attracting immigration. The Northern Pacific will exhibit the mineral, vegetable, and animal products of the States and Territories from Lake Superior to the Pacific Ocean. Another leading feature of the Exposition will be an exhibition of fruits and flowers.

—Anna B. Mitchell, a Nantucket woman, has received the appointment of notary public from the Governor of Illinois; in the city of Chicago she has succeeded to the position made vacant by the resignation of Prof. S. W. Burnham, after his appointment as astronomer at the Lick Observatory in California. She had been his assistant stenographer. Her position is that of official reporter to the judges of the Circuit and District Courts of the United States, for the northern districts of Illinois. The duties of her office are to be in attendance upon the judges, either in Court or Chambers, for the performance of stenographic work, and to be present in the court rooms to report the judicial opinions and charges to the jury which are given from the bench. It is also to prepare the opinions of the federal judges for publication in the leading law journals of the Northwest. Outside the regular duties of her position, she is sometimes called upon to report the entire evidence in the trial of causes in the United States Courts, as well as the arguments of counsel therein.—*Women's Journal.*

—Some difficulty may be expected in getting a competent president for Mount Holyoke College, to replace Mary A. Brigham, (who had been elected, but was killed in a railway accident). Mrs. Harding Woods, of Barre, Mass., who graduated from Mount Holyoke 23 years ago, and for ten years afterward was a teacher in the institution was offered and has declined the place.—*Exchange.*

—Ella Dietz Clymer, president of the New York "Sorosis," says: "Women in selecting their life-work should avoid those branches which are already over-crowded. Architecture is peculiarly suited as a work for women, although until recently it has not been chosen by them.

Women are the homemakers; they live in their houses more than the men. What more fitting than that they should design them?

Mrs. P. M. Kendall, of Cambridge, Mass., one of Maria Mitchell's sisters, will probably write her biography. Prof. Mitchell has left behind her a mass of most interesting correspondence from the Herschels, Humboldt, Hawthorne, and other eminent men and women. *Woman's Journal*.

—Charles G. Ames said recently: "A friend of mine says that his pet aversion is a strong-minded woman. If I had any aversion of that sort it would be for a weak-minded woman. I have never yet discovered what degree of weak-mindedness is necessary to the making of a companionable woman for a man of my friend's opinions."—*Woman's Journal*.

CURRENT EVENTS.

DURING last month 24,719 immigrants landed at Castle Garden, against 29,690 in July, 1888. Every month this year has been marked by a gradual decrease in European immigration.

A VERY extensive strike of workmen in the coke region near Pittsburg is now on. On the 5th instant it was reported that out of 14,000 ovens in the region, 12,000 were idle.

PRESIDENT HARRISON left Washington on the 6th, for Bar Harbor, to visit Secretary Blaine. He was accompanied by Secretaries Windom and Proctor, and Private Secretary Halford. He expects to return to Washington by the 17th inst. for a few days' stay prior to his departure for Indianapolis.

THE business portion of the city of Spokane Falls, near the eastern border of Washington Territory, was completely destroyed by a fire which broke out on the night of the 4th inst. Twenty-five blocks, including all the public buildings and the Northern Pacific Railway freight warehouse and station, were burned, and the total loss is estimated at \$14,000,000, though this is probably an over-estimate. It was feared some lives had been lost.



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WILLIAM T. HARRISON, of Cambridge, Mass., a well-known educator, and prominent in the Concord School of Philosophy, has been appointed U. S. Commissioner of Education by President Harrison. He is now abroad.

THE constitution of the proposed new State of South Dakota has been completed by the convention at Sioux Falls, and was signed on the 15th inst. by 72 out of 75 members of that body.

JOHN L. SULLIVAN, and "Jake" Kilrain, the two prize-fighters who recently fought in Mississippi, have both been arrested in other States, upon a requisition from the Governor of Mississippi, and have been taken thither for trial.

THE young Emperor of Germany has been making a visit to England. He landed at Portsmouth, on the 2d inst., and was received with apparent cordiality, at Osborne Palace, by his grandmother, Queen Victoria.

THE extensive firm of Lewis Brothers & Co., dry-goods commission merchants of Philadelphia, with branch house in New York, made an assignment last week, causing some business disturbance and anxiety. Three mills which had been manufacturing goods for them have stopped work.

NOTICES.

. Quarterly Meetings in Eighth month will occur as follows:

15. Shrewsbury and Rahway, Plainfield, N. J.
17. Short Creek near Mt. Pleasant, O.
19. Fairfax, Goose Creek, Va.
21. Stillwater, Plainfield, O.
26. Pelham H. Y. M. Yarmouth, Ont.
23. Ohio Y. M., Salem, O.
- Warrington Q. M., Menallen, Pa.
27. Burlington, Mt. Holly, N. J.
28. Southern, Easton, Md.
- Easton and Saratoga, Granville, N. Y.
29. Bucks, Falls, Pa.
30. Nottingham, E. Nottingham, Md.

. Circular Meetings in Eighth month occur as follows:

- 18-. Roaring Creek, Pa., 2 p. m.
- East Branch, N. J., 3 p. m.
- Gunpowder, Md., Old House, 10 a. m.
25. Constantia, N. Y.

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WORK OF THE ASSOCIATION.

The work of the Association is chiefly to raise funds. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI No. 381

PHILADELPHIA, EIGHTH MONTH 17, 1889.

JOURNAL
AGE XLVI No. 381

NATURE.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led
And to leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which though more splendid may not please him more
So Nature deals with us and takes away
Our playthings, one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—Longfellow.

EPISTLES OF GEORGE FOX TO MINISTERS.

A correspondent, in a note some months ago, called our attention to a letter of George Fox. He says: "Might I ask you at some suitable time to reprint George Fox's last epistle to ministers, from the second volume of his works near the close?" We do so at this time, and add to it the epistle which immediately follows, in his Works, "to the Friends in the ministry that were gone into America." The spirit of the two letters is essentially the same: both retain their vigor and pertinency, regardless of the lapse of time.—EDS. INTELLIGENCER AND JOURNAL.]

ALL friends in the ministry everywhere, to whom God hath given a gift of the ministry, and who use to travel up and down in the gift of the ministry, do not "hide your talent, nor put your light under a bushel; nor cumber yourselves, nor entangle yourselves with the affairs of this world." For the natural soldiers are not to cumber themselves with the world; much less the soldiers of Christ, who are not of this world; but are to mind the riches and glory of the world that is everlasting. Therefore stir up the gift of God in you, improve it, and do not sit down, Demas-like, and embrace this present world, that will have an end; lest ye become idolaters. Be valiant for God's truth upon the earth, and spread it abroad in the day-light of Christ, you who have sought the kingdom of God, and the righteousness thereof, and have received it and preached it: which "stands in righteousness and peace, and joy in the Holy Ghost." As able ministers of the Spirit sow to the Spirit, that of the Spirit ye may reap life everlasting. Go on in the Spirit, plowing with it in the purifying hope; and threshing, with the power and Spirit of God, the wheat out of the chaff of corruption, in the same hope. For he that looks back from the spiritual plow into the world, is not fit for the spiritual and everlasting kingdom of God; and is not

like to press into it, as the faithful do. Therefore you that are awakened to righteousness, and to the knowledge of the truth, keep yourselves awakened in it: then the enemy cannot sow his tares in your field; for truth and righteousness is over him, and before he was. My desires are, that all may fulfill their ministry, that the Lord Jesus Christ hath committed to them; and then by the blood (or life) and testimony of Jesus you will overcome the enemy that opposes it, within and without. All you that preach the truth, do it as it is in Jesus, in love; and all that are believers in Jesus, and receivers of him, he gives them power to become the Sons of God, and joint-heirs with Christ, whom he calleth brethren; and he gives them the water of life, which shall be a well in them, springing up to eternal life; that they may water the spiritual plants of the living God. So that all may be spiritual planters, and spiritual waterers; and may see with the spiritual eye the everlasting, eternal God over all to give the increase, who is the infinite fountain. My desires are, that you may be kept out of all the beggarly elements of the world, which is below the spiritual region, to Christ the head; and may hold him, who bruise the head of enmity, and was before it was; that ye may all be united together in love, in your head, Christ, and be ordered by his heavenly, gentle, peaceable wisdom to the glory of God. For all that be in Christ are in love, peace, and unity. In him they are strong, and in a full persuasion; and in him, who is the first and last, they are in a heavenly resolution and confidence for God's everlasting honour and glory. Amen.

From him, who is translated into the kingdom of his dear Son, with all his saints, a heavenly salutation. And salute one another with a holy kiss of charity, that never faileth.

G. F.

Ford-Green, the 25th of the 9th month, 1690.

Another epistle I wrote soon after, more particularly to the friends in the ministry, that were gone into America, after this manner:

Dear friends and brethren, ministers, exhorters, and admonishers, that are gone into America and the islands thereway. Stir up the gift of God in you, and the pure mind, and improve your talents; that ye may be the light of the world, a city set upon a hill, that cannot be hid. Let your light shine among the Indians, the Blacks, and the Whites: that ye may answer the faith of them, and bring them to the standard and ensign, that God hath set up, Christ Jesus. For from the rising of the sun to the going down of the same, God's name shall be great among

the Gentiles; and in every temple, or sanctified heart, "incense shall be offered up to God's name." And have salt in yourselves, that ye may be the salt of the earth, that ye may salt it; that it may be preserved from corruption and putrefaction: so that all sacrifices offered up to the Lord may be seasoned, and be a good savour to God. All grow in the faith and grace of Christ, that ye may not be like dwarfs; for a dwarf shall not come near to offer upon God's altar; though he may eat of God's bread, that he may grow by it. And friends, be not negligent, but keep up your Negroes' meetings and your family-meetings; and have meetings with the Indian kings, and their councils and subjects everywhere and with others. Bring them all to the baptizing and circumcising Spirit, by which they may know God, and serve and worship him. And all take heed of sitting down in the earth, and having your minds in the earthly things, coveting and striving for the earth: for to be carnally minded brings death, and covetousness is idolatry. There is too much strife and contention about that idol, which makes too many go out of the sense and fear of God; so that some have lost morality, humanity, and true Christian charity. O therefore, be awakened to righteousness, and keep awakened; for the enemy soweth his tares while men and women sleep in carelessness and security. Therefore so many slothful ones go in their filthy rags, and have not the fine linen, the righteousness of Christ; but are straggling, and plowing with their ox and their ass, in their woollen and linen garments, mixt stuff, feeding upon torn food, and that dieth of itself, and drinking of the dregs of their old bottle, and eating the sour, leavened bread, which makes their hearts burn one against another. But all are to keep the feast of Christ, our passover, with the unleavened bread of sincerity and truth. This unleavened bread of Life from heaven makes all hearts and souls glad and joyful, lightsome and cheerful, to serve and love God, and to love and serve one another in the peaceable truth, and to keep in the unity of God's Spirit, which is the bond of (the Lord of lords' and the King of kings') peace. In this love and peace God Almighty keep and preserve all his people, and make them valiant for his truth upon the earth, to spread it abroad in doctrine, good life, and conversation. Amen.

All the members of Christ have need one of another. For the foot hath need of the hand, and the hand hath need of the foot: the ear hath need of the eye, and the eye of the ear. So that all the members are serviceable in the body which Christ is the head of; and the head sees their service. Therefore let none despise the least member.

Have a care to keep down that greedy, earthly mind, that raveneth and coveteth after the riches and things of this world; lest ye fall into the low region, like the gentiles or heathen, and so lose the kingdom of God that is everlasting: but seek that first, and God knows what ye have need of; who takes care for all both in heaven and in the earth: thanks be unto God for his unspeakable gifts, both temporal and spiritual!

G. F.

Tottenham, the 11th of the 10th month, 1690.

From the Sunday School Times.

FLAVIUS JOSEPHUS.

It may seem strange to class this person, whose real name was Joseph son of Matthias, among "lesson helpers;" but no other writer is so constantly appealed to for illustration, for confirmation, or for assistance in one way and another, as is this ancient Jewish historian. He occupies a unique place in the world's history as an author, as a historian, as a man of affairs, and as a representative of the Hebrew people. He was not a brilliant writer. He was not in every respect an accurate historian. The world has never paid him any homage on account of his goodness, nor honored him for greatness of mind or for power in any other direction. If with the best means at our command we try to analyze him, we shall find many interesting traits of character, some striking mental and moral peculiarities, also some glaring weaknesses which will cause us regret.

On the other hand, his writings contain many wise and profound principles, doctrines, and utterances of various kinds, which are worthy of the noblest mind. But whatever else we thus learn about him, one fact will become more and more prominent; namely, that his writings are not only necessary, but absolutely indispensable, to the proper understanding of the times and life of Christ. Every one who attempts to elucidate the Sunday-school lessons for the benefit of others, if he is studious in the use of authorities, has frequent occasion to examine the pages of Josephus.

He was born in Jerusalem in the latter part of A. D. 37, about three months after the death of Tiberius, in whose reign our Lord was crucified, and three months previous to the birth of Nero, under whom, as emperor, Josephus was destined to play such an important part. At the time of his birth, Caius Caligula was on the imperial throne, and Trajan enjoyed that honor at the time of his death; so that not the least interesting fact in his eventful career was this,—that he lived under eleven different Roman emperors, of whom no less than seven died a violent death. That a man of any prominence, and especially one related to the men and the times then existing as Josephus was, could have kept his head on his shoulders during those long years of war, massacre, and bloodshed, is a fact approaching the miraculous. Believing as I firmly do in an overruling Providence, and that God's hand in history is more certain than the date of any historical event, I am convinced that this strange character was raised up at that particular juncture in human affairs, and his life spared through many vicissitudes, that he might do for the world a definite and indispensable work.

Even in his childhood and early youth, Palestine itself, as well as the world at large, was agitated by events of the most stirring character, of which it would be impossible here to give the briefest catalogue. Herod Antipas with Herodias had gone to Rome asking for a kingdom, but had succeeded only in finding a place in exile. Herod Agrippa I., from being a prisoner at Rome, had been advanced to the dignity of a king in Judea. Paul was preaching the Gospel in Damascus, Peter and John in Samaria, and Philip on the road to Gaza had spoken the word of

life to the eager ears of a royal messenger, who on swift chariot wheels carried it to distant Ethiopia. The persecution of the Christians by the Jews, which then took place, is a further evidence of the excited nature of that period, which had no sluggish phases, but was characterized by intense thought, feeling, and action,—only foreshadowings, however, of greater movements that were to follow.

In those days of excitement and questioning, we are not surprised to find Josephus, who belonged to the priestly order, at the age of sixteen deeply engrossed in the study of philosophical systems, and even experimenting with the three leading religious sects as to which he should adopt for himself. In this self-imposed study he spent three years with the Essenes in the desert under their severe discipline, but, apparently not satisfied with the results, returned to Jerusalem, where at the age of nineteen he openly avowed himself a Pharisee. At the age of twenty-six he went to Rome, seeking, if possible, to release from prison certain Jewish priests who, it was thought, had been unjustly arrested. On this voyage he was shipwrecked, and only a few out of the six hundred souls on board the vessel were saved. It would seem that the way had been paved for his success; for (1) Nero about this time had developed a craze for the theatre, and had even appeared on the stage as an actor himself; (2) Josephus found a Jewish actor who was a friend of the emperor; (3) still further and better, Poppæa, Nero's wife, was a Jewish proselyte. Circumstances could not possibly have been more favorable than they were, and the plea of a Jew just then was certain to meet with favor.

At the age of twenty-eight or twenty-nine, in A. D. 66, Josephus was in Jerusalem trying to dissuade his countrymen from plunging into a war with Rome, which he foresaw would surely result in national disaster and ruin. The Jews at that time were in no mood to listen favorably to pacific counsels from any one, and Josephus was led to join his country's cause. Either ability or influence was present; for, to express it in modern language, he was at once general and commander of the department of Galilee. He raised an army, provided weapons, drilled his men, fortified certain places, had several skirmishes with the enemy, and finally shut himself up in Jotapata, where his military career of less than twelve months' duration was ended by his being taken prisoner by the Romans in A. D. 67. Although the Romans triumphed, as was inevitable, we must not think of the fortifications in Galilee as egg-shells, nor of her army as made up of cowards; on the contrary, during the first year of that terrible war, which exhausted even the Roman army, Galilee bore the whole brunt of it, and on her fair hillsides a hundred and fifty thousand of her youth had fallen in the defense of their fatherland.

When the disaster at Jotapata occurred, a rumor flew to Jerusalem that Josephus had been captured and slain, and there was throughout the city great excitement and universal mourning; but when, a little later, it was learned that he was a prisoner well cared for in the hands of the enemy, all praise was turned to reproach, and he was branded as a traitor

and a coward. A third person was testing the nation's courage, and the result, though not that of a living prisoner. His treatment while a prisoner was mild and considerate, and after two years, in A. D. 69, he was set at liberty by Vespasian. Josephus accompanied his benefactor to Egypt, when the latter was on his way to receive the emperor's diadem at Rome, and later returned to Judea with Titus, who was commissioned to complete the conquest of that province. The name "Flavius," borne by Vespasian, was adopted by Josephus, who under command of Titus had several interviews with the rebellious Jews in the effort to persuade them to lay down their arms. To us this seems the most reasonable course that could have been advised; nevertheless, Josephus at the time suffered the most bitter reproaches for his conduct, and ever since the Jewish world as a body has cherished unkind, not to say harsh, feelings towards him for his, to them, apparent lack of patriotism.

When at last the legions had triumphed, and the walls of Jerusalem were prostrate, Titus, on his return to Rome, took with him, as a companion, Flavius Josephus, then in the forty-fourth year of his age. Our author was now in the prime of life, enjoying an experience that was more varied and rich than falls to the lot of ordinary men. He knew both Hebrew and Greek; he knew intimately the politics of his nation, and her relations to Rome; he enjoyed many favors from the imperial hand; he had saved from destruction, in the sack of the temple, the sacred books, and doubtless many other most precious documents which he held as his personal property; which circumstances, together with the leisure which he could command, fitted him peculiarly for the kind of literary work to which he seems to have devoted himself for the remainder of his life. His writings are known by exceedingly abbreviated titles, as 1. "Wars." 2. "Antiquities." 3. "Life." 4. "Apion." In fuller and more modern phrase we should name them: 1. History of the Jewish War with Rome, A. D. 66 to A. D. 70. 2. History of the Jewish People. 3. Autobiography. 4. A Defense of the Antiquity of the Jewish Nation. The date of the "Wars" is placed not far from A. D. 75; of the "Antiquities," about A. D. 93; and that of "Life" and "Apion" near the close of that century. The last glimpse we have of Josephus is at the age of sixty-three or sixty-four, about the year A. D. 101, and at that time he was in the full possession of all his intellectual vigor. Here the curtain falls, for of the exact time or circumstances of his death we know nothing.

It was no easy task to write a history of such an event as the Jewish War—and that not long after it occurred—which should be generally acceptable to the conquered nation for whom it was originally prepared, and approved also by the conquerors themselves. But Josephus's history was submitted to the inspection of many eminent persons, among whom were Vespasian, Titus, Agrippa II., and it enjoyed the honor of being received by both parties as a fair representation of the events described. In any estimate of the man this fact should be given special

weight. In "Antiquities" (18:3,3), there is a reference to Christ, the only such reference which his writings contain. The genuineness of this passage has been advocated by some scholars, and disputed by others, while a third class regard it as partly original and partly interpolated. In my judgment, if the thousands of pages that have been written on this question, and the paragraph itself, could be blotted out of existence, the real value of Josephus's works would not be affected thereby in the slightest degree. Genuine or otherwise, the world does not need this testimony to establish the claims of Christ. The correctness of many of Josephus's statements has been questioned, but at present there is neither time nor space to examine the grounds of such alleged inaccuracies. The work of exploration and excavation in recent years has done much to confirm certain statements of his which had previously been regarded as wildly exaggerated. Of this kind I could cite several pertinent and striking examples. No space is left to speak of his personal character, the peculiarities of his style, or of the contents of his various works.

The history of Josephus's writings among the different nations of Europe during the last four hundred years forms a curious study. Both France and Spain had them, in part, at least, in their respective vernaculars, one hundred and ten years before any copy appeared in English. This was in A. D. 1492. Italy had them in 1493, Germany in 1531, Holland in 1552, Bohemia in 1553, while England had its first copy in 1602. But England made rapid strides in this respect, and before the year 1800 no less than a dozen different translators and editors had each tried his hand at putting Josephus into a suitable dress for English readers. The movement to popularize this author started in Roman Catholic countries, but since 1700 they have done far less in this direction than Protestant countries have. The first edition of the Greek text was printed in 1544; but it was not till sixty-seven years subsequent to that date, in 1611, that another edition appeared. In the care of the Greek text, and in regard to editions of it, Germany stands at the head: but in regard to popularizing and circulating the works of this Jewish historian, English-speaking people have, since 1800, done more than all the other nations combined. If any one supposes that the works of Josephus are old-fashioned and obsolete, and that they have long since been shelved as such, I will for his benefit state a single fact; namely, that more use has been made of his writings during the decade from 1870 to 1880 than during any previous decade since the first edition of his works was printed, about the year 1470. It does not appear that the world is ready to drop him at present.

SELAH MERRILL.

Andover, Mass.

GREAT men stand like solitary towers in the city of God, and secret passages running deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthens and controls them, and of which the laborers on the surface do not even dream!—*Kavanagh*.

For Friends' Intelligencer and Journal.

SARAH HUNT.

"DEAR SARAH HUNT!" The feeling which would give rise to this exclamation has probably welled up in many hearts since the demise of our beloved friend.

To the one who offers this little tribute she seemed like a connecting link between the older ones who are now living and those of a former generation. Fifty years ago she was an approved minister in high esteem, and her visits of gospel love were accepted as great favors by those among whom she was sent. How many of the readers of this paper can recall her visits to their neighborhood, their meetings, and the homes of their childhood! How vivid are the memories of those religious opportunities in the evening of the day, when the family, and the Friends who were with them as visitors, would gather into stillness;—conversation would cease to flow, and even the *knitting* would be laid aside! O, the impressiveness of that silence, which would at length be broken by the solemn utterances of our dear friend! On these occasions she seemed to be especially favored, and probably many were induced to take up the cross, or to attend to some little intimation of duty, from the encouragement which they received through her.

After one of these opportunities how still we would all feel; how willing to retire without much conversation; and, how peaceful would be the night that followed!

At our large quarterly meetings in eastern Pennsylvania, where she would be seen sitting at the head of the gallery, how the hearts of the young people rejoiced to find that she had been called to visit them. When she would arise to deliver her message how still would be the entire assembly, and how attentively would all listen to hear the gracious words as they fell from her lips!

Forty-eight years ago, this month, she attended Abington Quarter, and lodged at the house of the writer's parents. What a privilege they felt it to have her under their roof, and afterwards to receive some of her choice letters. (One of these, recently found, was written on a spring morning, in 1842. It begins thus: "I awoke this morning at early dawn, and beheld all nature smiling around me.")

In the autumn of 1842, she had an appointed meeting in Friends' meeting-house at Abington. It was on First-day afternoon, and was very large. After a season of silence, she arose, and in a firm but solemn manner, said: "I will go to the meeting this afternoon, not for any benefit that I expect to derive, but to hear, and to judge." She seemed to be deeply impressed with a concern for some one that had used that or similar language before coming to the meeting. The opportunity was one to be remembered, and it is probable that the individual for whom the message was intended was humbled, and—to that extent at least—benefited. I think it was on this occasion that she looked over the large assembly and said, with a power that seemed like inspired bravery, "I do not fear the face of man."

In the autumn of 1852, on a First-day morning, a large assembly was convened in Cherry street Meet-

ing-house, Philadelphia. John Hunt sat in the gallery on one side, and Sarah Hunt on the other. "There were giants in those days." Soon after the meeting had settled Sarah arose with the text: "Shall the ax boast itself against him that heweth therewith, or shall the saw magnify itself against him that shaketh it." Her communication was so powerful and so edifying that it seemed as if nothing more was needed at that time. But when John arose, instead of dissipating the impression that had been made, his testimony served only to *deepen* it.

In Tenth month, 1855, our friend had an appointed meeting at Plymouth, Penna. On this occasion she alluded to the close companionship that we have with our own thoughts, and that where these are not good, we are in bad company. Her presentation of the matter seemed to be as original as it was forcible.

About eighteen months later, she was again at Plymouth meeting-house, on the occasion of a very large funeral. In her communication she quoted one stanza from Montgomery's poem on "Prayer":—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters Heaven with prayer."

The melody of her voice seemed to be in consonance with the sentiment, and both to be so in accord with the occasion, that the impression made upon the company was such as no description can convey.

Not far from the same locality, and a few years later, she attended the funeral of a little child, and sat in the room with the afflicted family. Her words of consolation flowed so sweetly that they seemed as the oil of balm to apply to the heart-wounds of the stricken parents.

An aged elder, long since gone to his rest, related to the writer the following three incidents of her experience. A Friend who was laboring under deep discouragement, and who felt hardly worthy to speak to her, timidly approached her at the close of a meeting, and said, "Does thee remember me?" She affectionately took his hand, and with tears in her eyes said, "My dear friend, I shall never forget thee." It was just what he needed; and was to him as the cup of cold water.

At the close of one of her favored meetings a man of pleasing address stepped up to her, and said: "Madam, I have been greatly entertained by your discourse; it was one of the most eloquent that I have ever listened to." She seemed pained by his superficiality, as well as his flattery; and not having time or opportunity to convince him that the power under the influence of which she had spoken, was *not her own*,—she drew a deep sigh, and with great seriousness of manner said, "Well, if there was any good in it I hope thee may be benefited by it."

While she was living at Moorestown, N. J., she felt an intimation of duty to pay a religious visit to some distant places, but she tried, in her own mind, to plead excuses. At length, however, the burden became so great that she had to lay the concern before her friends; and as they gave her a certificate of unity and approval, she went and performed the

service required of her. On her return to her home she felt so peaceful that she thought the shrubbery on the lawn looked greener and prettier than ever before.

About the year 1851, she was prevented by sickness from attending her yearly meeting, and having a deep concern on her mind on the subject of music, "she embodied it in an epistle addressed to Philadelphia Yearly Meeting of Women Friends." It was received with great weight, directed to be printed, and copies of it are, I believe, still in existence.

Her communications to this paper have continued until quite recently, and to many of the readers have been among the most edifying articles found in its columns.

We shall no more behold her exercised countenance in our solemn assemblies, nor listen to the persuasive tones of her voice in exhortation; but may her weighty precepts be observed, and the power of her ministry continue to be felt, while the valuable lesson of her dedicated life is cherished in memory's choicest casket.

H.*

Eighth month 10, 1889.

SCRIPTURE LESSON No. 32.

EIGHTH MONTH 25TH, 1889.

THE ANOINTING OF DAVID.

GOLDEN TEXT.—"Man is made for God, and not God for man; the Lord is the Maker of man, and he is the Redeemer of his soul."—Psalm 104:24.

READ I. Samuel 16:1-13.

It was a great grief to Samuel that Saul, so grand and noble in his personal appearance, and in the prime of his young manhood, being thirty years old, should be cast off and rejected of the Lord. The reason assigned seems one that to our judgment ought to have given him the favor rather than the displeasure of God, yet those were barbarous times, and not to be compared with our own, in which, with all the light we have, there are many cruel and inhuman practices still sanctioned by law.

Samuel was wise and discerning, and saw in the transactions of Saul a greed and an ambition unworthy the one who had been chosen to rule over the people of Israel. He had spared the best of the spoils and the treasures of the Amalekites, and saved their king alive that his triumph might be more complete, and with a craving doubtless for the treasures of the slain, that he might enrich himself.

Samuel, after showing Saul the greatness of his sin, in that he obeyed not God, left him, never again to return, yet he continued to mourn for him, and while bowed with his sorrow he hears again the word of the Lord, and is sent to Bethlehem to find the future king of Israel.

The elders of the town trembled, etc. They were not expecting Samuel, and were fearful that his visit boded no good to their people; peace and even life itself was uncertain. Not only were they constantly exposed to incursions from the hostile tribes around them, but on any trilling pretext one tribe was ready to take up arms against another. The consolidation of the tribes into one nation was very incomplete, although the policy of Samuel had been directed to cementing the national bond and bringing them

into closer union among themselves and against the common enemies of the nation.

Sanctified Jesse and his sons. Set them apart by special religious rites, having been made sensible that it was from the family of Jesse that the successor of Saul was to come. Jesse, we must remember, was the grandson of Ruth, the beautiful story of whose life is told in the book which bears her name. There were eight sons in all.

The Lord hath not chosen these, was the word of Samuel, as the last one of seven sons had passed before him. When the first came into his presence he was ready to acknowledge him as "the Lord's anointed," but in his disappointment gives expression to a truth that has become universal in every nation which recognizes the sovereignty of God (verse 7.) This method of choice was patriarchal, and common in the times of the prophets. Similar to this was the choice by lot, resorted to by the Apostles when they would set apart one to take the place of Judas the traitor.

There remaineth yet the youngest. He was the shepherd boy, and was not thought to be of sufficient importance to be called in from the flock.

We will not sit down until he is called. Here we have a hint of the circumstances connected with the choice. They must have remained standing as in the presence of the Lord, waiting for the divine manifestation, until the weighty object for which Samuel had made the visit and the sacrifice was accomplished.

Anointed him. This was a very sacred ceremony, and we find that after David had thus been set apart, the Spirit of the Lord was given him as it had been given Saul, of whom it was said, The Lord made him a new man.

As we follow the beautiful and intensely interesting history of Samuel, we find that he was a servant of God as well as a Judge in Israel. After many years of faithfulness, after he had grown to be old, it was not strange that he should desire a release from some of the burdens of public affairs, and that he should place the reins of government in the hands of his sons; but these sons, alas! did not walk in the godly ways of their father, and soon the people became dissatisfied; they went to Samuel and besought him to appoint over them a king, such as other nations had. Poor humanity! they were ceasing to appreciate the blessings of peace and prosperity that had been secured to them through the wise and dedicated management of Samuel. How these restless, ungrateful Israelites must have grieved the great-heartedness of their magnanimous judge, yet in straitened pathways he knew where to turn for wisdom, and he "prayed unto the Lord," and the answer to this petition was that he should permit the people to have their way. So in accordance with this we find in the book of Samuel the remarkable choosing of Saul, who in stature and physical appearance seemed indeed a king! While this king mingled with prophets all went well with him and the people, but when he ceased to trust in the Supreme Ruler of the universe, and began to "fear the people, and listen to their voice," then came wars and dis-

tractions, and "his kingdom could not continue." Therefore it became expedient (for the preservation of Israel) that there be raised up for them some one greater than Saul—even one divinely fitted for the throne. But where should this unknown future king be found? In human judgment Saul had seemed preëminently the one for the place, and yet proved a failure! It was evident that there was needed in so august a selection a light clearer than the wisdom of this world, and for the right guidance the prophet Samuel turned to God, and under this baptizing power was directed to the house of Jesse. In reading the account we can in a measure understand the great responsibility—the weal or woe of all Israel,—that rested upon his decision; in what humility and dedication of soul he bowed to the divine voice, even though in his own eyes young Eliab's appearance so pleased him that he thought "surely the Lord's anointed is before him," but a spiritual influence upon his dedicated mind bade him "Look not on his countenance, or the height of his stature, because I have refused him."

But at last, when David was brought into his presence, the prophet Samuel seemed to see clearly as in the light of day that "the Lord's anointed was indeed before him," and through the Power that had called him when a little child to a consecrated mission, he was here directed to "Arise, anoint him: for this is he."

In human judgment, David was only a shepherd boy; but being a divinely anointed king, he was enabled to disperse the bitter enemies of the Israelites. Is there not a lesson here? Is not every soul that comes under the baptisms or anointings of the Holy Spirit made a king over the "enemies of our own household," and enabled to destroy the Goliaths of besetting sins?

NOTES ON THE LESSON.

The great thought of our lesson is found in the declaration, "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." Choosing wisely, we choose not because of a beautiful exterior: we must look deeper,—must go beneath the surface and seek after the essential qualities of heart and mind; if these are wanting, no outward good, be it ever so attractive, can make up the deficiency. Our companions, those with whom we come into intimate relations, have vastly more influence in the development of our characters than we are willing to acknowledge. Few of us in the formative period of our lives have the courage to be true to our convictions when our associates are indifferent to what is esteemed right for us, or treat with ridicule some cherished thought or principle of action that has been our safeguard in the hour of temptation.

Samuel is very loath to believe that Saul,—the man of fine stature and of great prowess,—is lacking in the qualities essential to a true statesman, and he is grieved and in great despondency at the indications of his failure. He had wrought such deliverance for Israel, had shown himself so valiant in battle, and so self-reliant in every emergency, that the

good old prophet was ready to combine his faith and exercise the evident prerogative of himself and of the living messages that were given him to deliver. And he goes to Bethlehem with the same thought that impressed him in the choice of Saul,—a fine personal appearance and a noble bearing he considers as essential in the ruler of Israel, and he finds these in the first born of Jesse. It is only when the revelation is made to his spiritual ears, that more than outward excellence is needed in him who is to be the nation's king, that he puts aside this thought, and seeks for other qualities that lie beneath the surface. How he discovers these in the stripling who is brought from the sheep-fold and stands before him the accepted of Jehovah, we are left to conjecture.

The story is told in the briefest manner; we must read between the lines to find all it contains, and so reading we will be at no loss to see the chosen of the Lord in the youthful David—the lad who had shown himself ready to risk his own life to save his flock from the marauding beasts; who with his harp could charm them into docility and in his love of nature could trace a divine hand in the smallest blossom that lifted its tiny cup to the sunshine, as truly as in the stars that looked down upon his path from the immensity of space. In this choice we are shown the folly of rejecting any because of their youth when a service is required that they are capable of performing. It is a fact established by the record of the race that when an important work is to be undertaken some youthful David is called into service, and the work is accomplished. This is as true of the world's leaders in the secular as in the spiritual affairs of men. "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity,"—was the exhortation of Paul to Timothy, the youthful elder and his beloved son in Christ.

We need the old for counsel and the young for action; both working harmoniously together for the best welfare of the whole. And in the choice of our associates, the true-hearted who accept with a cheerful courage the vicissitudes that our human lives must encounter, and have that reliance upon Divine direction which brings contentment,—these are the ones who will be helpful, and we shall find our own lives fuller and more hopeful for their companionship.

"I'm bound to have sunshine in my house," said a bright-faced, cheery-voiced West Philadelphia matron. "I mean the sunshine that comes from a happy disposition. Many a child goes astray, not because there is a want of prayers or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams."

"Children look beyond the present moment, though many of us think they don't. If a thing pleases they are apt to see it. If home is the place where faces are sour and voices harsh, and fault-finding in the ascendant, they will spend as many hours as possible elsewhere. The great study of my life is to make my husband and children happy."—*Chatham Register*.

PICTURES OF HEROIC DEEDS.

The design of the pictures is to be carried out on panels eleven feet by six, which occupy the main spaces of the wall. There are also, in narrower spaces, to be figures representing the virtues of courage and fortitude, and two female figures holding crowns of laurel leaves.

The centre design coming between these two groups represents Alice Ayres saving three children from the fire which took place in Gravel Lane three years ago. It may be remembered that she rushed three times back from the window to fetch each child, though entreated by the crowd below to save herself before it was too late.

On the same side of the wall is a design of a man rescuing a child from a well under circumstances which endangered his life; another design is of two workmen mending a railway line which they saw was unsafe, just before an express train was due. Though warned of the danger, they finished their work and saved the train, but lost their own lives.

On the other side of the hall are to be the stories, first of two miners who were down the shaft of a mine when they saw something had happened which made an explosion inevitable. Both rushed to the basket and got in, but finding the rope was not strong enough to pull them both up together, one jumped out into what he thought would be certain death. After the explosion had taken place, his companion returned and found him safe, the explosion having passed over him.

Another is of some sailors who were wrecked and got on a rock. There was only one who could swim, and he prepared to swim to the shore, when all his companions begged him to remain with them. He remained and prayed with them till a basket was let down from a cliff, which took them up one by one, the older one refusing to go before the rest were safe.

The third design is a man who held a ladder at a fire while some people were escaping from a window. Melted lead dropped down on his arm, burning a hole in it. He never flinched, but held the ladder till the people were rescued.

The fourth represents a boy saving the life of a man from drowning. This boy saved four lives before he was fourteen years old. The incident Mr. Crane has taken was the one in which there was the most peril. A ship was coming into the harbor, and a man fell overboard so close to the ship and the quay, that the sailors looking on said it was a useless risk of life to attempt to save him. The boy, then only thirteen, threw off his cap, plunged in without any other preparation, and saved the man.

The last design is of a man seizing by the horns a mad bull which was running after two children. The stories are to be written in clear, large letters on tablets under each design, and the spaces between the panels Mr. Crane has ornamented with beautiful arabesque work.—*Exchange*.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, EIGHTH MONTH 17, 1889.

GODLINESS WITH CONTENTMENT.

There are multitudes of people both within and outside the various religious societies to whom contentment, in the sense in which the Apostle used it when he wrote "Godliness with contentment is great gain," is a stranger. They are pure in their lives, upright in all their dealings, and above suspicion, yet have never found the true secret of a happy life, its finest flavor and most enduring peace, the peace that passeth all human understanding,—a contented mind.

This condition can only be attained when we are willing to give up every fret and worry,—the little besetting things that so easily vex and annoy us, and unfit us for calm and dispassionate judgment in the smaller matters of our every day life; for it is in these we find our greatest temptation to lose our balance, and before we know we are in a tangle of doubt and distrust that seems inextricable. But when the sober second thought gets control the trouble is generally found to have been unworthy of our attention. This true contentment cannot be fully realized until we are willing to accept the dispensations that come to us as the result of causes oftentimes beyond our control but essential to the perfection of character and the development of that element in our character by which we learn forbearance and a generous regard for the feelings and the failings of others. It was the God-likeness so wonderfully displayed in the character of Jesus, and his willingness to do and to suffer, not regarding his own personal comfort in the larger duty of comforting others, that made him the example and pattern for all mankind of what is possible to humanity.

This contentment comes into the soul willing to receive it as the refiner and purifier, consuming the corroding elements that cover and hide the pure gold of the divine life,—the alloy that mars its beauty,—leaving the pure metal ready for the impress of the great Artificer. The results are the same in all, but the baser materials that must be eliminated differ in quality and degree, and so the process that brings the true results must be different. Some by nature are easily discouraged and given to despondency, seeing a "lion in the way" whenever some unlooked-

for trial or disturbing element comes to the front, and fears of what may happen often bring about results which, by patience, and a seeking after, with a firm reliance upon, Divine wisdom, might be averted. These things are daily witnessed, and their frequency and the sorrow and trouble they bring to the life should lead every intelligent mind to seek for that state and condition which will be as a wall of defense in the hour of trial. This is found only by committing our ways unto God, in earnest endeavor to be true to the revelations of right and duty which will give us Godliness with contentment.

There are many exhortations to trust in the Lord, many calls to be reconciled to God, many inducements offered to be on the side of God, yet none of these conditions can be reached until we are willing to make the best of our environments; where they are not to our mind and the way seems hedged about, learn to be patient, contented with our lot doing our best and thus developing a character worthy of the confidence of our associates, which will be our best recommendation for whatever duty or responsibility may be laid upon us in the order of the Divine economy. It was Thomas à Kempis who wrote, "If thou hast learned to hold thy peace, and be patient doubt not but God will aid thee from above." What a blessed attainment! Surely we may, with such a hope, respond in the words of inspiration "Godliness with contentment is great gain."

ATTENTION is called to the notice in our advertising columns of the arrangements for Illinois Yearly Meeting, and the names of the committee to provide accommodations for visitors from a distance. It is to be hoped that some Friends in other yearly meetings may feel it right to be present with the little company of Illinois.

IN last number, on page 480, second column, last paragraph, read Woodlawn for Woodland. On page 491, the institute mentioned is Chappaqua Mountain Institute.

MARRIAGES.

GAGE—FRITTS.—At the residence of the bride's mother, Macedon, N. Y., on Eighth month 6th, 1889, by Friends' ceremony, Frank Gage, of Rochester, N. Y., and Elizabeth Fritts, daughter of Maria B. and the late George O. Fritts.

DEATHS.

COLSON.—Of malignant diphtheria, Eighth month 5th, 1889, Jonathan, son of William M. and Margaret H. Colson, of Mullica Hill, N. J., in his 19th year.

HARRY.—At her home near Fawn Grove, York county, Pa., Eighth month 1st, 1889, Lydia T. Harry, a member of Fawn Particular and Deer Creek Monthly Meeting, aged 55 years.

HENSZEY.—At St. Paul, Minn., Lilly G. Handy, late of Philadelphia, wife of Samuel Henszey (4th), son of

Esther and the late Samuel C. Henszey, of Philadelphia, Pa.

PAINTER. At Lincoln, Nebraska, on Eighth month 8th, 1889, Hettie Kersey Painter, M. D., formerly of Chester county, in the 62th year of her age.

She was the daughter of Joseph and Charity (Cope) Kersey, and granddaughter of Jesse Kersey. The announcement of the death of this earnest worker will be read with sorrow in multitudes of homes where her name has been a household word ever since the sad days of war's fearful carnage filled the hospitals of our land with sufferers needing the tender sympathy and helpful service which it was hers as physician, nurse, and Christian adviser to extend. So long as the need existed she remained at her post, and when the hospitals were closed, she removed with her husband to Nebraska. Their beautiful home in Lincoln was ever open to receive members of the Society of Friends traveling in that section of country. It was largely through her exertions that the Friends' meeting, held at Lincoln, was started, and for a long time the sittings were held in her house.

PENNOCK.—Fifth month 1st, 1889, of paralysis, John Pennock in his 89th year; and Fifth month 10th, 1889, Sydney Pennock, in her 86th year. The above formerly lived in Chester county, Pa., and had lived together as companions for 65 years; they were members of Salem Monthly Meeting, Ohio. E. G.

PETERS.—Seventh month 30th, 1889, Jacob Peters, of Unionville, Centre county, Pa., in the 80th year of his age; an elder and member of Centre Monthly Meeting.

PUGH.—At his residence, Conshohocken, Pa., on Third-day, Eighth month 6th, 1889, Samuel Pugh, in his 61st year. Interment at Radnor Friends' ground.

STOKES.—At Woodbury, N. J., Eighth month 8th, 1889, Martha C., wife of Edwin Stokes, aged 58 years.

SHAW.—Eighth month 2d, 1889, at Abington village, Pa., John Shaw, in his 85th year.

WOODNUTT.—At his residence in Philadelphia, Pa., Eighth month 9th, 1889, Thomas Woodnutt, in his 73d year; a member of the Monthly Meeting of Friends of Philadelphia.

OLD MEETINGS IN MARYLAND: THE PRESERVATION OF QUAKERISM.

EDITED BY FRIENDS' INTELLIGENCE AND JOURNAL.

There have appeared recently in your paper some interesting notices of ancient meetings, but one has been omitted which I should like to add in keeping in remembrance. It is that at West River, Maryland, which was visited by George Fox in February, 1672. He relates in his journal that he took ship at Jamaica, Twelfth month 8th, 1671, and after a voyage of six or seven weeks entered the Bay of Patuxent River. After some perils and privations in the bay from which he was rescued by the Friends of West River, he landed just in time to attend a meeting which had been appointed there by John Burnyeat for all Friends in the province of Maryland. "A very large meeting this was and held four days, to which besides Friends came many other people, divers of whom were of considerable quality in the world's account: for [says he] there were five or six justices of the peace," and other notables present. "After this we went to the Cliffs, where another general meeting was appointed."

The old meeting-house, or a part of it, was stand-

ing at West River in the year 1841, as I am informed to-day by a female relation who remembers it, but it had disappeared when I first visited the place in 1847, though the grave yard which was attached to it was surrounded by a neat enclosure and kept in good order. It was many years ago surrendered to the public as a place of sepulture because, as was said, the people of the vicinity were nearly all descendants of Friends. When the meeting was laid down I do not know, but it must have been early in this century or perhaps late in the last. Its beneficent influence was very manifest when I knew the place, in the sobriety and quiet refinement of the people, in which respect it excelled every rural neighborhood I have ever known and was in conspicuous contrast with most parts of lower Maryland, which was distinguished for reckless dissipation. The last professing Friend there, named Richardson, was baptized in his old age about the year 1848, into the Episcopal Church, which Church indeed had received nearly all the descendants of Friends there, as it has gained a great majority of all who in this part of the country have left the meeting. A more respectable church congregation than that which succeeded the West River meeting will not be found in any city.

"The Cliffs," which George Fox next visited, is, or was sixty years ago, the name of a place on the west shore of the Chesapeake, thirty miles below West River. My informant, who then knew the place, remembers not even the tradition of a Friends' meeting there. But many flourishing meetings once existing in Maryland have utterly perished. I remember two which were occasionally held as late as thirty years ago, but are now wholly extinct. There was, however, another Friends' meeting in Anne Arundel county, at Friendship, about ten miles from that at West River, and it was flourishing in 1698.

Quakerism seems to have considerable power of growth, but none of self-preservation. In this respect it curiously resembles the coral reefs of the Pacific. They grow in rough water but perish in still water. They are formed along the coasts and grow seaward, but as they produce still water in the rear, between themselves and the mainland, in which the coral insect cannot live, they disintegrate as fast on one side as they grow on the other; and so in time the whole reef, not at all enlarging its dimensions, travels far away from its original location. And so it seems Quakerism, wherever established, produces a condition of things fatal to its own existence. Some have said that Quakerism produces sobriety and prudence, these two produce wealth, and wealth strangles Quakerism. But I think this theory is not borne out by the facts, and I have a better explanation. Quakerism requires a considerable amount of religious education. To enable one to dispense with scripture readings, singing, sermons, and prayers,—all the accessories which in other denominations exist and satisfy the religious feeling,—he should be thoroughly supplied with ideas of that order from some other source. The early Friends were mostly brought up in the Church of England, which before all others provides for the religious education of its members. In its daily service the Scriptures are

methodically read, so that in the course of a year the regular attendant has heard all the material parts. Creeds are repeated, too, so that he knows the dogmas of his church, and litanies and prayers direct his attention to the trials and temptations and suffering which are most commonly encountered in life. In nothing perhaps was the eminent good sense of the English race more manifest than in their transforming at the Reformation the senseless spectacle of the Catholic mass into the instructive liturgy.

The parents of George Fox, says Janney, "were members of the established church and endeavored to educate their children in conformity with its doctrines and mode of worship." We may be sure that the son of "Righteous Christer" was not behind any in his attendance on the catechisings which in addition to the lessons at worship, were intended to instruct the people in religious things.

It is singular, then, that Fox in establishing the discipline of his sect, made absolutely no provision for the instruction of the people. And Sunday schools, which in all other denominations supplement the defective teachings in meetings for worship, were until very recently wholly unknown among Friends, and were thirty years ago distinctly discouraged. Thus in my judgment is produced the stagnation in which Quakerism first ceases to grow and then disintegrates. In his review of "Robert Elsmere" W. E. Gladstone well observes that one who has been educated a Christian may perhaps without danger to his morals repudiate the faith in after life; the fruits of infidelity are to be looked for only in those who have never held the faith. By parity of reasoning the fruits of Quakerism are not to be looked for in Fox and Penn but in those who have grown up under the system which they established, and still more in the succeeding generations who are still further removed from the church influences.

Friends, it seems, in some places are sensible of a want of instruction and are seeking to supply it by a return to a hiring ministry; thus repudiating one of the chief testimonies of early Friends. If instead of this they would restore the liturgy, modified so as to teach only Friends' doctrines, they would, I am confident attain their object, and that by an exercise in which Christ himself participated, not only once, but "as his custom was." Sacerdotalism has been the bane of Christianity, and a paid and therefore exclusive Ministry must partake of its dangerous qualities. J. D. McPHERSON.

August 10, 1889.

Who are so rich as the poet and the man of science? "The meanest flower that blows" is an unfathomable mine of thought to the one, and "the poor beetle that we tread upon" holds a whole museum of nature's miracles for the other.

Whether it be true or not that the world knows not its greatest men, it certainly knows very little of many of its best men; nothing at all of most of its best women. The bolts and pins that fasten the walls of our dwellings are mostly buried out of sight, and so it is with the virtues that hold society together.—*Selected.*

NEWS OF FRIENDS.

PHILADELPHIA QUARTERLY MEETING, which in the summer is held at the Valley meeting-house, took place on the 6th of this month. The clear, cool morning after a succession of stormy days gave an opportunity for many to attend, and the house was well filled. There were some Friends present from other meetings but none with minutes. A feeling of sweet solemnity seemed to settle over the meeting, and the spoken word testified of that inner life where the real dwelling place of the Most High is to be found, and where the soul's peace must be made. But little business appearing to claim the attention of the meeting it was decided that the Extracts of our late Yearly Meeting should be read, in order that some of the valuable exercises of that body might be revived. Near the close the women's meeting was favored with a visit of love from our friend Robert Hatton, who tenderly advised the young to choose the Lord for their portion, assuring them that this world's possessions would be vain and unsatisfying without our Heavenly Father's blessing.

The meeting for ministers and elders, held on Second-day afternoon, (5th instant), was an occasion of close and searching inquiry. The absence of a large proportion of the representatives appointed by the several preparative meetings was cause of some discouragement, yet on the whole it was felt to be a favored time. The advanced age of most of the members of this body was alluded to, and the desire was expressed that in the appointing of elders our meetings look to those who are younger, that these may be called into service while the aged are yet with us to counsel and advise them in the important work to which they are appointed.

—Abington Quarterly Meeting was held at Gwynedd on the 8th. The weather was very pleasant, and the attendance was fully as large as has been usual of late years. Joseph B. Livezey was present with a minute from Medford Monthly Meeting; and David B. Bullock, accompanied by John Zorns, with a minute from Salem Monthly Meeting. In the meeting for worship there was vocal testimony by Joel Lare, Samuel S. Ash, David B. Bullock, Joseph B. Livezey, and others, and in the meeting for business earnest exhortations were presented to faith in the doctrine of Friends, "Mind the Light." All the representatives appointed answered to their names. A large committee was appointed, including members from all the different monthly meetings, to take into consideration the subject of holding circular meetings, and to appoint some if way should open for it.

—At Concord Quarterly Meeting, held Seventh month 30th, the attendance was smaller than usual, owing most likely to the continuous and heavy showers of rain. But the meeting was a favored one, and the presence of several members of the Yearly Meeting's Visiting Committee added much of interest. Feeling communications were given forth by Ezra Fell, Watson Tomlinson, Henry T. Child, and others. In the meeting for discipline Lydia H. Price expressed a concern to visit the brethren, and this being united with, she did so, counselling them to hold fast to their integrity in all their busi-

ness transactions, not yielding to discouragement if unable to meet all the demands of a winter's age in providing for their families; citing them to the more equitable robes of the heavenly attire. The Temperance Committee presented an interesting report, and were encouraged to continue their labors.

—The Kennett, (Pa.) *Advance*, of the 10th inst., says: "Kennett Monthly Meeting of Friends was held on the Sixth inst. at Unionville. Annie S. Clothier, a minister with a minute from the Monthly Meeting of Friends at Philadelphia, was in attendance and addressed the meeting. A notable event worthy of record was the presence of Cyrus Chambers, of Kennett Square, now in his nineteenth year, who rode the entire distance to and from the place on horseback, a distance of eight miles. Surely the promise has been fulfilled: 'My Son forget not my law, but let thy heart keep my commandments. For length of days and long life and peace shall they add to thee.'"

—The First-day School Union of the Western Quarter, Chester county, held a picnic on the 3rd instant, near West Grove. A portion of the morning was devoted to literary exercises, consisting of Bible readings, recitations by Eva Hayes, Josephine Hallowell, Rebecca Fell, and others, after which class exercises were given by the schools of Doe Run, New Garden, and Mill Creek. An address was made by Henry S. Kent.

—Salem Quarterly Meeting, Ohio, was held on Seventh-day the 10th inst., and was believed to be a favored opportunity. Several edifying communications were delivered. The attendance was fully as large as usual. The Queries were all read with very appropriate answers. E. G.

THE SOCIETY OF FRIENDS IN ENGLAND.

[The following letter appears in the London *Globe*. William Tallack, the writer, is a prominent member of the Society of Friends in England, well known also as an active worker in the cause of prison reform, etc. The statements are interesting as describing the present situation of Friends in England, and as showing the individual views of the writer. —EDS. INTELLIGENCER AND JOURNAL.]

THERE has just appeared in your columns, under the heading of "Quakers of To-day," one of those pleasant, graphic articles which help to render *The Globe* so interesting to many readers. But may I be permitted as a "Friend," to observe that the writer of the paper in question appears to have regarded the formerly prevalent "peculiarities" of our Society's dress, speech, and other usages, as being far more essential to Quakerism than they ever were in reality. Real essential Quakerism is one of the simplest systems imaginable, and was originally and radically opposed, in its very spirit, to "forms" and to any of those outward peculiarities which are as easily accessible to a hypocrite as to a sincerely religious person. It was precisely these unquakerly Puritan "fads" which, unfortunately, were allowed at an early period to fasten upon Quakerism as excrescences, that ultimately cramped and grievously injured the influence of the spirituality and independence of the Society as a special exponent of religious freedom. For gen-

uine Quakerism consists in an almost unexampled deliverance from undue restraints, either of creed or religious practice, or, I may add, of political policy.

A recent convert to Quakerism (and we have more than a few of this class) remarked to me, "What I prize in the Society of Friends is its rare freedom. It is so different from any other denomination." The Friends have no creed to which their subscription is required. They are left to their own interpretation of the Bible as the supreme and only essential body of religious truth, and in regard to which we trust that earnest seekers after the Divine spirit's help towards its interpretation will not in general be permitted to go far wrong in their conclusions. When a year or two

ago some half of the Unitarian Association "Friends" tried to drag their English brethren into a virtual acceptance of a creed, the latter, as a body and officially, most decidedly refused to be so overruled from their habitual freedom. We have in our ranks wide varieties of religious opinion, ranging almost from "Plymouth Brethrenism" to Unitarianism in the extreme wings of the society. But, in general and on the whole, the Friends are characterized by a reverent acceptance of at least most of what is currently deemed "orthodox Christianity," especially including faith in the historic Christ, as the only Saviour of the world, and as the supreme expression and manifestation of the love of the universal Father to his human family. American Quakerism is, and has been, on the whole, rather less free and therefore less "friendly" in essence, than its British ancestor and kindred society. For example, private interpretations as to dogma or eccentric "fads," are more thrust forward among Friends in the United States than here. We English Friends maintain our freedom more generally. Of late years we have increased it by shaking off those external "forms" which, however picturesque and quaint in the eyes of the antiquarian or novelist, were yet mischievous to us, as excrescences, and as sources both of some hypocrisy and of considerable uncharitable judgment. But modern British Quakerism has reverted increasingly to the essential principle of the society, which is this—the effort to come, and to bring others to the Divine presence, with as few hindrances as possible, and with a strong inculcation of inalienable individual responsibility to the Highest, a responsibility of which no priest, nor even monarch, may divest us. It was preeminently that individuality of priesthood and of spiritual independence (save of the Bible and of its inspiring spirit) which characterized such well-known modern "Friends," as John Bright, Joseph Sturge, Joseph Pease, and William Edward Forster.

But, further, the spirit of Quakerism is as needful an ingredient, at least, for the present and the future, as in the past. For it cherishes freedom not only from aristocracies, but from democracies. Genuine Quakerism tends to become a Theocracy, which, while delivering its sincere followers from the assumption of individual interference, is equally likely to render them jealous of collective and popular tyranny. And that is the sort of tyranny that is looming up in many places, especially in America. The

bled stubbornness of spiritually independent individualism, of course, within the limits of common-sense, and of consideration for due collective rights, is an element of characteristic and genuine Quakerism which, in the coming years, will be very needful and very precious, both in the interests of popular and of religious freedom. In conclusion, I believe Quakerism will never be the religion of the many. It is best adapted for a few; but, as such, it is, we may trust, a useful ingredient in the great and varied sum of churches and parties, which, like the harmonious variety of a garden or a forest, constitute the totality of the Creator's human family.—Yours, etc. WILLIAM TALLACK.

Stoke Newington, N., July 30.

EDUCATIONAL NOTES.

WE have received the (thirteenth annual) circular and catalogue of Friends' Academy, located near Locust Valley, L. I., and founded by Gideon Frost. The institution is in charge of a Board of Trustees, of which Isaac H. Cocks is Vice President, Samuel J. Underhill Treasurer, and Frederick E. Willis Secretary. Franklin P. Wilson, A. B., is Principal, and teacher of mathematics; Annie M. Adams is Assistant Principal, and teacher of grammar, elocution, and history; Horace L. Dilworth is teacher of sciences, Mary B. Weed, B. L., of languages, and Anna W. Croft of the primary department. James C. Stringham is Superintendent, and Gertrude Stringham Matron. For 1888-9, the catalogue of pupils shows 82 names, of which 61 were in the Academic, and 21 in the Primary department.

We make the following extracts from the Catalogue:

"This school was established by the late Gideon Frost, in the year 1876, for the purpose of giving to children of Friends and others an opportunity to gain a thorough education in connection with a guarded moral training. It has been incorporated, and is under the management of a Board of Trustees, who will conduct it according to the principles of the Society of Friends.

"The design of this institution is: first, to develop a spirit of independent, original thought, and, under a guarded care in their education, to lead pupils into the acquirement of good habits, and to lay a foundation for future usefulness; second, to give a practical, yet liberal education to all who cannot take a collegiate course; third, to prepare students for college.

"It is located near Friends' Matinecock Meeting House, and about half a mile from Locust Valley, a station thirty miles east of New York, on the Locust Valley Branch of the Long Island Railroad.

"The school is not surrounded by influences tending to lead pupils astray, as it is situated in the midst of a purely farming community. The grounds are ample, shady, and pleasant.

"In the discipline of the school, great reliance is placed upon moral means. The erring are duly admonished, and every proper effort made to win them back to duty and obedience. If, after these admonitions, they continue insubordinate, and their influence prove pernicious to the school, they will be dis-

missed. As our object is to teach subjects rather than books, to cultivate and strengthen the pupil's faculties, and to teach him to make the best use of these faculties, we shall urge upon each pupil the necessity of self-dependence rather than reliance upon text-books. To test the student's knowledge and to develop the power of original research, questions and problems not contained in the text-books will frequently be given."

HENRY STANLEY NEWMAN AT SWARTHMORE.

[THE visit of an English Friend, H. S. Newman, to Swarthmore College, several weeks ago, was mentioned at the time. *British Friend*, (London and Glasgow), for Eighth month, now prints the following extract from a letter from him, giving his impressions of the visit.—Eds.]

Swarthmore is the largest and most beautifully constructed college in connection with the Society of Friends anywhere in the world. It stands in a most commanding situation on the top of a hill, surrounded with 100 acres of lawn, and garden, and trees, and farm. It belongs to the body which English Friends usually speak of as Hicksites. I had received a most cordial invitation from President Edward H. Magill, and I also had a kind note of introduction from Joseph Wharton. The President at once gave me a hearty welcome. Punctually at 11 the bells sounded, and the students, some 250 in number, mustered in the large assembly hall. They had desks for taking notes, and a large number of them occupied the upper gallery. E. H. Magill introduced me, and I spoke exactly for the hour that had been allotted me. At 12.30 we all dined together, including all the students, professors, and president. It was a very pretty sight. The young men and ladies range themselves together according to their relationships and friendships—sisters and brothers and cousins sitting side by side, and talking freely as the meal runs on. Colored servants wait at table,¹ and all the appointments are excellent. It looked more like some of our English Friends' schools, such as York, than any I have hitherto seen in America, the young people being dressed simply, without peculiarity.

After dinner we were taken round the buildings, which are all new, having been erected during the last few years. The class-rooms are delightful, and the museum and library well furnished. There is also a good news-room, where the students sit and read current periodical literature. There are chemical laboratory and demonstrative rooms, and a high-class Greek professor (who has often traveled in Europe), and a good elocution professor. But no room in the college interested me more than the "repository," in which there are a large number of old Friends' books and Friendly relics. George Fox's walking stick in a glass case! his clothes' brush with his name carved on it, and above all, the original oil painting of George Fox, by Sir Peter Lely. This is,

[¹ This is an error. Waiting at table is entirely done by the young men students, who take their "turns," week at a time, one for each table of about twelve.—Eds.]

I suppose, without doubt, the most valuable and best authenticated portrait of George Fox in existence.¹ It is from this portrait that so many photographs have been taken of late years, and I was very glad to see the original in Swarthmore College. There is also the original MS. (dated 1784) of Samuel R. Fisher's works, with delightful letters and autographs of John Woolman. One of these, written in clear style, is John Woolman's well-known protest against silver spoons, commencing with the words, "The customary use of silver vessels about houses hath deeply affected my mind."

Nothing could exceed the kind and cordial welcome given me by the officers of Swarthmore College. They are very glad to welcome English Friends, and although I spoke clearly to them about Christ there was not one jarring note, and some of the teachers came to me afterwards and expressed their cordial approval. The welcome we received from the students themselves was enthusiastic, and I feel very thankful to have made the effort to visit this great and wealthy Hicksite college. I felt some timidity before going, but rejoice to believe that my Heavenly Father made the way for me, and that His Spirit was with me, as I followed in the path He had opened for me.

H. S. NEWMAN.

CORNELIUS RATLIFF, SEN.

[CORNELIUS RATLIFF, Sen., departed this life on the 18th of Sixth month, 1889, in the 91st year of his age. He was an earnest worker in Richmond, Ind., Monthly Meeting, and was its first assistant clerk after the separation. When the First-day school was opened he was appointed the superintendent. In forty successive years he was only absent from meeting three times. The last eight years of his life he was blind.]

It will be remembered that his wife Mary Ratliff, passed away on the 23d of Fourth month last, aged 87 years.

The following lines were written by a young friend on returning from the funeral of Cornelius:]

Call not death "The King of Terrors"
When he comes in angel guise,
When he lifts the veil of darkness
From the weary, sightless eyes.
Many years an earnest worker
Dwelt among us,—faithful, strong,
Deep of thought, and prompt of action,
Foe of tyranny and wrong.

Many years he toiled among us,
And when dawned his day's end,
Sat in sweetest patience, waiting
Till the light should come again.

Not for him the golden sunrise;
Not for him the summer's glow;
Nor the play of light and shadow
'Mid the wheat-fields—ebb and flow.

Saw he not the smiling faces
Of the friends he loved the best,

Nor his own loved companion
When they lay down to rest.

Yet his spirit, calm and gentle,
Ever ripened for the skies;
And upon his inner vision,
Shone the light of Paradise.

And in dreams he saw the splendor
Of the golden day-spring way,
Shining "brighter yet and brighter
Even to the perfect day."

Then at length the pale death angel
Came to lead his faltering feet,
To the land his visions pictured:
To the Home where loved ones meet.

Call not Death "The King of Terrors,"
When he comes in angel guise,
When he bears the ripened spirit
To its garner in the skies.

"WE SHALL BE LIKE HIM."

"We shall be like him"—strange the story!
Will wonders never cease?
We shall be like the King of Glory!
Like him, the Prince of Peace!

It must be true, for carefully
I've read this passage o'er;
It plainly says that "we shall be
Like him," whom I adore.

O, tell me does it really mean
'Tis possible on earth
To be all glorious within,
Like him, of lowly birth?

Or does it mean that we must wait
To lay this earth-robe by?
I grow impatient with the thought
And long to mount the sky.

I'll read it o'er again. It says
That "when he doth appear
We shall be like him;" it must mean
"We shall be like him" here!

For O, last night, while bowing low
Before my Father's throne,
I saw his face, and O! I felt
His strong hand clasp my own.

You smile and tell me 'tis by faith,
And not by sight, I see;
If such the fact, makes it the sight
A whit less real to me.

Would'st have me think that fate is but
Some ignis fatuus light?
No, no, 'tis all the same to me
Whether 'tis faith or sight.

And this I know, for 'twas his voice
Which spoke thus to my ear
"If we would dwell with him above,
We must be like him here!"

(He sat close to the open Window,

"New occasions teach new duties;
From such lessons good must come
Then must we appear as if, and onward,
We would keep ahead of Death

¹ It is supposed that this is a portrait of George Fox, and that it is a portrait of George Fox, and that it is a portrait of George Fox. But this is only a conjecture, and is probably, not conclusive.—Ene.]

IN SCHOOL.

I USED to go to a bright school,
Where youth and frolic taught in turn;
But idle scholar that I was,
I liked to play, I would not learn;
So the Great Teacher did ordain
That I should try the school of pain.

There are two teachers in the school,
One has a gentle voice and low,
And smiles upon her scholars as
She softly passes to and fro.
Her name is Love, 'tis very plain,
She shuns the sharper teacher, Pain.

They tell me if I study well,
And learn my lessons, I shall be
Moved upward to that higher class
Where dear Love teaches constantly;
And I work hard, in hopes to gain
Reward, and get away from Pain.

Yet Pain is sometimes kind and helps
Me on when I am very dull;
I thank him often in my heart;
But Love is far more beautiful;
Under her tender, gentle reign
I must learn faster than of Pain.

So will I do my very best,
Nor chide the clock, nor call it slow;
That when the Teacher calls me up
To see if I am fit to go,
I may to Love's high class attain,
And bid a sweet good-by to Pain.

—Susan Coolidge, in "What Katy Did."

PROGRESS AND WAR.

[We take the following extracts from an article in *Macmillan's Magazine*, (London), for Seventh Month, by Professor Goldwin Smith, an English writer well known in America, and who has resided for several years at Toronto, Canada. Much of his article is disfigured by his political prejudices and economic extremes, and he is by no means a sound and earnest friend of Peace, but what he says on the subject of the survival of the spirit of war, and the prospect or otherwise of its decrease, is interesting as the comment of an intelligent observer, generally friendly to peaceful principles.—EDS. INTELLIGENCER AND JOURNAL.]

WAR estimates increase and even in sea-girt England conscription, or something like it, is proposed. With all our enlightenment, philanthropy, and democracy, after William Penn, Cowper, and Wilberforce, after Voltaire and Rousseau, after Jeremy Bentham, the Manchester School, and John Bright, and alas! after nearly nineteen centuries of Christianity, we have war, still war, apparently on a larger scale than ever, taking away millions from the plough, devouring the harvests of industry, threatening again to fill the world with blood and havoc. The only question is through which of several craters, the Franco-German, the Pan-Slavic, the Anglo-Russian, or the Austrian, the eruption will break out and the lava-torrent flow.

To the despairing secretaries of peace societies, by an address from one of whom the present paper has been suggested, it seems as if, in the substitution of reason for the sword, no advance had been made. This is not so. In the first place war instead of being normal has among civilized nations become occasional. The Assyrian or the Persian conqueror made war as a matter of course, and spent his summers in

campaigning with his mighty men of valor as regularly as the servile portion of his population spent it in gathering in the harvest. So did Timour and Genghis Khan. So did the heirs of Mahomet while their vigor lasted. So did the feudal lords, in whose lives the excitement of war was varied only by the excitement of the chase. So, it may almost be said, did the little city-republics of Italy, though these learned in time to do their fighting with mercenaries. But now war is an extraordinary occurrence; there must be a *casus belli*, and diplomacy must have been tried and failed. We have had long spells of peace. Between the Napoleonic War and the Crimean War there was so long a spell of peace that the world began to think that the hounds of war would never slip the leash again.

In the second place the sentiment for peace grows. Charles the Fifth told a soldier impatient for war that he liked peace as little as the soldier himself, though policy forced him to keep the sword in the sheath at that time. Even in Chatham's day a minister could avow that he was a "lover of honorable war." Palmerston, though he felt like Chatham, would hardly have dared to use the same language. Burke was as philanthropic as any statesman of his day, yet he seemed to regard as an unmixed blessing national success in war.

In the third place fighting, whereas it used to be every man's duty and half of every man's character, at least among freemen, is now a special trade. The Servian constitution was a polity combined with a muster-roll. The political upper class in Greece and Rome was the cavalry. The ridiculous ceremony of touching a turtle-fed mayor or an old professor of science with a sword and bidding him rise up a knight reminds us that all honor was once military, and that saving in the Church there was no other high career. Conscription may be said to be a relapse into the old state of things. A relapse it is; but it is felt to be exceptional and the offspring of the present tension, while England still holds out against it, and America, even in the desperate crisis of the Civil War, resorted to it only in the qualified form of a draft with liberty of buying a substitute.

Some causes of war, so far as the civilized world is concerned, are numbered with the past. We shall have no more wars for sheer plunder or rapine, like those of primeval tribes. We shall have no more migratory invasions, like those of the Goths and Vandals, the Tartars and the Avars. Setting aside Napoleon, we can hardly be said to have had of late wars of mere territorial aggrandizement.

Why has not Christianity put an end to war? Why has it not put an end to government and police? If the words of Christ were fully kept there would be no longer need of any of these, and in proportion as the words of Christ are kept the need of all three decreases. But all three, like the institutions of an imperfect world and an imperfect society generally, are provisionally recognized by the Gospel. Soldiers are told not to give up their calling but only to give up extortion. Two religious soldiers are introduced, the centurion, whose servant Christ heals, and Cornelius. Military imagery is employed which

would have been investigations if all war had been sin. "Warring a good warfare" is a sentiment for zeal in the industry. The Christians under the Cross, though they were growing Quakerish, as well as ascetic, objected not so much to bearing arms as to the religion of the standards. The religious consecration of war, by prayers for a victory, singing *Te Deums*, blessing colors, hanging them in the churches, and so forth, is certainly a curious mode of worshiping Jesus of Nazareth; but it goes with separate nationality, which is a partial denial or postponement of the brotherhood of man. State Churches have naturally carried these practices furthest; yet the free Churches of the United States prayed for victory and gave thanks for victory in the Civil War as lustily as any State Church. Of Quakerism let us always speak with respect; it made Voltaire pay homage to Christianity; but as an attempt to forestall the advent of the Kingdom of Peace it has failed, though not without doing something to hasten it. On one occasion perhaps it even, by misleading a Czar as to the temper of Great Britain, helped to bring on a war. Still more hopelessly impractical as an attempt to set the world right is Count Tolstoi's Christian Nihilism, which would sweep away at once army, government, law-courts, and police, all safeguards for nations and men against lawless violence, all restraints upon evil men. Count Tolstoi apparently would give up civilization to barbarous conquest; he would let any brigand or savage who chose kill him, lay waste his home and abuse his wife and daughters, rather than "resist the evil;" and much his brother the brigand or savage would be morally improved by his meekness! His picture of war is thoroughly Russian, and applies only to a conscription of serfs. The best of "My Religion" is the proof it gives that something besides military barbarism is at work, in however chimerical a form and on however small a scale, in the mind of Russia. In speculating on the immediate future such reveries may safely be laid aside. They are in truth recoils from Russian despotism and militarism rather than deliberate views of life.

Between the ecclesiasticism which is a false growth of Christianity and militarism there is a more sinister connection. Fraud prefers force to reason and a reign of force to a reign of reason. The fighter the priest can fascinate and use; the thinker is his irreclaimable enemy. Every one knows to what an appalling height this ecclesiastical militarism is carried by De Maistre, who paints the Christian God as an angry deity requiring to be constantly propitiated by the steam of blood from fields of carnage, and the soldier as the appointed minister of this vast human sacrifice. The passage might have been penned by a Mexican hierophant in defense of the human sacrifices which he offered to Huitzilopochtli. People were somewhat startled by a sermon of the High Church Professor Mozley on War. There is nothing in it which approaches the hideous paradox of De Maistre, but it certainly speaks of war with an acquiescence bordering on complacency. It is not a reproduction of the Sermon on the Mount.

So long as mankind is divided into nations there

will be national rights to assert and defend, and the cannon must be the last resort. But recourse will be had to it more unwillingly, and no longer for secondary objects. We shall at least have no more wars for epigrams. Communities and their governments will become more industrial, and therefore in the main more inclined to peace. The material unification of humanity, which Mr. Cyrus Field with his cable has done so much to further, will increase the sensibility of the whole frame. By the reporter's art the horrors of war are brought more vividly before us all, and if they could be brought before us in the reality, such of us as had hearts and were not moral savages like Napoleon, or steeled by fanaticism like De Maistre, would join the Peace Society. No man who has seen a field-hospital after a battle is likely to talk or think lightly of war. Thus the process of gradual extinction is pretty sure, though the time may be long and the relapses many. We speak of war between nations. There remains behind the possibility of widespread war between classes, traversing national lines, as did the religious wars of the sixteenth century. This cloud just now is growing darker. After all it may disperse, or even fall in a beneficial shower of industrial reform.

THE CONFERENCE OF AMERICAN NATIONS.

It was announced a few days ago that the Empire of Brazil had accepted the invitation of the United States to take part in the international conference of the independent nations and States of the American continent (South, Central, and North), to be held in Washington in October of this year. This was followed since by the further announcement that the Republic of Venezuela and the United States of Colombia had also accepted. These acceptances leave outstanding now only the Republics of Paraguay and the eruptive States of Hayti and San Domingo. It is expected that Paraguay's acceptance will be forthcoming in sufficient season to permit of the arrival here of her representative in October, but Hayti and San Domingo, especially the former, are so disturbed, and the existence of any government there so precarious, that not much expectation of their participation in the Conference is indulged in.

For the sake of those who do not keep close watch upon national and international affairs, we may repeat that the conference in question has been invited under authority of an Act of Congress approved May 24, 1838, which authorized and requested the President of the United States to invite the several Governments of the Republic of Mexico, Central and South America, Hayti, San Domingo, and the Empire of Brazil, to join the United States in a conference to be held in Washington, at such time as he may deem proper, in the year 1839, for the purpose of discussing and recommending for adoption to their respective governments some plan of arbitration for the settlement of disagreements and disputes that may hereafter arise between them, and for considering questions relating to the improvement of business intercourse, and means of direct communication between said countries, and to

encourage such reciprocal commercial relations as will be beneficial to all, and secure more extended markets for the products of each of said countries.

The act of Congress referred to specifies particular subjects of inquiry to be gone into, but they are all classed in the general description above presented and need not be reproduced in detail here. Chili, Peru, Bolivia, and Ecuador are to take part in addition to those already enumerated, and there is room for belief as well as hope that the conference will be productive of great good. Seventy-five thousand dollars have been appropriated for the expenses of the conference and the entertainment of the foreign conferees. Washington is the place, and October the time.—*Phila. Ledger.*

TEACHER OR TYRANT?

CARE sits heavily on most mature men and women; no provision can avoid it and no prosperity escape it. One may say of care as Schiller said of death, it must be good because it is universal. It is the constant endeavor of devoted and capable parents to shield their children from the anxieties and uncertainties to which they themselves have been exposed; to this end they deny themselves luxuries, take up heavy burdens, and resign a host of comforts and pleasures that might otherwise be theirs. Their constant endeavor is to build a wall around their children which shall shield them from the tempests to which most lives are exposed. It is a loving but a most unwise and futile endeavor; the whole movement of life is against it, and against it because, if successful, it would rob the child of that which is his highest good fortune. To free a human life from all perplexity, anxiety, and care would be to defeat that education which is the highest end of living. The father cannot run the race for the son; the highest service he can render the son is to so train him to strength and endurance that he shall rejoice to run a race the winning of which means no glittering reward, but inward peace and nobleness.

Care is a stern but wise teacher; one whose lessons are hard to learn, but of immense value to him who is willing to get the most of them. Care steadies, matures, develops men; it fastens the sense of responsibility, brings out the latent forces, and makes one master of situations for which at the start he was entirely unequal. There are few stories more interesting or instructive than the records of the careers that have expanded to greatness under the pressure of great cares—cares that have fairly wrung out the very highest energy of the soul. Again and again men who have given small evidence of the possession of unusual gifts or force have, under the stress of heavy responsibilities, disclosed unsuspected capacities and moved with even step into the front ranks of the noblest workers and victors. The same noble development of strength is constantly seen in obscure lives; it is an educative influence to which all men are subject and from which none ought to be exempt.

But there is a vast difference between the attitudes of men toward the cares which press on them; care may be a tyrant as well as a teacher, and there

are multitudes of men who rebel despairingly against the tyrant and never discover behind the hard, forbidding mask the face of the wise and patient teacher. The world is full of those who make themselves the slaves of care; who fall asleep every night weary with the burden of their slavery and awake every morning heartsick and hopeless. It is idle to counsel such to lay down their cares; they cannot detach themselves from burdens which have come to seem part of their lives—something from which nothing but death can set them free. There are those, however, who have not passed into this final stage of slavery; who are still struggling to keep that freedom and joyousness of life which are essential to the highest living. To all such it is of immense importance to see clearly that care is a teacher sent from God to instruct men in patience, courage, cheerfulness, and strength, and that they who turn this teaching into a tyranny defeat the purpose of the infinite wisdom. If the cares of life were the accidents and hardships of our condition, mere dead weights upon us, they might dishearten and paralyze us; but if there is some heart of love, some secret source of strength, in them, we may bear them with good courage and find our hope and faith purified and deepened. A man will bear with entire cheerfulness, and with joy, a training of the utmost severity if at the end of it he is to reach liberty and the command of a new skill or force; there is no labor from which men shrink if in the doing of it they can secure some higher good for themselves. With like cheerfulness care may be borne, if we see in it an education which shall fit us for high and sacred duties. It will not cease to be hard and at times exhausting, but it will cease to depress and crush us, to rob us of spontaneity and joy. Receive care as a teacher, and you shall gain that character which Emerson says is the only definition we have of freedom and power; receive care as a master, and you shall become the slaves of a merciless tyrant.—*Christian Union.*

THE soul will not know either deformity or pain. If, in the hours of clear reason, we should speak the severest truth, we should say that we had never made a sacrifice. In these hours the mind seems so great, that nothing can be taken from us that seems much. All loss, all pain, is particular; the universe remains to the heart unharmed. Neither vexations nor calamities abate our trust. No man ever stated his griefs as lightly as he might. Allow for exaggeration in the most patient and sorely ridden hack that ever was driven. For it is only finite that has wrought and suffered; the infinite lies stretched in smiling repose.—*Emerson.*

THE imputation of inconsistency is one to which every sound politician and every honest thinker must sooner or later subject himself. The foolish and the dead alone never change their opinion.—*Abraham Lincoln.*

No word ever fails which is spoken by the universal voice of all men, for in this universal voice there speaks a certain God.—*Hesiod.*

PHOTOGRAPHY IN SCIENCE.

The uses to which science has put photography are very numerous, from records of the infinitely little to the infinitely great, from microscopy, which deals with the invisible, to the vastness of astronomical wonders. The latest contributions to our knowledge of the sun, moon, and stars made by photographs taken by the aid of the powerful telescope at the Lick Observatory strongly contrast with the researches into the invisible world of nature revealed through the microscope. Dr. Draper made the first daguerreotype of the moon in 1840; Foucault of Paris first succeeded in making a picture of the sun in 1845; and it was 1850 before Professor Bond, of Harvard College, made the first daguerreotype of a star. In 1851 Dr. Busch, of Königsberg, photographed a solar eclipse. Two scientists, Professor Schuster and Mr. Lockyer, in 1882 obtained a photograph of the spectrum of the composed sun. In 1881 Dr. Henry Draper had successfully photographed a nebula, and later the spectrum of a star. Even the aurora borealis has been photographed this year.

In connection with the study of a spectrum analysis, photography has played a most important part, for it has recorded lines not visible to the naked eye—lines revealed only by the photograph in that part of the spectrum in the violet and lavender regions, and even beyond, where all is dark to us.

In the study of stars by this procedure we learn how some are like our sun, others glowing masses of matter just beginning to burn, and still others nearly burnt out, like Arcturus and Aldebaran. We marvel when we think how feeble seems the light of the stars to learn that only as much light as can come through a slit 1-350 of an inch is permitted to affect the sensitive plate. Again, the movement of the earth would in the two hours required to form an image soon carry the light off the plate were there not ingenious mechanical apparatus by which the image is always kept at the same place on the plate.

And now photography is not only used for mapping out the known heavens, but the camera reveals to us the presence of stars which the human eye has not seen. For many years Miss Maria Mitchell and her assistant have photographed the ever-changing sun spots. Astronomers from all over the world have met in Paris and arranged a plan for using photography to obtain a picture of the entire heavens. Cameras will be set up in numbers of observatories in many countries, and many negatives made of the entire contents of the universe. It is proposed to catalogue two millions of the brightest stars and note their position with great precision, as until such maps exist many other astronomical problems cannot be solved. We know, for instance, that our sun with its planetary system is voyaging through space. These charts will help determine the route and circumstances of the journey.—*J. Wells Champness, in Harper's Magazine.*

"The true life is that which adds something to the wealth accumulated by past generations, which increases this inheritance in the present and bequeaths it to future generations." *Voltaire.*

CHRISTIANITY A RATIONAL RELIGION.

"WHEN I examine the doctrines, precepts, and spirit of Christianity, I discover, in them all, this character of universality. I discover nothing narrow, temporary, local. The gospel bears the stamp of no particular age or country. It does not concern itself with the perishable interests of communities or individuals; but appeals to the spiritual, immortal, unbounded principle in human nature. Its aim is to direct the mind to the Infinite Being, and to an infinite good. It is not made up, like other religions, of precise forms and details; but it inculcates immutable and all-comprehending principles of duty, leaving every man to apply them for himself to the endless variety of human conditions. It separates from God the partial, limited views of Judaism and heathenism, and holds him forth in the sublime attributes of the universal Father. In like manner it inculcates philanthropy without exceptions or bounds; a love to man as man, a love founded on that immortal nature of which all men partake and which binds us to recognize in each a child of God and a brother. The spirit of bigotry, which confines its charity to a sect, and the spirit of aristocracy, which looks on the multitude as an inferior race, are alike rebuked by Christianity, which eighteen hundred years ago, in a narrow and superstitious age, taught what the present age is beginning to understand, that all men are essentially equal, and that all are to be honored, because made for immortality and endued with capacities of ceaseless improvement."—*Channing.*

A PAIR OF ORIOLES.

Nor all the time of the beautiful orioles was passed in contentions; once having placed themselves on what they considered their proper footing in the family, they had leisure for other things. No more entertaining birds ever lived in the room; full of intelligent curiosity as they were, and industriously studying out the idiosyncrasies of human surroundings in ways peculiarly their own, they pried into and under everything,—opened the match-safe and threw out the contents, tore the paper off the wall in great patches, pecked the backs of books, and probed every hole and crack with their sharp beaks. They ate very daintily, and, as mentioned above, were exceedingly fond of dried currants. For this little treat the male soon learned to tease, alighting on the desk, looking wistfully at the little china box whence he knew they came, wiping his bill, and, in language plain enough to a bird-student, asking for some. He even went so far, when I did not at once take the hint, as to address me in low, coaxing talk of very sweet and varied tones. Still I was deaf, and he came within two feet of me, uttering the half-singing talk, and later burst into song as his supreme effort at pleasing or propitiating the dispenser of dainties. I need not say that he had his fill after that.—*Olive Thorne Miller, in Atlantic Monthly.*

"CHARACTER is the diamond that scratches every other stone."—*Bartol.*

A BRIEF ON WEEDS.

JOSIAH HOOPES, of West Chester, writes to the *New York Tribune* as follows: It seems a curious fact that every one of all the more pernicious weeds known in the United States is a naturalized foreigner. Of the less objectionable class, which may be styled objectionable weeds, at least two-thirds are likewise of foreign ancestry. The few American plants that may be arranged under the general term of weeds are for the most part annuals, and therefore easily eradicated. Take, for instance, the common ragweed, or as it is sometimes known, bitterweed; the long-leg daisies (*Erigeron*); fireweed, beggar-ticks, etc.; one cutting before the seeds ripen is generally sufficient to destroy them, as well as prevent a succeeding crop. Carelessness on the part of the owner will often procure for him a fine sumach and other plants that increase by means of underground stems, but all such are easily eradicated. The vile class of plants represented by the Canada thistle, *Convolvulus arvensis*, couchgrass, etc., which are comparatively harmless at home, but find on our shores just the conditions needed to increase and multiply in a wonderful degree, are difficult to fight, but as the late eminent botanist, Dr. Darlington, once advised, "Be continually cutting off the tops; they represent the lungs of the plant."

OUR GUESTS.

Our guests are surely as important a part of the household furniture as the chairs we buy for them to sit on. The house that merely holds its inmates, and to the rest of the town is a kind of prison—a barred place, good to keep out of—can hardly be a home to those who live inside it. There are those, it is true, so completely furnished with love among the four or five that love from the forty or fifty is of little account. But now and then there come in life times when kind thoughts from the forty or fifty are pleasant too. And it must be pleasant to a woman to know the children like to look up at her windows as they pass to school, hoping for her smile; it must be good to any man to know the neighbors look forward to an evening around his fireside or a chat and laugh over his tea-table. If people remember that the truest hospitality is shown not in the effort to entertain but in the welcome, in the tone and eyes that greet you, and still more that what a guest loves to come for is not the meal, but those who sit at the meal, more homes would be habitually thrown open wide to win the benedictions upon hospitality. It is our ceremony, not our poverty, our self-consciousness oftener than our actual inability to be agreeable, that makes us willing to live close. The real compliment is *not* to apologize for the simple fare. That means trust, and trust is better than oysters. One of my dearest visiting haunts used to be a home where we had bread and butter for our fare, and the guest toasted the bread and wiped the dishes after supper; the welcome, and the children and the wit, and the songs, and the good, quiet talk after the children went to bed, made it a rare privilege to be admitted there. It is seldom that the pleasantest homes to visit are the richest. If the dinner be a loaf of bread

and a pitcher of water, invite your friend rather than deserve that opposite reputation, that it is "a kind of burglary to ring your door-bell before dinner." Count guests who are glad to come as part of your best household furniture.—*W. C. G. in Unity*

NEWS AND OTHER GLEANINGS.

—Ramabai now has nine pupils in her school. Her assistant, Miss Demmon, has established a sewing school. This would mean very little here; in India it means a revolution in the customs of centuries. Ramabai lately accepted an invitation to lecture before a conference at Poonah, another innovation, as no woman had ever been invited to address such a body. Her subject was "America and American women."—*Woman's Journal*.

—It is announced that Gopal Joshee, husband of Anandibai Joshee, the Hindu lady of high caste who came from India to Philadelphia for the study of medicine, and on her return to India died quite suddenly, has become converted to Christianity. When in this country both he and his wife made many addresses, declaring their adherence to the Brahman and their hostility to the Christian faith, but he has now written to friends in Boston announcing his purpose to "confess Christ publicly."

—The floods of this summer have shown how great a protection against the inroads of water a row of willow trees may be. The engineer in charge of the Potomac river improvements says that where willow trees were planted the land was protected from washing, and practically no damage was done, while in the improved land not so protected there was great loss.

—An earnest circular has been sent out by the Union Prohibitory League of Pennsylvania urging a renewed effort to build up public opinion in favor of Prohibition, and calling a State Convention to meet at Harrisburg on the 26th of Ninth month, to take action in that direction. It is not proposed to nominate any candidates for office. The President of this League is A. J. Kynett, and the Secretary Wellington E. Loucks, and the "headquarters" are at 1026 Arch street, Philadelphia.

—Spare the lady bug! The State Board of Horticulture of California have imported Australian lady bugs to fight the cottony scale which is now doing so much damage in the orange gardens of that State. The scale is the bug's chief article of diet, and this method of saving the orange trees has succeeded where all others have failed.

—A revival of the old spirit of Arctic adventure may be expected to result from Dr. Nansen's expedition next year, for which he has succeeded in securing subscriptions amounting to \$100,000. The ship will be used to carry the party as far north as practicable, and will then be either sent home or abandoned. The explorers will push on with boats and sledges, without depots of provisions and without a base for retreat, persevering in their northward course so long as there is any chance of approaching the Pole.

CURRENT EVENTS.

THE Commissioners to negotiate with the Sioux for the surrender and sale of about one-half (11,000,000 acres) of their land in South Dakota, have accomplished their errand, three-fourths of the adult members of the tribe having agreed to it. The result was reached at Standing Rock Agency, last week, when Gall, the leading chief who had opposed it, came in. The action of the Commissioners must be ratified by Congress before the lands can be opened for settlement.

The strike of the workmen in the coke regions was settled last week, by an agreement with the employers, and most of the men resumed work without delay. There has been, however, some disorder at works where an agreement was not reached.

According to a Minneapolis despatch, the editor of the *Market Record* says the wheat crop of Minnesota and the Dakotas will reach 85,000,000 to 90,000,000 bushels, and will be the best crop harvested in six years.

At Warsaw, Illinois, there has been a serious epidemic of dysentery, with 240 cases and 19 deaths, since Seventh Month 15. It is ascertained to have been caused by the contamination of the water supply, resulting from the heavy rains.

PRESIDENT HARRISON went to Bar Harbor, on the coast of Maine, last week, on a visit to Secretary Blaine, who is spending his vacation there.

THE Annual Peace Convention by the Universal Peace Union will be held at Mystic, Connecticut, on the 29th, 30th, and 31st of this month. Ten thousand people are expected to attend.

The savage civil war in Hayti continues, but there is likely to be some cessation during the heated season. General Legitime, who claims to be President, is shut up in the capital city, Port-au-Prince, while his rival, General Hippolyte, holds in the north-western section of the island. It is announced that Frederick Douglass, who has been appointed U. S. Minister to Hayti, will sail early next month.

THE Montana Constitutional Convention, on the 12th decided to submit the question of the capital to a vote of the people in 1892, Helena, in the meantime, being the temporary capital. Woman suffrage was defeated by a tie vote.

SCHOOL elections were held in Kansas on the 12th, and the returns that night showed that about 50,000 women voted. Many women were elected to office.

BRUSSELS, Aug. 5.—Lieutenant Dhanis has just returned here after a sojourn of three years in the Upper Congo country. He reports that commerce is growing rapidly in that region, and that the trading stations are prosperous. Nineteen steamers ply on the river. The natives are eager for traffic. During a journey of 18 days on foot, between Leopoldville and Matabidi, Lieutenant Dhanis met 30 white travelers. A trading population along the river banks is fast developing.

NOTICES.

* * * *Acknowledgments.* The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

E. P.,	\$1.00
J. H. S.,	2.00
Sarah A. Sim,	2.00
E. F. Williams,	5.00
Homor,	10.00

\$20.00

Previously acknowledged, . . . \$7.00

Amount, . . . \$107.00

JOHN COMLEY, Sup't.

Eight month 10 1889

* * * The Sub-Committee of the Yearly Meeting's Visiting Committee expect to attend Southern Quarterly Meeting, at Elston, Md., on Fourth-day, the 29th inst., at 10 a. m., and a meeting for worship on Fifth-day, the 29th, at 10 a. m.

Sub-committee: Henry T. Child, Robert L. Pyle, Mary H. Barnard, and Martha Dodgson.

* * * A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend Exeter Monthly Meeting, to be held at Maiden Creek, on Seventh-day, Eighth month 15th, 1889.

The Committee will also attend the First-day meeting held at Reading, Pa., on First-day, Ninth month 1st, at 10 o'clock. Train leaves Reading depot, Broad and Callowhill streets on Sixth-day afternoon, at 6 o'clock, arriving at Reading at 7:57 o'clock. Returning, leaves Reading on First-day afternoon at 3:55 and 5:48 o'clock.

Return-trip tickets to Reading good for six days, can be procured at depot for \$2.34.

CHARLES E. THOMAS, Clerk of Committee.

* * * Quarterly Meetings in Eighth month will occur as follows:

19. Fairfax, Goose Creek, Va.
21. Stillwater, Plainfield, O.
25. Pelham H. F. M. Yarmouth, Ont.
23. Ohio Y. M., Salem, O.
- Warrington Q. M., Menallen, Pa.
27. Burlington, Mt. Holly, N. J.
28. Southern, Easton, Md.
- Easton and Saratoga, Granville, N. Y.
29. Bucks, Falls, Pa.
30. Nottingham, E. Nottingham, Md.

* * * Circular Meetings in Eighth month occur as follows:

18. Roaring Creek, Pa., 2 p. m.
- East Branch, N. J., 3 p. m.
- Gunpowder, Md., Old House, 10 a. m.
25. Constantia, N. Y.

* * * *Friends' Almanac*, 1890. It is desirable to have this as nearly correct as possible, and in order to have it so now is the time to send word of any needed amendment, and not after it is issued. Address Friends' Book Association, 1500 Race street, Philadelphia.

PUBLISHERS' NOTICES.

* * * As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



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Vol. XLVI, No. 34

I have no more 'gainst time or fate.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. *Staphylococcus aureus*

And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me:

Nor change the tide of destiny.

What matter if I stand alone?

I wait with joy the coming years :

My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Upon the soul of pure delight.

The stars come nightly to the sky :

Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

MAYHEW

At the time of our late Yearly Meeting we received a letter from a couple of Friends from Chester County, Pa., from Philadelphia to be accompanied with the memory of our aged friend, Mary Griffin, of Nine Partners. My visitors desired I would furnish them the account in writing, &c. I herewith append. Mary Griffin was twice married. The incident refers to the period of her first marriage, near the time that she and her husband embraced the religious views of Friends, they having been educated in the Presbyterian faith. To the account of her death, I have been giving great simplicity, earnestness, and integrity of heart,—as also an interesting record of olden times. It is as follows:

'Be it forever recorded in Heaven that we, William and Mary Moore, do with great concern of mind, yet with alacrity of soul, devote and dedicate, yea, we do absolutely and actually give and deliver our whole selves, souls and bodies, unto the Almighty God Jehovah, and thereby through his grace, do covenant and promise to serve him in newness of life; and that we will keep as nigh to his precepts as possibly we shall endure; and purport to do

our mortal lives,—always depending on a measure of thy strength, O, God, to assist and abillitate us. And now, firmly believing and that from the word, internal and external, that thou, Father of Mercy and Love! doth accept

15th day of Third month, in the year since Christ Jesus came in the flesh, 1740.

Appended to the above, in her own hand writing, was the following:

"This was written almost in the first of our conviction, and it was signed I believe in the simplicity of our hearts, I thought best to leave it behind me, hoping that wherein we failed in performing it, mercy hath been and is."

Mary Grimm, of Nine Partners, New York, was the daughter of a zealous Presbyterian. Her quickness of perception was apparent about her sixth year, when, being present while her parents were conversing about their minister's salary, the mother remarked, "We must not starve the Gospel;" Mary replied, "That is impossible, mother, for it is the power of God unto salvation, to every one that believeth." Being allowed by her parents to frequent balls, she was once engaged in dancing, when her mind was solemnly impressed with the sin of thus mispending her time, and she immediately took her seat. On being asked the cause, she honestly told it, and refused ever again to partake in like amusements, thus bearing a testimony to the principles of a society of which she had never heard.

When quite young she married among her own people, and continued a member with them, till hearing that one called a Quaker had appointed a meeting in the neighborhood, her mind was drawn to attend it; but her husband being away, and only two little children in the family, she was at a loss how to manage, as the meeting was to be in the evening. But she put her children to bed, and when they were asleep, set out for the meeting, secretly saying, "I have faith to believe that kind Providence will care for them." She had to travel on foot four miles, and cross a stream from which the bridge had been carried away; but she waded through the strong current, and arrived at the meeting; during which the following passage was so frequently presented, that she believed it right to express it: "Though thou exalt thyself as the eagle, and though thou set thy nest

saith the Lord." After sitting down she felt great peace; returned home rejoicing, and found her children safe. At that time she wore a scarlet cloak, edged with fur.

It afterward appeared there was a man in that meeting about to engage in conduct injurious to his friends, who was so overcome by her communication, that he made a public acknowledgment thereof, and afterward became a member.

She soon after joined herself to Friends, and became an approved minister in her 20th year. It appeared she had not reflected on the inconsistency of her dress until a Friend remarked to her, "Laces proceed from pride, pride from sin, and sin leads down lower than the grave." She immediately laid aside all superfluities.

When about ninety-five years of age, she paid a satisfactory visit to some of the meetings in Nine Partners and Stamford Quarters, and in her one hundredth year visited the families of Nine Partners Meeting, and had several public meetings, in which she was greatly favored. Her natural faculties were reduced to a state of second childhood, while the spiritual part grew brighter and brighter. At one of these public meetings, a Baptist preacher was present, who afterwards called at her lodgings to converse with her on the subject of inspiration, in which he did not believe. Being shown into her room, he found her sitting upon the floor, amused with playthings. He immediately withdrew, saying all his inquiries were answered, as she was herself a memorable proof of Divine Inspiration.

Near the close of her life she thus addressed her children and grandchildren, "Fear the Lord above all things, and keep to your religious meetings." She died 20th of Twelfth month, 1810, aged upward of one hundred years, a minister four-score.

OLD YEARLY MEETING ADVICES.

SOME advices given forth from time to time by the Yearly Meetings of Friends for New Jersey and Pennsylvania held alternately at Burlington and Philadelphia.

1721. Inasmuch as Peoples being hurt and disguised by Strong Drink seems to be a prevailing evil, therefore where any amongst us are overtaken therewith they should be early admonished, and dealt with as disorderly persons. And it becomes the concern of this meeting to advise and caution all of our profession carefully to watch against this evil, when it begins to prevail upon them, in a general manner, or more particularly at occasional times of taking it, the frequent use whereof especially Drams, being a dangerous inlet, the repetition, increase of them insensibly stealing upon the unwary by wantonness in the Young, and the false and deceitful heat it seems to supply the aged with, so that by long habit, when the true warmth of nature becomes thereby weakened and supplanted, the stomach seems to crave those Strong Spirits, even to supply what they have destroyed. Therefore it is hoped that a due care and watchfulness against the intemperate use of Drams, and other Strong Liquors will in a good measure prevent the depravity, as also an

imprudent, noisy, and indecent behavior in markets and other public places, which we earnestly advise and caution Friends to beware of, for it is degrading to us as men of civility, and greatly unbecoming the professors of Christianity, the awful, prudent, and watchful conduct of our early Friends did, and such always will preach loudly, and extend silently to the notice of many.

1726. It having been observed that a pernicious custom has prevailed upon people, of giving Rum and other Strong Liquors to excite such as bid at Vendues and provoke them at every bidding to advance the price, which besides the injustice of the artifice is very scandalous, and leads to great intemperance and disorder. Therefore it is the unanimous sense of this Meeting to caution Friends against the same, and if any under our profession do fall into this evil practice, or do by any means encourage the same (by giving or taking Drams or Strong Liquors at Vendues, or other noisy revelling gatherings) they should be speedily dealt withal as disorderly persons.

And we find a pressing concern earnestly to excite all our Dear Friends, Brethren, and Sisters, seriously to consider the state of things in this land, so lately a wilderness, when on the one hand, we look back to the many blessings we have received, and the protection and peace we have enjoyed, how greatly doth it concern us, to be humbled before the Almighty, and with grateful hearts take due heed to our walking before Him. And on the other hand when we take in view the great increase of people, and consider how many among them do appear regardless of religious probity and virtue, who seem to combine in an uncommon manner, to rush into immoralities, and tumultuous practices, using many artful ways to draw others to fall in with them.

1735. This meeting cautions against the too frequent use of Drams, and other Strong Drink in families, or elsewhere.

1736. This meeting repeats the caution of last year against the frequent use of Drams, or other Strong Drink in families or elsewhere, and particularly to be cautious of giving them to children, and thereby accustoming them to the habit of drinking such Strong Liquors.

1737. We tenderly caution all Friends, constantly to watch against the indecent and pernicious use of Strong Drink, which sometimes prevails unexpectedly, and we cannot but observe with grief and sorrow the frequent instances of its destructive effects, not only to men's persons and estates, but also to the ruin of their children and families. We fervently pray that all Friends may be careful not to give way to the gratifying and inordinate appetite for any kind of Drams, or other Spirituous Liquors.

1738. It was moved to this meeting and accordingly recommended to the several Quarterly and Monthly Meetings, to caution Friends that they be exceedingly careful against the too frequent use of Spirituous Liquors, it being remarked to be a pernicious and growing evil, and to direct the overseers to deal with such as may drink to excess, though they may not drink to such a degree as to disguise themselves.

1776. The advice of last year against excessive use of Spirituous Liquors is repeated.

1779. This meeting repeats the caution and advice against drinking strong liquors to excess, and the overseers are desired to be diligent and timely in dealing with such as offend against this or any other branches of our Discipline.

1750. That part of our Discipline relating to the practice of giving Drams and other Strong Liquors at Vendues, being now considered, and spoken to pretty fully, it is the sense of this meeting that the minute on the subject contained in the General Epistle from the Yearly Meeting 1726 should be revived and enforced by the respective Monthly Meetings, and that such persons who transgress the same should be dealt with as disorderly persons, and if they persist in justifying their conduct, and refuse to give satisfaction for the same, they ought to be testified against.

1777. An increasing concern and exercise having prevailed amongst Friends in several of our Quarterly Meetings respecting the unnecessary use of Spirituous Liquor which hath greatly tended to the corruption and depravity of the morals of mankind, thereby increasing guilt on our country, under which consideration this meeting is engaged to exhort and admonish Friends to use great caution in that of distilling or encouraging the distilling or using of distilled or Spirituous Liquors of any kind. And in regard to the practice of destroying grain by distilling spirits out of it, it is the sense and judgment of this meeting that that practice should be wholly discouraged and disused among Friends; and that Friends ought not to sell their grain for this purpose, nor to use or partake of liquors made out of grain; which this meeting directs the Quarterly and Monthly Meetings to take proper notice of, and make report of their care to next Yearly Meeting, when this matter may be further considered. 1778. The same advice repeated. 1780. Again repeated.

1781. The care of Friends is enjoined to be continued to discourage the distillation of spirits from grain, or using spirits so distilled, also the unnecessary use of other spirituous liquors, or the distillation of them; likewise the keeping of houses for public entertainment where such liquors are sold by any of our members; the concern and labor of Friends in these respects having been useful, the late minutes relating thereto are again recommended to the notice of Friends, in order to fulfill the advices therein contained, particularly that in the minutes of this meeting in the year 1777; it being the judgment of the meeting that no member of our Religious Society should be found in these practices, and Monthly and Quarterly Meetings are requested to send accounts to the meeting next year how they are circumstanced in these matters.

SCRIPTURE LESSON No. 31.

SAUL'S MOURNING.

DAVID AND GOLIATH.

Romans 8: 31.

ARTHUR, that David was crowned with the olive of consecration, and set apart to succeed Saul in the government, he does not come into power until the death of the king. The people of Israel meanwhile remained ignorant of the transactions recorded in our last lesson. Saul was conscious of his rejection, but did not know who was to be his successor. The interval between the anointing of David and his victory over Goliath is not given. Saul appears to have grown morose and unhappy, and to have lost the modesty and genial flow of spirit that so attracted Samuel to him in the beginning of his reign. Like many another, his honors were more than he could bear, and finding himself rejected by God, and deserted by the prophet, who continued long to bemoan his downfall, he seems to have allowed himself to fall into melancholy, and is said to have been possessed of an evil spirit from the Lord. This shows us another of the peculiar beliefs that prevailed in those far-off times. Diseases that were not understood were charged to evil spirits, whom the Lord permitted to take possession of those that were sinners or disobedient to his laws.

David was chosen to play the harp before Saul, and it produced a very wonderful effect upon his malady. This brought David into close intimacy with Saul, who became much attached to the young musician.

Again war was imminent, the Philistines had become strong, and were ready to attack Israel. Saul, the courageous leader on former occasions, has lost his spirit and cowers before the threatened invasion. Goliath, the giant champion of the Philistines, offers to decide the battle by single combat, and day after day challenges the Israelites to select one of their number to fight with him. David is aroused, and offers to accept the challenge, but the king objects. At last in the extremity of their distress the king consents. The result of the combat forms the subject of our study.

Saul's Armor. David tries to array himself in the heavy armor of Saul, but being only a shepherd, and unused to war he could not wear it. He knew perfectly well how to defend his flock from the prowling wolf and fierce lion, and with the same simple weapons he used for their destruction he would go forth against this vaunting, defiant enemy of Israel.

Taking his sling and a few smooth stones from the brook, with undaunted faith that the God whom Goliath had defied would give him the victory, "In the name of the Lord of hosts" for his watchword, he ran to meet his combatant, and with a sling and a stone smote the Philistine.

The lesson to us in this thrilling narrative is spiritual. There are giants to be great and terrible as Goliath are some of these, but as we put our trust and confidence in our Heavenly Father, following the leading of his Holy Spirit, we will be strength-

And words dropped in conversation may be little thought of; but they are seeds of flowers or fruitful trees falling by the wayside, borne by some birds afar, happily thereafter to fringe with beauty some barren mountain side or to make glad some lonely wilderness.—Schmidt.

ened to overcome them all. Faith in the living God is the true source of power; every battle waged for his honor and glory is sure to result in victory.

We are apt to think that power lies in numbers, and so it does to a certain extent, but if we study the history of the Hebrews we shall find that when they trusted in God, listened to his voice, and were faithful, that there was a power that scattered numerous hosts from before them as easily and as surely as the waves toss the sands of the sea.

As the Heavenly Father opened the way for the children of Israel when they were apparently entirely within the power of Pharaoh and his army, so we may be assured he will ever protect those of his children now who *obey his voice*.

In this world the giant "Evil" is ever warring against "truth and righteousness," (the chosen of God), and the question is, "Who shall go out against him?" Shall one mighty in war and valor, armed with helmet and shield and the wisdom of the world? Not so; but he who has put on the whole armor of God; having his loins girt about with truth, and having on the breastplate of righteousness, and his feet shod with the preparation of the gospel of peace; and above all he shall take the shield of faith; and the helmet of salvation, and the sword of the Spirit, which is the word of God; and pray always with all prayer and supplication in the spirit. (See Ephesians 6: 10-18). We must go forth trusting in that higher power for wisdom and strength, and it will not fail us in the hour of trial when it is most needed.

David knew nothing of the art of war, neither was he skilled in the use of arms, but with an eye single to his duty to God he freely offered the best skill which he possessed to the service of his Maker, confident that if the work were of God it would not fail.

History abounds with examples of right prevailing against fearful odds and mighty oppression, and while the struggle may sometimes be long, the result is certain. It may not come in just the way we expect it, but it *will* come in God's own time and way.

NOTES ON THE LESSON.

The interval of time that elapsed between Samuel's visit to the family of Jesse at Bethlehem and this war with the Philistines is not given. The people seem not to have known that David had been chosen to succeed Saul in the kingdom, nor had Saul been made acquainted with the step that Samuel had taken. It is a question whether David himself knew the full significance of the anointing he had received. The chain of events that brings David to the notice of Saul and to a place in his service is necessary to prepare him for the position he must occupy in the future of the nation. He had led a simple, pastoral life, and needed to be brought into this wider contact with the great world of thought and action.

There is perhaps no finer illustration in all history of what confidence in God and faith in his own ability will do for an individual than is found in the example of David confronting the great, boastful Go-

liath whose huge proportions, encased in massive armor covering his whole body, leaving only his forehead visible and vulnerable, had struck such terror into the hearts of the Israelites that no one was found willing to accept his challenge, though made day after day for forty days.

David the shepherd youth is, in appearance, no match for this giant Philistine, but he has the confidence that comes of faith in the power of Jehovah; he believes that with divine help he can be made the instrument to deliver his nation out of the hands of its foes, and he accepts the challenge to single combat, which was often resorted to in those early times to settle differences between tribes and nations. His reason for refusing to go against Goliath in the armor of Saul, is worth remembering as a lesson for us all, "I have not proved them." He must do the work in his own way and with his own weapons; he cannot risk the use of the armor of the king, but he knows he has nothing to fear if he confronts the enemy with hissing and the smooth stone from the brook, yet he did not claim that the deliverance would be wrought through his own unaided strength or ability. "The Lord delivered me out of the paw of the lion and out of the paw of the bear, and he will deliver me out of the hand of the Philistine." This faith in the living God was the source of his power, and must be the true source of power to the soul in its conflict with the enemies of its peace. It is important that we know how to use the implements upon which our success depends,—that they be tested before they are relied upon; failure in many of our undertakings in life results from our not knowing how to work with the tools of another; we must choose those that we can handle with skill and precision if we hope to succeed.

The sling was a formidable weapon in the hand of the ancient warrior. The stunning effect of the blow upon the forehead, followed quickly by the spear thrust, left the victim no chance to recover himself and the wonderful skill acquired by constant practice made the stroke certain and fatal.

THE LIBRARY.

ELI and SYBIL JONES. *Their Life and Work*. By Rufus M. Jones. Pp. 316. Philadelphia: Porter & Coates. (For sale by Friends' Book Association, 15th and Race streets.)

It is an enjoyable privilege to follow this interesting couple through the varied experiences of a long and eventful life dedicated to Christian work for the uplifting of humanity. Beginning with the first decade of the present century, we are introduced to a settlement of Friends in the forests of Maine, where as early as 1774 the first trees were felled, and the survey of the land for homes made. Meetings were then established, both monthly and quarterly, and "frequently Friends traveled on foot a distance of forty miles through an almost pathless woods to be in attendance." The privations and hardships endured by these worthy pioneers were cheerfully borne, although they were at times reduced to the direst extremity for the simple necessities of life.

It was under such conditions that Eli Jones first

saw the light in the year 1797. Her early years were spent in a life that was devoted to a religious life, and she was the daughter of a Methodist minister. Her responsibilities were deepened by the death of her father, and she was then a young woman. Her first husband, Eli, to her future wife, made with the purpose of asking her to become his life companion. Not suspecting the object of his mission, Sybil took down the Bible to read a chapter, as was always customary in those days before visitors returned home. On this occasion she opened at the twentieth psalm, beginning, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee, send thee help from the sanctuary, and strengthen thee." "I will give thee all thy offerings and accept all thy burnt sacrifices; grant thee according to thine own heart, and fulfil all thy counsel." The mission was successfully accomplished, and at the age of twenty-five she became his wife. They settled upon a farm, three miles away from Dirigo meeting, of which they were regular attenders on First and Fifth-days, and here in due time the gift in the ministry of both was acknowledged. The story of their wedded life at this time is full of profitable instruction to the young people of our own day who are entering upon the duties and responsibilities that marriage involves.

Seven years after their union Sybil Jones was called to the work to which most of her after life was devoted. She was then the mother of two children, and in delicate health, but she felt that the service was laid upon her, and must be undertaken. Three other children were born to them. There may be a question in some minds, as to the call to a work which made necessary the leaving of helpless little children by their mother, who in the divine ordering is given charge and control during their infantile years. But we cannot decide one for another; the great Judge becomes the only arbiter, and we must leave it to his abounding wisdom. Such sacrifices have been made in all the ages of the world's history, often from far less exalted motives, and we follow Sybil Jones in this her first experience as a minister traveling with a minute liberating her and her husband for the service, with an interest that deepens as the difficulties they encounter increase. They traveled by carriage through the provinces of Nova Scotia and New Brunswick, and afterward through the Western and Southern States. In 1850 they crossed the ocean in a sailing packet to Liberia, where they labored for some time with marked success. From there their work called them to Ireland, England, Norway, and Central Europe. Returning home Sybil Jones found work among the wounded soldiers of the civil war.

Her work in Western Europe, Greece, and Palestine. It was a work of such a nature that a woman so frail and weak in body, should have been able to accomplish so much. But her heart was in the work, she believed she had been divinely called to enter upon it, and her faith and trust never failed her in the darkest and most trying circumstances. Her work was a

work of such a nature that a woman so frail and weak in body, should have been able to accomplish so much. But her heart was in the work, she believed she had been divinely called to enter upon it, and her faith and trust never failed her in the darkest and most trying circumstances. Her work was a

Her husband still survives. "The words of his old age have been not less acceptable and effective than those of his early manhood. . . . The liberality he has shown in non-essentials and the rounded completeness of his life have given him a wide influence. His strength has always been his calm faith in Jesus Christ."

attended the Yearly Meeting there. At the public meeting on First-day, Ellen Barritt was present. From his Diary, dated 21st Fifth month, we copy the following graphic description of the meeting, and of the service of Eli and Sybil therein, concluding thus our brief notice of this very interesting book:

"This has been a day of deep interest. In the morning I went to the meeting of public worship in the Devonshire House, which was filled to the utmost capacity by Friends from every part of the

can surpass it in impressive physiognomy. The immaculate purity of the women's dresses as they sat a mountain multitude of shining ones, arising in long quiet ranks from the floor to the gallery on one side of the house, the grave mountain of sedate and thoughtful men on the other, presented an aspect more impressive than any earthly congregation I had ever seen.

standing places, and then a deep devotional silence settled down upon the great assembly like an ever-shadowing presence from heaven. The still, unbreathing prayer of a thousand hearts seemed to ascend like incense, and the communion of the Holy Spirit to descend like a dove, whispering its benediction and touching to sweeter listening serenity those faces so calm with the breath of its wing; and out of the deep silence of this unspoken devotion arose one, with trembling meekness, to unburden the heart of a few brief message words to which it feared to withhold utterance, lest it should sin against the inspiration that made it burn with them. From another part of the house arose the quivering voice of prayer, short, but full of the earnest emotion of supplication and humble utterance of faith and thanksgiving. Then moments of deeper silence followed, as if all the faculties of the mind and all the senses of the physical being had descended into the soul's inner chamber. The meeting was a beautiful picture of a thousand persons of all ages so immovable that they seemed scarcely to breathe.

rank of the teachers, the fathers, and the mothers of the Society from different parts of the country, who were seated in the front of the meeting, and the still waters of salvation. In the centre sat a man

and a woman a little past the meridian of life, and apparently strangers in the great congregation. The former had an American look, which was perceptible even to the opposite extremity of the building, and when he slowly arose out of the deep silence his words confirmed that impression. They were words fitly spoken and solemn, but uttered with such a nasal intonation as I never heard before, even in New England. At first and for a few minutes I felt it doubtful whether the unpleasant influence of this aggravated peculiarity would not prevent his words of exhortation from having salutary effect upon the minds of the listening assembly. But as his words seemed to flow and warm with increasing unction little by little they cleared up from that nasal cadence and rounded into more oral enunciation. Little by little they strengthened with the power of truth, and the truth made them free and flowing. His whole person, so impassive and unsympathetic at first, entered into the enunciation of these truths with constantly increasing animation, and his address grew more and more impressive to the last. He spoke nearly an hour, and when he sat down and buried his fingers under his broad-brimmed hat, and the congregation settled down into the profound quiet of serene meditation, I doubted whether it would be broken again by the voice of another exhortation. But in the course of a few minutes the form of the woman who sat by his side—and it was his wife—might be perceived in a state of half-suppressed emotion, as if demurring to the inward monitor of the Spirit that bade her arise and speak to such an assembly. It might well have seemed formidable to the nature of a meek and delicate woman. She seemed to struggle involuntarily with the conviction of duty, and to incline her person slightly toward her husband, as if he tried attributes of her heart leaned for strength on the sympathy of his, as well as on the wisdom she waited from above. Then she arose calm, meek, and graceful. Her first words dropped with the sweetest enunciation upon the still congregation, and were heard in every part of the house, though they were uttered in a tone seemingly but little above a whisper. Each succeeding sentence warbled into new beauty and fullness of silvery cadence. The burden of her spirit was the life of religion in the heart as contrasted with its mere language on the tongue, or what it was to be really and truly a disciple of Jesus Christ. Having meekly stated the subject which had occupied her meditations and which she had felt constrained to revive in the hearing of the congregation before her, she said: 'And now, in my simple way and in the brief words which may be given me, let me enter with you into the examination of this question.' At the first word of this sentence she loosed the fastenings of her bonnet, and at the last handed it down to her husband with a grace indescribable. There was something very impressive in the act as well as in the manner in which it was performed, as if she uncovered her head involuntarily in reverence to that vision of divine truth unsealed to her waiting eyes. And in her eyes it seemed to beam with a heavenly light serene, and in her heart to burn with the holy inspiration

and meekness, and to touch her lips and every gentle movement of her person with an expression eloquent, solemn, beautiful as the words fell upon the rapt assembly from the heaven of tremulous flute-like music with which her voice filled the building.

"Like a stream welling from Mount Hermon and winding its way to the sea, so flowed the melodious current of her message, now meandering among the unopened flowers of rhymeless poetry, now through green pastures of salvation, where the Good Shepherd was bearing in his bosom the tender lambs of his flock; next it took the force of lofty diction, and fell, as it were, in cascades of silvery eloquence, but solemn, slow, and searching, adown the rocks and ravines of Sinai; then out like a sweet-rolling river of music into the wilderness, where the Prodigal Son, with the husks of his poverty clutched in his lean hands, sat in tearful meditation upon his father's home and his father's love. More than a thousand persons seemed to hold their breath as they listened to that meek, delicate woman, whose lips appeared to be touched to an utterance almost divine. I never saw an assembly so moved, and so subdued into motionless meditation. And the serene and solemn silence deepened to stillness more profound when she ceased speaking. In the midst of these still moments she knelt in prayer. As the first word of her supplication arose the men, who had worn their hats while she spoke to them, reverently uncovered their heads as she knelt to speak to God. Long and fervent was her supplication. Her clear, sweet voice trembled with the burden of the petition with which her soul seemed to ascend into the Holy of holies, and to plead there with Jacob's Father for a blessing upon all encircled within that immediate presence. She arose from her knees, and the great congregation sat down, as it were under the shadow of that prayer to silence more deep and devotional. This lasted a few minutes, when two elders of the Society, seated in the centre of the 'Ministers' Gallery,' shook hands with each other, and were followed by other couples in each direction as a kind of mutual benediction as well as a signal that meeting was terminated. At this simple sign the whole congregation arose and quietly left the house. Such was the experience of a couple of hours in a Quaker meeting."

To love God is to love his character. For instance, God is Purity. And to be pure in thought and look, to turn away from unhallowed books and conversation, to abhor the moments in which we have not been pure, is to love God. God is Love; and to love men till private attachments have expanded into a philanthropy which embraces all,—at last even the evil and enemies with compassion,—that is to love God. God is Truth. To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is Infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upwards ever to see the Ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect,—that is to love God.—*Emerson.*

For Friends' Intelligence and Instruction.

AN ONLOOK.

Two brothers, both between seventy-five and eighty years of age, met recently, and in one of their conversations the subject was the future life. The older brother, having through a long term of years been engaged in active business which so engrossed his time and attention as to exclude meditative moods, seemed to see no glimmer of light or hope beyond the grave. He spoke of physical death as the terminus of existence. A man of blameless life, in a moral sense he was under a cloud of doubt. He maintained that we know nothing of the future state. The other brother, in reply, cited the witness of history through all recorded time, in which so many examples are given and accredited as revelations from the after state. This is continually being supplemented by the actual sight and experience of persons now living. We may know enough of this evidence to remove all doubt by and through a pure receptive motive in our own souls. We are invited to seek and to see. In the pure process of regeneration, which is the birth of divine sight in the soul of man, we pass from doubt and darkness to an eternal day of rest, hope, and serenity. At the close of this interview the older brother said to the younger, "If you know this why do you not write it out?"

In this connection I remember the parting words of Newton: "I seem as a little boy who has spent his time picking pebbles on the shore, when the whole ocean of Truth lay all open before me." The unending round of platitudes in the stale and stagnant current of religious thought seems so like this similitude that to look up and on the ocean of universal truth is a venture and almost a crime. Yesterday is not our day. To-day is ours. The sunlight of pure, present revelation is ours. To decree reforms and hunt for duties is to confess an eclipse of the soul. We are to arise and shine for the light is come. The fields are white to the harvest—not from seed we have sown but the Great Husbandman's acreage is pressing the call for labor. His bidding is a condition in His works. Many of us claim that it is a great and good work to teach; so it is, but who is to be the teacher, God or man? We cannot see the truth until our eyes are opened to the light of it no more than we see the outer light of day with banded eyes. There is but one reason why men and women love darkness rather than light. It is because their deeds are evil. There is only one way for Friends as a Society to arise and shine, and grow and prosper, and that is by an honest, earnest minding of the divine light, by each of us living and walking in it. We do not deny that early Friends so arose and came up out of the world. We confess that so long as they kept in that life and practice they increased in power and numbers. Our return to the same sublime trust will be a prophecy of our promise and our perpetuity, and that fourth will be made. SISTER AVERT.

Herald, III.

THE DOCTRINE OF "REPROBATION."

The proposed revision of their "Confession of Faith," by the Presbyterians, occasions comment in many directions. The *Examiner*, of New York, one of the leading newspapers of the Baptist denomination, and "Evangelical" in its faith, remarks as follows:

The Presbyterians, in the preliminary discussions regarding the necessity and advisability of revising the Westminster Confession of Faith, have much to say of the statement made in Chapter III. of that document regarding reprobation. Many have declared their special repugnance to such statements as these, which form sections 3 and 4 of that chapter: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

It is no wonder that loyal Presbyterians object to statements like these in the creed of their church. Certainly very few, if any, ministers or laymen of that or any other church now believe the monstrous doctrine implied in these words. To represent God as foreordaining from all eternity the everlasting death of a large part of the human race, and so fixing their destiny that no efforts on their part could possibly alter or increase the number of the saved a single unit, and all this for the manifestation of his glory, is nothing short of blasphemy. It is not to describe God a being of holiness and love, but an omnipotent devil. It is to read the gospel declaration, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life," in exactly an opposite sense,—God so hated the world that he foreordained a large part of it to everlasting misery.

And in saying this we do not for a moment lose sight of the fact that many men of pure and even saintly character have honestly held and strenuously taught this doctrine. It is, indeed, marvelous that such should be the case. It is almost incomprehensible that one whose own heart is full of love toward humanity, and who would spend his life freely for others, should suppose that his God could have a heart such as the doctrine of reprobation implies. It only shows the bondage to which a theological system can sometimes reduce the heart and mind of the best and most learned men. The fact that such theology has been taught by good men does not make the theology itself a whit more respectable. It has long ceased to be held by representative teachers of the church, by preachers who have the ear of the people, by the people who are foremost in Christian service and all good works, and it ought without delay to be expunged from the creeds.

Such is the way in which the subject presents itself to many Presbyterians, who are declaring their belief in public and private with refreshing freedom of speech. In their efforts to revise their creed so as to bring it into harmony with the Scriptures and with modern evangelical theology, Presbyterians will certainly have the sympathy of Baptists.

Virtue does not dwell upon the tip of the tongue,
but in the temple of the purified heart.—Seneca.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, EIGHTH MONTH 24, 1889.

WILLING SERVICE.

THERE was a good text for a sermon in the reply of a caretaker of a religious Institution when a visitor queried as to how they could secure such immaculate cleanliness. "We have no hirelings here," was the response, "the service is one of love for the Master." When love is at the root and right reason directs the work, no matter if it be but menial service, the result will be a thing of beauty. It was no poet's fancy, but a grand and everlasting truth that Longfellow embodied in his beautiful poem "The Building of the Ship" where he says:

"He that followeth love's behest,
Far exceedeth all the rest."

There is no other foundation for perfection than that which rests upon love, and even when that love is only for the work itself, that it be the best of its kind, it ennobles the worker and benefits the world. It is true we cannot always give to our work a genuine love for it, when the details are often hard and even repulsive, but here comes in the office of duty, and this is so near akin to love that it stimulates us to do willingly that which is disagreeable, and mastering this we will grow to love even that which seemed so unlovely; and if in the doing of this we are also bringing comfort and cheer to those who love us, we are doubly blessed. Let us only serve willingly and somehow, somewhere, good will come of it. Too often we fancy if we only had different work or were situated differently we could more willingly perform the service required of us.

One who was wise with an unworldly wisdom has said that, "It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty. . . . The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. Christ does not promise us a rest of inaction, nor that the trials of life shall be removed. The curse on the world is labor, but to him who labors earnestly and truly it turns to blessedness."

In the later revelations made to many of us we cannot recognize that labor is ever a curse to any, other than when its results work evil to the bodies

or souls of men. It is when we are only "hirelings," selfishly working for that which will alone benefit us, that we fail to see the blessedness of labor. Not that we are called to give all service free of earthly reward, but in seeking to earn our reward in the material compensation received, we put so much of love and willingness into the work as will also reward those for whom the service has been rendered. Mutual obligation is the ideal that should exist amid all the varied avenues of trade, and it does largely abound in the world notwithstanding the general outcry that wrong-doing predominates. Good is never so quickly heralded as evil, for the masses are constantly craving that which is sensational, but there is a little leaven of love and duty underneath, that is working in silence, and some day, if we be but in earnest, the whole lump will be leavened. Or as F. W. Robertson expresses it: "Let a man begin in earnest with—I ought—he will end, by God's grace if he persevere, with the free blessedness of—I will. Let him force himself to abound in small offices of kindness, affectionateness, by and by he will feel them become the habit of his soul. . . . Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God himself, whose Life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven—love is God within you."

MARRIAGES.

MASON-SCOTT.—In Philadelphia, by Friends' ceremony, in the presence of the Mayor of that city, Eighth month 14th, 1889, George H. Mason, son of Benjamin and Ruthanna Mason, of Chrome, Chester county, Pa., and Rachel J. Scott, daughter of Samuel and Elizabeth Scott, of Sandy Spring, Montgomery county, Md.

DEATHS.

HOFFMAN.—At her residence, Burnside, Gray's Lane, Philadelphia, on the morning of Third-day, Eighth month 13th, 1889, Catherine A., daughter of the late Jacob and Hannah Hoffman.

JONES.—In Woodstown, N. J., Eighth month 11th, 1889, at the residence of his daughter, Allen Jones, aged 87 years.

MICHENER.—At her residence, Emerson, O., Seventh month 13th, 1889, Mary A. Michener, in her 46th year; a member of Short Creek Monthly Meeting. Her long and painful illness included a period of several years, which was borne with marked fortitude and resignation to the Divine will.

SHOEMAKER.—At the residence of his brother, Isaac Shoemaker, in Norristown, Pa., Fourth-day morning, Eighth month 14th, 1889, Jarrett Shoemaker. Interment at Plymouth Meeting.

TROUT.—At Spring Lake, N. J., on Eighth month 16th, 1889, Irene C., wife of Dr. Wm. Wesley Trout, and daughter of Chalkley and Mary Ann Coates, of Philadel-

EDUCATIONAL

Ex President White of Cornell University, in Swarthmore, Haverford, and Bryn Mawr, near Philadelphia, are, of all within my knowledge, the best and most flourishing, because conducted with the most liberal and judicious economy. This is high praise. Swarthmore has been particularly fortunate in securing within the past few years several liberal endowments, which have enabled the managers of the institution to raise the standard until the instruction offered is second only to that of the great universities of Harvard, Yale, and Princeton.

"Co-education of the sexes can be called an experiment in progress. The results of such an experiment are not yet known. It is used to be said that young men and young women could not be educated together and the best results proved by the most convicting kind of evidence."

an account of Barnard College for women, an annex to Columbia College, the writer of which deplores the tendency exhibited by several of the leading educational institutions to deny to women 'the same teachers, teaching, and honors that it gives to men.' The writer glories in the fact that Columbia College, by means of its annex Barnard, now 'confers degrees on women exactly the same in kind and importance as those conferred on men.' Swarthmore College also offers the same instruction, from the same corps of professors, to both sexes; and the same degree is conferred upon the young women as upon the young men. The former are privileged to take as many honors as the latter, and, in fact, generally take more. No distinction is made between the sexes, whether in class-room, study-hall, dining-hall, or parlors. Perfect freedom of social intercourse is permitted, and the results have been found to be far from injurious. As a rule, the college youth, recently graduated, is awkward and ill at ease when in polite and refined society. He has been unused to association with the gentler sex during his college career, and feels the need of polishing his blunt and rough college manner.

This institution like Swarthmore, is fully equipped to enter-
tain the most distinguished teachers and the best students
of the world. It is a place where the student can find
the most perfect of all things, a liberal education. The
years of Swarthmore's history proves its usefulness

^c In a list which has been going the rounds of the

the colleges to confine their attention strictly to their own line of work, in the courses which they have undertaken, and to perform the ordinary duties of a college, and to attempt to incorporate with it what should belong to the universities."

Will the editors allow me space to respond to the criticism of Jesse H. Griffin in the *Intelligencer*?

reference to the article, that what I undertook to argue was, that "such a provision (as prohibition) had about the right, the legal right, of the people to adopt such a clause; or to enact laws for the same purpose. There can be no reasonable doubt about his paid attorney, ever doubted it; and I was very glad indeed when the Supreme Court of the United States settled it finally and definitely. We shall not be troubled hereafter with that quibble.

showing that I was, and am mistaken. It will be found by any person who will take the trouble to read those cases as reported in the reports of cases in the Supreme Court, that neither in the syllab of the cases, nor in the pleadings of the attorneys, nor in the decision of the court, is the point I make even referred to. The point decided, as stated by the court in its opinion in the Muzler case, is: that "the right of a citizen to demand the aid of the law for the right, privilege, or immunity secured to him by the Constitution of the United States;" that is, the protection of the Constitution of the United States, and is not in conflict with the Constitution of the United States.

There would seem to be no room for dispute about the right, the legal right, of the people of a State to adopt any form of constitution they may deem fit, with this only proviso, that it shall not be in conflict with the Constitution of the United States.

It would seem that the readers of the INTELLIGENCER AND JOURNAL ought to be able to see the distinction, but some of them seem not to. Let us see if it can be made plain. I apprehend it will not be denied, that the people of the State of Ohio have the right, the legal right, to so amend their constitution as to prohibit the members of the Society of Friends from holding any office of trust or profit in the State, or that the people of the State of New York have an equally indisputable legal right to provide in their constitution that the members of said society shall not be allowed to vote at any election in said State; but it may be safely assumed that at this age of the world no one would claim that such a provision would be just, or wise, or statesmanlike.

I repeat, that the question as to whether or not constitutional prohibition is right, is wise or statesmanlike, has not been decided by any court, either State or national; and I do not see how it could be brought before them.

I have no wish, no intention, to discuss the propriety or wisdom of Constitutional Prohibition at present, but let me suggest in answer to J. H. G.'s claim, that it is "the only means of securing any permanency" in prohibition legislation, that the people of Kansas adopted a prohibitory amendment in 1880, and in 1881 the legislature enacted a very stringent law, covering ten pages of the statutes; in 1885, after four years experience, that law was superseded by another of equal length, and again in 1887 this also was displaced by another, covering twelve and a-half pages, thus showing that the constitutional provision did not give the legislation "any permanency." "But it was all in the right direction." Certainly, but it could have been had without any specific constitutional authority as well as with.

And further, with the aid of the constitutional prohibition, and the laws enacted, it took seven years to close all the breweries in Kansas, four of them being in active operation in 1887; and were not closed until after the Supreme Court decision. It is the legislature and the courts upon which we must depend. Liquor sellers have no fear of nor respect for constitutional provisions. They respect only the constable and the sheriff.

I am sorry to differ so widely from many earnest friends of temperance, but my conscience and my judgment both tell me I am right, and I am gratified to know that public sentiment seems to have reached the same conviction.

JOHN J. JANNEY.

Columbus, Ohio, Eighth month 14th.

WHEN I bring calm and philosophic thought to bear on the question of social progress, I look to the wisdom of all to take care of every one. Weiss said that not one drop of the attar of roses will you get from a hundred petals; distil them by acres, and the subtle, delicious perfume is obtained. So it is with wisdom.—J. V. Blake.

THE "COUNTRY WEEK" IN BALTIMORE.

Editors INTELLIGENCER AND JOURNAL:

I was much pleased and interested in reading the report of the Country Week Work mentioned in the INTELLIGENCER AND JOURNAL of Eighth month 10th. We of Baltimore City have an association called the "Free Summer Excursion Society." T. P. Perine, who has been a subscriber for your paper a number of years, is a director of long standing, and his wife and daughter are also connected with the work. If it is not too much trouble, we would like to have the report of the Country Week Work, so as to compare the two. Both societies have the same interest, are working for a similar result, but each having its own method; perhaps by a comparison both may be benefited.

M. A. P.

Baltimore, Eighth month 17.

[A copy of the Baltimore report has reached us, as suggested above. The work in that city is directed by the "Free Excursion Society," incorporated in 1875. The officers for 1889 include John K. Shaw, President; Robert Read, Vice-President; Wiley E. Cushing, Secretary; Treasurer, Alexander Brown & Sons, (bankers.) A large committee on the selection and care of children is divided up by locality, each member having a definite neighborhood to take charge of. The excursions, usually ten in number each season, are given in steamboats to a place owned by the Society, "Chesterwood," and the report says "the whole city is benefited without distinction of race or religion."—Eds.]

NEWS OF FRIENDS.

ROBERT HATTON attended Friends' meeting at Trenton on First-day morning the 18th instant. In the afternoon he and Dr. Franklin T. Haines were in attendance at the Circular meeting held in the old meeting-house at Eash Branch, New Jersey. The people in the neighborhood continue to be interested, and would like to have the meetings held more frequently. The next one is appointed for First-day afternoon, 15th of Ninth month, at 3 o'clock.

—The Friends residing at Swarthmore have been holding a meeting regularly on First-day morning, in the College meeting-house. The hour is 10, but those attending are desired to gather punctually. After a due period of silence, (except when there is a minister present), the Scripture Lesson is read and remarks are offered thereon. The attendance has been about twenty-five to thirty.

PERSONAL NOTES.

PRESIDENT MAGILL, of Swarthmore College, intends to sail on Seventh-day of this week, the 24th instant, for Europe, accompanied by his wife and their daughter Eudora. They take the steamship *Circassia*, from New York for Glasgow, and expect to spend a short time in Scotland and the Lake Region of England then to proceed to London, and then, stopping for a time perhaps at Rouen, to reach Paris shortly before the close of the Exposition. President Magill's purpose is to attend during the coming school year, the lectures of the Sorbonne and College of

France, with the object of increasing his familiarity with French history and literature.

For Friends' Intelligence and Instruction.

THE MINUTES.

ONE at a time the rapid minutes fall
Into our waiting hands, in season fair
Of costliest pearls, alike in valuemant,
Dropped by a kind Eternity of love
Is it not strange we should so blinded be
By self and ignorance that to our sight
Some of them seem but worthless? Some, 'tis

true,

We grasp too eagerly, and some we fear;—
Tremulous stand we oft in hope or dread
Of that which passing time shall next disclose;
Some that are gone we vain would greet again,
And O, how gladly we would some regain!
Some that are yet to come impatiently
We still await, and slight the one at hand.
Never one worthless minute hath God given!
They are our share of his own heavenly
wealth.

"What hast thou done, my child, with those rare
gifts

I gave into thy keeping?"

"Some I used

To beautify the lives of those I loved;
Some were so fair I could not part with them
But lingeringly turned them o'er and o'er
And selfishly kept them for mine own delight.
Some I have buried deep as possible
Far out of sight and memory; some have slipped
Unheeded through my fingers and are gone,
I know not whether they have rotted away.
And some, O Father! rashly, hastily,
Wilfully, scornfully, I flung aside!
O, anything, any, to be rid of them!
Thus have I done with what thou gavest me,
Nor can I plead 'Indeed, I did not know,'
For something told me they were priceless all."

A. L. D.

MIGHT HAVE BEEN.

I MIGHT have been more patient—
Ah! would the angry word
Upon my lips had perished
Unuttered and unheard!
Some heart would now be lighter
To wend its toilsome way;
Some life would be more cheerful,
More sunshiny to-day.

I might have been more kindly—
How trifling is the cost
Of simple words of goodness,
Whose power is never lost!
The golden moment vanished,
And never to return;
The glory of bestowing,
Too late, too late I learn!

I might have been more loving
To those who hold me dear;
What little deeds, neglected,
Had soothed their pathway here!

For Beauty's sake, and not

For pleasure's sake, I wait

Ah! will its mournful memory
From out our life depart?

"I must be true to you, my friend,"

Of life's remorseful song,
Within the heart forever
Its haunting echoes throng.
Oh, youth, upon the threshold,

To this sweet lesson bow:

For beauty's sake, and not

For pleasure's sake, I wait
Life has one season—now!

George Thompson, in *Christianity for All*.

A REMINISCENCE OF A COAST STORM.

WHAT is that sound, sad, yet sweet, distant, yet so distinct? Not a leaf is stirring, not a ripple moves upon the face of these waters. Yet onward and upward, full-toned as the diapason of an organ touched by a master-hand, comes that far-away sound to me, sitting here, upon this grassy bluff. I am trying to perform a set task to write an article. Hard work I find it, for what between these depths beneath, blue, swift-running, yet seeming so motionless; the deeper blue overhead tempting a wandering eye; the scented breath of morning and the nameless beauties of this new-born day; and above all that sweet solemn voice flowing outward and upward, my pen is idle, my thoughts keep roving.

Familiar and well-loved sound! It is the sea, my readers, hymning its Maker's praise.

It lies unseen, far away down yonder below this stream on the banks of which I am sitting, and farther away beyond that headland washed by a bolder stream; and yet farther away, where those palmetoes wave their plumes over great sand-hills, Nature's outmost barriers of this south-land; unseen, yet thrilling the ear with its resonant voice.

Would you like to go down to it with me? Here is a boat, and though it looks like a mere cockleshell it is staunchly built, "to walk the waters like a thing of life." Take first the oars so we may the more quickly get out from between these banks on either hand. Now, out upon the broad bosom of the river we can set our sail to the first breath on the rising tide, and sit at ease bounding from wave to wave until we find ourselves close down upon an ocean beach.

The Sea! Feast your eyes now upon its glories, from the water so gently curling upward to the feet of these myrtle-crowned hills, to where they blend in the sun-lit air with the concave sky. Bathed in the summer sunshine it smiles back in the face of heaven in perfect peace, and still from its unseen depths comes its murmuring voice in praise.

But it has another aspect, and another voice, when the winds break loose from their sleeping place and pile up the water in foaming masses upon the shore;

then, who can tell of its terrors, or find words to measure the havoc in its wild progress against the land? Look across to that shining shore. Just there, where those hills are heaped, white as the driven snow, about seventy years ago there lived a happy household. A fine dwelling-house, backed by a group of noble oaks, stood conspicuous upon a grassy plot many feet above the beach. This lawn sloped so gently down to the hard-packed, moist sand of the seashore, that the little children of the family often ventured to roll themselves over its face to frolic in the rising tide.

It was the summer home of Myra S—— and her sisters; and as there were other households all along those golden sands, the children used to count the days from the coming of the swallows in spring to the time when they should leave their more scattered winter homes for the merry days they had together on the seashore. It was then high holiday, and their games unending; for when the sun waxed hot and glaring down upon the beach, were there not inviting shades under the wide-spreading branches of the live oaks behind Myra's house? This was the favorite playground of Myra herself. Great, therefore, the outcry when on going out of doors one morning the S—— children found the finest of these trees had been injured by a thunder-bolt during the night. They had not heard the storm. "Father," however, came forward, and with saw and hammer and a piece of sail-cloth, so deftly doctored the stricken limbs that they felt comforted, especially as he assured them that its sap would soon renew its evergreen foliage, and its shapeliness would be as before. So it did. All except upon that side next the house, where a bough, lopped off near to its trunk, stood out with jagged ends "like a giant arm with skeleton finger pointed at us." So said Myra to her sisters, over and over again, when tired with scampering on rainy days under the cross-beams of the attic roofing, they would lean to rest against the window, looking down upon this tree.

One September afternoon they were all up there, not at play, but looking out at the storm upon the beach. The ocean seemed swallowing it up, so that at last there was not a slip of sand in sight, and as the billows heaved and leaped up-shore the wind scourged them, and tearing off their crests drove them in clouds of spray far overhead until the air was darkened. Used as the children were to these Atlantic gales they felt hushed this afternoon by a sense of uncommon peril. "Sea and land seem all one to me," whispered Myra to her sisters. "Perhaps all is not so blurred behind us. Let us go and look out of the back window to see how the trees are braving it." They were well whispering together there when the supper-bell called them down stairs. Then they went quietly to bed—all but Myra. As eldest she was allowed a half-hour longer. She had just risen for her "good night kiss," when a servant came in to say that his quarters were under water. This meant that the back waters were meeting those of the ocean from the front. Myra was hanging back to hear more when her mother asked if she was afraid to go up to bed alone. "O, no!" so she went off,

and finding the sister who was her bedfellow yet awake, gave in her report. "I'll tell you what, Myra, we may as well sit up together for there'll not be a wink of sleep so long as the wind rages so. It comes like a clap of thunder and tries to tear us to pieces, then lets us go with such a screech as makes the lull more awful than the thunder was. I'm too sore afraid to sleep." But Myra coaxed the child to lie still; and by-and-by both girls fell fast asleep in spite of the awful voice of the hurricane. They thought it a dream when their mother's hand gently lifted them out of bed and signed to them to dress themselves. They could scarcely make out what she was saying so continuous and deafening now was the roar.

The first floor was under water, and the sea yet coming in. Presently, with a crash the upper windows were burst in, and a great billow leapt through and set the nursery afloat. In the darkness, parents and servants groped around and bore their helpless burdens up to the last refuge left to their flying feet, the attic. A strange motion directly afterwards sent a fresh thrill through even the least child. They all began calling wildly upon their father. The servants too broke into wailing. "Come close to me, darlings!" shouted their father; "and with arms about each other we will pray to our Father in Heaven. He is Almighty to save, even though all the billows sweep over us."

So they knelt down in one corner of that garret, encircled by their parents' arms, and prayed to Him who

"Plants His footsteps in the sea,
And rides upon the storm."

And thus they waited, feeling the depths beneath them heaving, and all the winds of Heaven let loose about them. They well knew that they were torn away from their foundation upon the solid land, and were at the mercy of the devouring sea. Therefore when another crash came, throwing them all prostrate, these little girls gave a weak cry as of a dying creature, the last hope gone. But another shout in their ears from "father" made them pluck up heart again.

"Praise God, my darlings! our deliverance is at hand." So it was. The waves ceased to buffet and the winds to whirl them round. In some way they were delivered.

"The storm is laid—the winds retire
Obedient to Thy Will.
The sea that roars at thy command,
At thy command is still."

By degrees those little ones fell off one by one into slumber upon the bare floor of that garret as peacefully as if in their little cots. All but Myra. She being older, had entered more fully into the peril threatening them, and from snatches of troubled sleep woke up perpetually to wish for the light of day. When at last it came, the awful destruction it revealed all around them made an impression never to be forgotten.

Hills had melted before the waves, and sands had been heaped by the winds over the wreck of all that once seemed so solid. Houses had been swept out to

and, as the waves rolled up, they had been
swept and carried off their own and the
others, left to mark the place of the wreck. The
wreckers did "glaze" the sea, when the waves
were now high heaped, and whose "skeleton fin-
gers" had caught and held them back from the raging
sea. Swept in upon the crest of the mightiest wave,
the house had been caught in the vortex of that
tempest. The second-story had been thrown
through the window and upwards through the roof,
and while the waves whirled them round and round
in its course back to its ocean-beds, the sturdy arm of
the oak was wedged across so that the house and its
living freight escaped to bear witness of the power
of prayer, and the goodness of Him who is ever "In-
spirer and Hearer!"

A. H. A.

Charleston, S. C.

For Friends' Intelligencer and Journal.

FIFTY YEARS OF PHOTOGRAPHY.

It is somewhat difficult to believe that this century
attention to the fact that half a century has passed
since the discovery of the art of photography, and
announcing that preparations were being made to
celebrate the anniversary. Now it is about fifteen
years since the *furor* for centennials began, and from
the centennial of the Boston Tea Party to that of the
inauguration of the Father of this century-old nation,
we have steadily kept up the process of poem-writing,
banner-waving, and gathering in large crowds to hear
of the wonderful progress of the past hundred years.
Indeed, the whole matter has become a trifle wearis-
ome, and one is tempted to remark with Mr. Bevan
in *Martin Chuzzlewit* that perhaps our progress is not
after all so remarkable since we began our national
festivals, to be good for nothing. "That the civiliza-
tion commenced at so late a period as to escape the
ages of bloodshed and cruelty through which other
nations have passed; and so had all the light of their
probation and none of its darkness. The other that
we have a vast territory, and not—as yet—too many
people in it."

However, in spite of the self-glorification which
these occasions are apt to call forth it is perhaps well to
glance back occasionally, and since no centennial seems
to offer itself at present we must content ourselves
with the opportunity which a semi-centennial offers
for reviewing the progress of the art of photography.

Probably there are few readers of the INTELLIGENCER who could not find hidden away in bureau
drawer or on closet shelf some of the daguerreotypes
taken when the art first became known. Rather expen-
sive luxuries these portraits must have been with their
heavy gilt borders and satin lined, leather covered
cases. Probably our grandfathers and grandmothers
did not order them by the dozen when it first became
fashionable to be photographed. It is rather difficult
to obtain a fair view of the picture since it is only
when the rays of light fall upon it at a certain angle
that it appears as anything but a blur. The ambro-
types, which are more recent, and which are taken on
glass instead of a copper plate, do not possess this in-
convenient property.

It is seldom that a discovery or an invention is
due to any one man. We find the beginnings of im-
provement in many minds.

Exception to this rule; the idea had long been imbed-
ded in the man of crude knowledge and it slowly
worked itself to the surface and stood out clear and
plain, ready to be shaped and polished by the think-
ers of the industrial world.

The fact that certain substances are affected by
light had long been familiar through the fading of
dyed stuffs. The alchemists, as early as the twelfth
century, knew that salts of silver blacken on expo-
sure to light. Dr. Priestley, the discoverer of oxygen,
applied this knowledge by causing chloride of silver
to be deposited on the side of a glass bottle, covering
the bottle with dark paper from which letters had
been cut, and exposing the whole to the rays of the
sun, thus producing dark letters on a white ground.

Wedgwood, in the early part of the present cen-
tury, made the first attempt to photograph external
objects. In France, Niepce began experimenting but did
not live to see the fruits of his work. His associate
Daguerre, however, perfected his process and an-
nounced his secret to the world. It was in the days
when Louis Philippe, who had come in on a wave of
revolution, was endeavoring to bind together the tur-
bulent elements of his empire and the "Citizen King,"
when Daguerre made known his process, granted him
a yearly pension of 6000 francs.

But Daguerre's method, requiring an exposure of
twenty or thirty minutes, could only be applied to
stationary objects, such as buildings, etc. He vainly
attempted to obtain an impression of a human face.
The result was a blur, and it was declared that the
art could not be applied to portraiture.

So it was reserved for America to crown the art
with success. John W. Draper, of New York, who
had for some time been making experiments, con-
ceived the idea of using more sensitive chemicals and
thus securing a quicker impression. In 1839, the
same year in which Daguerre made known his pro-
cess, Draper took the first photographic portrait, and
from that time forward photography became an as-
sured success.

The steps by which photography has reached its
present status are interesting only to the special stu-
dent of that branch of industry. He who does not
care to delve deeply into the properties of silver,
iodine, and bromine, the relative value of "devel-
opers," and the construction of the camera, may glance
at the faded portrait of forty or fifty years ago and
then beholding the clear, well-finished cabinets, the
amateur outfits, and the various photographic won-
ders, composite, instantaneous, microscopic, and as-
tronomical, may gain some idea of the strides that
have been taken since the era of photography dawned
just half a century ago.

State Centre, Iowa

ANNA T. N.

WHOEVER is satisfied with what he does has
reached his culminating point—he will progress no
more. Man's destiny is to be not dissatisfied, but
ever progressing.

THE CAPTIVE APACHES.

It may be remembered by your readers that not quite two years ago a band of Arizona Apaches, about 370 in number, were transferred as prisoners of war, from Fort Marion, Florida, to Mount Vernon Barracks, Alabama. They were chiefly old men, women, and children, over a hundred of their best youths having been sent to Carlisle Indian School; and of late a good deal of interest has been aroused in regard to them by Mr. Herbert Welsh's investigations, the result of which has been to show that few of these Indians have been guilty of recent atrocities, that at least fifty of them have been employed as United States scouts, doing good and loyal service, and that, while some, like Geronimo and his followers, have many crimes to answer for, and are rightfully held as prisoners of war, others, who are sharing their fate, are, by comparison, innocent and deserve different treatment.

Experience has shown that Indians, those at least who belong to the wilder tribes, can be managed more easily while held as prisoners of war than in any other way. No such record of Indian progress has ever been made as that made by the men captured in the Minnesota massacre of 1862. The Modocs who killed Gen. Canby and were exiled to Indian Territory are the most progressive of all the tribes around them, and Captain Pratt's great work was begun in Florida with red-handed, desperate warriors, who in chains attempted suicide rather than submit to the results of their defeat.

The Apaches now at Mount Vernon have shown during their two years' imprisonment that they need only fair chances to prove that they are equally ready to accept civilization, and that this chance can be given them while they are still under army control has been demonstrated by the work done for them by Maj. Wm. Sinclair of the Second Artillery, United States Army, under whose command they have been until lately, when he was transferred to Fort Warren, Boston.

Enforced idleness was hateful to these people; they begged for work and for land. Their food supply was insufficient, their quarters were unfit, the conditions were all of retrogression rather than of progress. Under Maj. Sinclair's administration, for which he modestly disclaims all credit, the change has been very great. Their food is now good and sufficient, they are quartered in log houses built partly by their own labor, the able bodied among them have been organized into working squads, order and cleanliness prevail throughout the camp, and everything that careful personal attention can do has been done for the improvement of their general condition. It is a striking instance of the devotion of an army officer to a body of wretched captives, whose claim upon him he has met in a truly humane spirit, recognizing that his duty in such a case lay beyond the reach of any military code.

The scene of this strange little drama, for such in effect it is, lies in a remote region in lower Alabama, about thirty miles from Mobile, a healthy locality, but no place for the permanent homes of these Apaches, since farming there is an impossibility, and

without farm work, idleness is a necessity. The great need for them is that they should be settled somewhere at a safe distance from their own country, where they can all, men, women, and children, be trained to work and to become, if possible, self-supporting. This matter, which was inexcusably neglected under the last Administration, is being actively pushed forward by the present Secretary of War, and it is hoped that the right place may ere long be found.

The mission work at Mt. Vernon Barracks is in the hands of women teachers, Miss Booth from Carlisle and Miss Stevens from Hampton, who, supported chiefly by Boston friends, have been there five months. Mr. Endicott, ex-Secretary of War, made liberal provisions for their personal comforts and in every way encouraged their educational work; and, in spite of some serious disadvantages, they have had most encouraging success. They feel that they owe much to Maj. Sinclair's consideration, and I take the liberty of quoting from a letter just received from Miss Booth, who says: "Not a day passes that Maj. Sinclair is not seen walking about the camp and more than once a day. Not a change escapes his eye. The women find him ready and willing to help their Indian wants, and know his heart is big enough to love little children, who readily turn to him for a pleasant word. He does not denounce all Indian customs, but by degrees he draws them away by the supply of something better. When Indians would sell their clothes to people of the surrounding country, the purchasers were made to give them up. Drunkenness and wife-beating are punished with guard-house, but undue severity is unknown. The Indian dance is prohibited, and they understand that the camp must be quiet at night, while as yet the custom of wailing for the dead is not rebuked. He has been humane and patient, and has laid the foundation for others to build upon."

These Apaches are neither angelic nor plastic, but they are brainy, and capable of improvement, if taken in hand in the right way. Mission work among them has been well begun. The wife of one of the resident officers writes: "I must tell you that the ladies are succeeding very well indeed with their friends, Miss Booth with the children and Miss Stevens with the men. The women are hard to reach. They have doubtless told you of their school out of doors, and to-day I was delighted with the progress the little ones had made. The Indians certainly have improved immensely since you saw them. To-day when they were all seated for the talk with Gen. Howard, I could not help feeling proud of Maj. Sinclair's work among them. Gen. Howard gave permission to use one of the hospital tents for a school-room for the present, so the more picturesque teaching under the trees will give place to this more comfortable and private work under cover."

But the most striking picture which these letters give us is of Geronimo, whose energies seem to have been diverted into an entirely new channel. Evidently born to be a leader, the fact that he can no longer be the first on the war-path has suggested to

him the alternative of being the first in Sunday-school, and accordingly he may be seen raising the bell, seating the pupils, and keeping order generally, with all the determination which characterized him when his occupations were of a somewhat more exciting nature. Both in the day-school and in the Sunday-school he is reputed as being the teachers' right hand man, and we receive amusing descriptions of the confidence with which he is called upon in case of emergencies requiring decisive action. One of the teachers writes: "We have moved the organ to his (Geronimo's) house, and every evening we go out there to sing. Not only the Indians come, but some of the soldiers, and after we are through, Geronimo sits down and plays a tune, to the delight of the Indians, who fairly roar their appreciation."

Whatever the past of these men and women may have been, there is certainly some responsibility connected with their future, which is, at the moment, entirely in the hands of the Government. If they are wisely and carefully settled in permanent homes, under proper supervision, they will be easily civilized. The experiment ought to be fairly carried out, and it is a case in which the pressure of public sentiment should be brought to bear upon those who have the power to see that this is done.—*S. C. Armstrong*, (Hampton, Va.), in *N. Y. Evening Post*.

CIVILIZING THE INDIANS.

It is very encouraging to all friends of the Indians to know that slowly but surely it is being recognized that the only true way to deal with him is to treat him "as a man and a brother."

G. L. Curtis, whose experience of Indians at Hampton and elsewhere gives him authority so to speak, in a recent paper in the *Chicago Interior* says:

"Little progress in civilization can be made by the Indian until tribal tenure is exchanged for individual ownership of land. By the treaty of 1868 this was made possible in the case of the Sioux who were parties to that agreement; but few profited by it. The General Land in Severalty Bill (from its originator more commonly known as the Dawes Bill), signed by President Cleveland February 8, 1887, embraces in its provisions the Indians throughout the United States; a few tribes in Indian Territory and New York State alone being excepted. To this act, the most important piece of legislation in the history of our dealings with the original occupants of the continent, the title of the Magna Charta of the Indians has been not inaptly applied, as it is the first to provide for the general abolition of tribal tenure, the location of the individual Indian upon land in severalty of which he becomes the sole owner, his full recognition and protection by the law, and his eventual admission into all the rights and privileges of citizenship. The initial step must be taken by the Indian—in the selection of an allotment of land (a quarter section of arable land in the case of an adult) for which he receives a patent from the government, and which is absolutely non-transferable for twenty-five years. The full endowment of complete citizenship is only to follow this practical re-

nunciation of savagery and acceptance of the conditions and duties of civilized society.

"The ration system is a curse sufficient to paralyze any effort of philanthropy or legislation to elevate the Indian. It saps his independence of character and removes all incentive to earnest effort in his own behalf. His logic cannot distinguish between dole and due, between payment for past purchase of land and the alms of charity; and from this position he naturally sinks into the condition of a beggar. Any effort to effect his moral or material improvement will fail which does not awaken in him the needs of a higher plane of life, and, by the substitution of stock and implements for the old issue of food, raise him to a condition of self-dependence and self-support. The issue of brood mares and farm wagons is gradually supplementing that of provisions, and the Indians have already commenced the purchase of mowing machines and sulky-rakes. The distribution of wagons to those whose industry and improvement recommended them to favor was the exciting event of Issue Day at Standing Rock; and the dense and eager crowd that surged around the agent as, standing high upon a wagon-box, he read from the official record the names of those who merited reward, was a scene that would have astounded a believer in the doctrine of extermination."

A HEROIC WOMAN.

MANY stories are told of the courage of the women of that early generation who first broke ground in the forests of Pennsylvania and Virginia. They were in constant peril from wild beasts and from hostile Indians, but with heroic patience endured hardships, labor, and disease. An example of another kind of courage is preserved by the descendants of Christiana Dickson, the wife of one of the first settlers of Erie county, Pennsylvania.

She was a small, low-voiced woman, extremely timid by nature; but upon one subject she was resolute—she had a horror of drunkenness. She lived in the days when the use of liquor was universal. Whiskey was as common a drink as water, among these hardy, hard-working pioneers. A temperance or abstinence society was unheard of. But when her sons were born, she resolved, so far as she could, to put a stop to whiskey-drinking in her home.

Her husband being absent from home, her brothers called for the help of the neighbors, according to the custom of the time, to put up a barn needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whiskey was asked for. One of her brothers came to the house for it; she refused to provide it, to make her friends drunk. Her other brothers, and at last an elder in the church, came to reason with her; to tell her she would be accused of meanness. Without a word the little woman went out to the barn, and baring her head, stepped upon a log, and spoke to them in a faltering voice. "My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are elders in the church,

all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But before I will provide whiskey to give you, these timbers shall rot where they lie." The men angrily left the work and went home, the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whiskey.

Afterwards whiskey at barn-raising was discontinued in the country. Her sons grew up strong, vigorous men, who did good work in helping to civilise and Christianise the world; their descendants are all of high type of intellectual and moral men and women. If she had yielded this little point, they might have degenerated, like many of their neighbors, into drunkards and spendthrifts. There are still vices and malignant customs to be conquered, and for the work we need women of high souls and gentle spirits, like Christiana Dickson.—*Friends' Review*.

A DEVOTED MISSIONARY DEAD.

A WASHINGTON dispatch says that the Department of State has received from the Legation at Peking, China, under date of July 3, an account of the death and extraordinary life-work of J. Crossett, an independent American missionary, in China. His career has been a very remarkable one, characterized by absolute self-devotion. He died on the steamer *El Dorado*, en route from Shanghai to Tientsin, on the 21st of June last. He leaves a widow living at Schnylersville, New York. In speaking of Mr. Crossett, Minister Denby couples his name with that of Father Damien, the Belgian missionary who lately died on the island of Molokai, and says:

Mr. Crossett's life was devoted to doing good to the poorest classes of Chinese. He had charge of a winter refuge for the poor at Peking during several winters. He would go out on the streets the coldest nights and pick up destitute beggars and convey them to the refuge, where he provided them with food. He also buried them at his own expense. He visited all the prisons, and often procured the privilege of removing the sick to his refuge. The officials had implicit confidence in him and allowed him to visit at pleasure all the prisons and charitable institutions. He was known by the Chinese as the "Christian Buddha." He was attached to no organization of men. He was a missionary pure and simple, devoted rather to charity than proselytism. He literally took Christ as his exemplar. He traveled all over China and the East. He took no care for his expenses. Food and lodging were voluntarily furnished him. Inn-keepers would take no pay from him and private persons were glad to entertain him. It must be said that his wants were few. He wore the Chinese dress, had no regular meals, drank only water, and lived on fruit, with a little rice or millet.

He aimed at translating his ideal, Christ, into reality. He wore long auburn hair, parted in the middle, so as to resemble the pictures of Christ. Charitable people furnished him money for his Refuge and

he never seemed to want for funds. He slept on a board or on the floor. Even in his last hours, being a deck passenger on the *El Dorado* he refused to be transferred to the cabin, but the kindly captain, some hours before he died, removed him to a berth, where he died, still speaking of going to heaven and entreating the bystanders to love the Lord.

As an instance of the character of the man I will state that when on one occasion I gave my annual dinner on Thanksgiving Day to the Americans, Mr. Crossett wrote to me beseeching that I would have no dinner, but would give the cost to the poor. He attended the dinner, but touched nothing but water and rice.

In his theology he can hardly be said to have been orthodox. He found good in all religions. After a long conversation with him one day I told him he was not a Christian, but a Buddhist. He answered that there were many good things in Buddhism. The last important work of Mr. Crossett was an effort to provide for the deaf and dumb. To further this project he traveled to Hankow and thence to Canton, establishing everywhere schools for these unfortunates. He was successful wherever he went.

This man taught the pure love of God and of goodness. He completely sacrificed himself for the good of the poorest of the poor. He acted out his principles to the letter. He was as poor and lived as plainly as the poorest of his patients. On charitable subjects he wrote well. The ideal to him was practical. Let this American, then, be enshrined along with the devoted Frenchman in the annals of men who loved their fellow men.

PLANTS PROTECTED BY THEIR JUICES.

WHEN a drop of the juice of sorrel, garlic, saxifrage, or nasturtium is put upon the tegument of a snail, the animal manifests pain and exudes abundance of its mucous secretion; yet it is not thus affected by a drop of water. When snails avoid plants marked by such juices, we have a right to regard the plants as defended by a chemical armor. The offensive substance may also be important to the nutrition of the plant, but that is not the question we are dealing with here. Many plants are evidently lacking in this means of defense; for, of some plants, all the animals experimented upon have been found to prefer fresh to dead parts. Others are never touched by them, whether living or dead. Hence we may conceive that an infinite variety may exist in the degrees of chemical armoring between total absence of protection and complete protection.

Plants containing perceptible tannin are disagreeable to nearly all animals. Only swine will eat acorns as they regarded them as food. Other animals reject them, except when they can not get anything else. Leguminous plants containing tannin in weak proportions are eaten by horses and cattle, but snails are not fond of them. But the garden snail, which lets fresh clover alone, will eat it freely after the tannin has been extracted with alcohol.—*Popular Science Monthly*.

THE OLD APPLE-TREE BLOSSOMS.

I have always felt that one of the sweetest and best influences in a home was that of a grandmother. It was so in our house, and now, when I look at the straight-back, cherry-framed old rocking chair, in which through all my youth "the grandmother" sat, I am strengthened and comforted by the memories that crowd my thought. I see her quiet dignity of bearing amid all the tumults of nursery up roar and childhood grievances. I see her gracious smile and wait to hear her calm pacifications and adjustments of difficulties; and I recall the experiences of this loved one, who had learned from her long life to entertain hope amid all discomfures, and whose cheerfulness was but the continuous manifestation upon all about her of the peace of God which comforted and sustained her heart. And I am inspired by the recollections that "grandmother" was equal spiritually to every emergency. She never lost courage; she never faltered in the daily duty; she was never loud spoken; nor was she anything but "all things lovely." And I ask myself how could this have been?

All acknowledged the benign influence of grandmother's authority; all obeyed her; all preferred to be in her presence, if in joy or in sorrow, for we all loved her and all felt to be with his disciple was again to be with the Master; and it was good to be there, for grandmother was like him.

A few years since I learned a lesson from nature that explained to me its analogy, the reason why old age had left in our home memories such a sweet aroma.

Friends were gathering apple blossoms, and all the trees in the orchard were being robbed of a part of their beauty, to gratify our love of the fragrant flowers. One of the bunches of blossoms seemed far more fragrant than did the others; and yet the buds had been gathered from the same orchard, and the fruit tree was not different from that of the others in its vicinity. "Why are these apple blossoms so much sweeter than all the rest?" was asked of the friend who presented the bouquet.

"Oh, don't you know," she said, "these are the flowers from the old tree; there will be but few if any apples upon its branches this year or ever again; and the sweetness and ripeness and glory of the fruitage that it has in former years yielded, now are displayed in the beauty and loveliness of its flowers."

What a tribute to mature years! The days of our fruit bearing in active service may have waned; but our genial, blessed, concentrated influence may continue to adorn and gladden the earth.

"Three score and ten, and then eternity!"

A moment's space, and then, eternal years!

The soul's wealth safe—the work of life well done.

How small in contrast, earthly gain or loss!"

—*The Open Window*

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther*.

RESTLESSNESS.

I KNOW of nothing in our day more painfully and surely indicative of the interior wrongness of our life than the inability everywhere manifest to rest and be quiet. No life was ever healthy and strong in which there was not a central rest, and something to support and feel that rest. But in our day the question, "What shall I do next?" is asked before we have well finished that which went before. And so much of our activity is blind and purposeless. It is merely wasting and consuming time. There is no virtue in it, and no intelligence in it; consequently no profit. Life does not become purified or strengthened or enriched or made happier thereby. It is simply squandered. Now, all this is not simply wrong; it is foolish. It is not simply harmless activity; it is the activity that comes from internal hollowness of nature. We congratulate ourselves on being the most "alive" people in the world, which means, in plain English, the most restless. But mere restlessness has no inherent virtue or goodness in it. It simply denotes the possession of vitality, which vitality may be altogether uneducated and untrained. In every useful life there must be internal rest. There must be something believed in so firmly and so continuously that it holds to itself the mind and the heart. Therefore it is that the apostle says, "Be ye steadfast, unmovable."—*Reuben Thomas, D. D.*

CHRISTIANITY.

I was touched most of all by that portion of the doctrine of Jesus which inculcates love, humility, self-denial, and the duty of returning good for evil. This, to me, has always been the substance of Christianity; my heart recognized its truth in spite of skepticism and despair. . . . The doctrine of Jesus—judge not, be humble, forgive offenses, deny self, love—this doctrine was extolled by the church in words, but at the same time the church approved what was incompatible with the doctrine. . . . The passage upon which it based affirmation of its dogmas were those which were most obscure. On the other hand, the passages from which came the moral laws, were most clear and precise. And yet the dogmas and duties depending upon them were definitely formulated by the church, while the recommendation to obey the moral law was put in the most vague and mystical terms. Was this the intention of Jesus?

—*Tolstoy*.

NEWS AND OTHER GLEANINGS.

The remission of the question of revising the Westminster Confession to the local Presbyteries of the Presbyterian Church has led to a very vigorous discussion, in which three parties have been developed. The conservatives are opposed to any revision, chiefly on the ground that if once that be done, there is no saying how far it may be carried. How far it should be carried may be determined from the remark of President Greene of Princeton Seminary, that even if the church should eliminate Calvinism from its Confession of Faith, that institution would remain faithful to that doctrine still. Another party opposed to revision is at the other extreme. It is represented by Professor Briggs of the Union Theological Seminary who ap

prehends that the liberty of theological teaching would be much abridged by any confession that could be adopted at present. The Westminster divines, while successful enough in ruling all past heresies out of their communion, were not so happy in anticipating heresies yet to come. As the trial of Professor Robertson Smith by the Free Church Assembly in Scotland showed, they did not anticipate the new views as to the authenticity and inspiration of the various books of the Scriptures, in which Professor Briggs is supposed to share. But a new confession certainly would rule out all liberty of teaching on that subject. So Professor Briggs prefers a still more generous formula for the clerical subscription to the Confession as it stands, although even now nobody is compelled to give his assent to every statement it contains. The party of revision is led by Dr. Henry J. Van Dyke of Brooklyn, whom we should have expected to find on the other side of the controversy. They wish for a much briefer confession, and one in which Calvinism shall not be eliminated, but stated less drastically than in that of Westminster.—*The American.*

—Captain R. H. Pratt, the Superintendent of the Carlisle Indian School, accompanied the new Commissioner of Indian Affairs, J. T. Morgan, last week, in some visits to the families in Chester, Montgomery, and Bucks counties, in which the Indian girls and boys are employed. The new Commissioner, originally from Indiana, has been for several years at the head of the State Normal School of Rhode Island, and has resided at Providence. We have reason to regard him as a sound and trustworthy friend to the policy of just treatment of the Indians. He and Captain Pratt spent the night of the 16th at Downingtown, visited Gwynedd on the 17th, and intended to go to Newtown (Bucks Co.), on the following day.

—*The Daily Times*, of Victoria, British Columbia, Eighth month 8th, mentions the arrival in that city of Mahlon K. Paist and wife, (of Philadelphia), who came over the Canadian Pacific Railroad, and stopped off at different places of interest on the way. It adds: "They will go to Alaska on the next steamer, and on returning proceed to San Francisco to attend the convention of charities, a convention which meets there between the 11th and 18th of September. Mr. Paist is a man who may be said to be seventy-two years young, being still bright-witted and active, and enjoying life as well as ever he did. While at Glacier he ascended Mount Donald, and is said to be the only man of his age who has accomplished the feat."

—The wife of the Archduke Charles Theodore, of Austria, who has been assisting her husband since he became a medical practitioner, has determined, it is said, to pass the examination which will place her also on the list of qualified physicians.

—A use is at last to be made of the chalk like deposit on the bottom of the pond known as "Chalk Pond," near Beddington, Me. Massachusetts capitalists have formed a syndicate, and they intend soon to set to work draining the pond. *The Transcript*, of Boston, has an article on the enterprise, in which it is stated that "the deposit is known to the scientific world as silica, and is very valuable commercially. It is made up of the fossilized remains of millions of insects, and when taken from the water resembles clay. It dries quite rapidly, and when the water has fully evaporated the color of the substance changes to white, and it bears a marked resemblance to magnesite. It is a perfect non-conductor of heat and an excellent covering for steam-pipes and boilers. There is only one other deposit of the kind known in the world, and that is in Germany."

—Telegraph poles in India are made of iron, on account of the destruction of wooden ones by the white ants.

—A current newspaper paragraph says: "Since the death of her mother in May last the health of Miss Anna Dickinson, precarious for the past four years, has been still more seriously impaired. She is in Philadelphia and under the care of physicians. Her friends hope for her recovery, though she herself expresses no confidence in her return to health. Her home is with her sister in West Pittston, Pa., but she is likely to remain in Philadelphia for some time. She is unable to leave her room or to bear any fatigue whatever."

—Elizabeth Cady Stanton, the veteran head of the Woman Suffrage party in this country, is spending the summer at Hempstead, L. I., with her son, who has recently removed there from Nebraska. She is writing her autobiography, and she will remain in retirement until it is completed.

—The contagiousness of phthisis has been recognized in Germany by military command. An edict has gone forth from the War Minister that the chest of every soldier shall be examined once a month. If it does not measure enough and does not expand with drill and athletic exercises, he is dismissed from the army as being predisposed to phthisis and likely to infect his comrades.

—The Committee appointed by the British Parliament to consider the question of immigration recommends that an annual census be taken of aliens arriving and settling in Great Britain. The Committee thinks it not advisable at present to enforce laws similar to those enforced in America against destitute immigrants, but it says that the country ought to contemplate the early necessity for such legislation, in view of the extreme pressure for existence among the poor and the tendency of destitute foreigners to lower the conditions of living, especially in great towns. —*Exchange.*

—Count Teleki, a Hungarian explorer, who left Zanzibar on an expedition of discovery early in 1887, has found a lake hitherto unknown, 300 miles to the north-east of Victoria Nyanza. It is doubtless the same as that known to the natives as Lake Samburn, the situation of which has been already approximately given. It has a length of 162 miles, and is 20 miles in width. The country around is described as being bare and arid, and the banks of the lake to be inhabited by Gallas, who live by fishing. The new lake was re-named Lake Rudolph by its discoverer.—*The American.*

—The Commissioner of Indian Affairs, who has received a large number of applications for appointment as teachers in Indian schools, has replied to all applicants that it is the purpose of the office to appoint no person as a teacher in the Indian school service who would not be able to secure a similar position in the best schools for white children in the community in which he resides. Emphasis is laid upon the necessity of vigorous health, with some experience in teaching, and with special fitness for the work. Preference is expressed for those who have had a normal-school training.

—A dispatch from St. Helena, Nebraska, Eighth month 10, says: A find that will afford study for those interested has been made at St. James, Neb., by D. I. Brewer, proprietor of a flouring-mill at that place. While digging for the purpose of making repairs to his mill-dam, he unearthed the remains of a prehistoric animal that probably roamed the prairies hundreds if not thousands of years ago. About thirty-six feet of the spinal column and ribs, together with one shoulder-blade and a part of the fore-legs have thus far been brought to light. Sections of the

backbone measure fully six inches across. Some are in a fair state of preservation, while others crumbled when exposed to the air. It is estimated that the monster must have stood fully fifteen feet high.

—It is said that nearly five million persons in the United States depend for their living on the sale of liquor and tobacco.

—Miss Sellers, formerly a student of Girton College, and a graduate in the Classical Tripos, is about to start a Girls' Day School at Camden Hill, near London, on somewhat novel principles. She wishes to cultivate in her pupils the powers of observation, and intends to turn many of the principal sights of London to an educational purpose. In pursuit of this scheme English history and literature will be illustrated by lessons at Westminster Abbey, the Tower, etc., ancient history and art at the National Gallery and British Museum, natural science at the Natural History Museum, and so on. Among the names given in support of this scheme are those of Dr. Abbott, Dr. Jex-Blake, Mr. Henry Craik, of the Education Office; Professor Dicey, Miss Clough, of Newnham College; Miss Welsh, of Girton College; Sir Charles Newton, K. C. B., and others, and great interest is felt in the experiment. *See change.*

CURRENT EVENTS.

The President and Mrs. Harrison went to Deer Park, Md., on the 17th, where the former remained until the evening of the 20th when he left for Cincinnati and Indianapolis, to be absent a few days. It is now generally thought Congress will be called for a special session in Tenth month.

The proceedings begun in the courts of Allegheny county by Nancy W. Little and other Johnstown sufferers against the South Fork Fishing Club, (owners of the dam that burst) have been replied to by the Club, with the effect of placing the case upon the issue docket, and the case will now come up on a jury trial in its turn. The filing of this plea was done voluntarily, and shows that the defendants are anxious to have the matter settled.

The forest fires in Montana have attained alarming proportions, hundreds of thousands of dollars' worth of timber having been destroyed according to a Helena despatch on the 17th instant. (Later dispatches report that rain has fallen, and the fires are out.)

The accounts of the Relief Commission at Johnstown were closed on the 17th inst., and, except in cases of absolute want, no more money will be paid out until the final distribution is made.

Ocean steamers brought to New York last week 3,800 cabin and 5,541 steerage passengers, as against 2,273 cabin and 5,962 steerage during the corresponding week of last year.

The Washington Territory Constitutional Convention, at Olympia, on the 16th inst., adopted Woman Suffrage as a separate proposition, to be submitted to the people with the Constitution.

NOTICES.

* * * An All-day Meeting on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Middletown, Delaware county, on *seventieth*, Eighth month 31st, 1889, commencing at 10 o'clock.

Friends and others interested are cordially invited.

MARY MCALLISTER, Clerk.

* * * The Sub-Committee of the Yearly Meeting's Visiting Committee expect to attend Southern Quarterly Meet-

ing, at Easton, Md., on Fourth-day, the 26th inst., at 10 a. m., and a meeting for worship on Fifth-day, the 29th, at 10 a. m.

Sub-Committee: Henry T. Child, Robert L. Pyle, Mary H. Barnard, and Martha Dodgson.

* * * John J. Johnson, of the Friends' Book Association, acknowledges receipt of the following additional contributions to the Children's Country Week Association:

E. H. B.	1.00
A Friend	1.00
Annie B. Fernberg	3.00
Jesse Cleaver	2.00
E. W.—West Chester	3.00

\$12.00

Previously acknowledged,

107.00

Amount,

\$119.00

JOHN COMLY, Supt.

Eighth month 19, 1889,

* * * A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend Exeter Monthly Meeting, to be held at Maiden Creek, on Seventh-day, Eighth month 24th, 1889.

The Committee will also attend the First-day morning meeting held at Reading, Eighth month 25th, 1889, at 10 o'clock. Train leaves Reading depot, Broad and Callowhill streets on Sixth-day afternoon, at 6 o'clock, arriving at Reading at 7.57 o'clock. Returning, leaves Reading on First-day afternoon at 3.55 and 5.48 o'clock.

Return-trip tickets to Reading good for six days, can be procured at depot for \$2.34.

CHARLES E. THOMAS, Clerk of Committee.

* * * Quarterly Meetings in Eighth month will occur as follows:

26. Pelham H. Y. M., Yarmouth, Ont.
27. Burlington, Mt. Holly, N. J.
28. Southern, Easton, Md.
29. Easton and Saratoga, Granville, N. Y.
29. Bucks, Falls, Pa.
30. Nottingham, E. Nottingham, Md.

* * * Circular Meetings in Eighth month occur as follows:

25. Constantia, N. Y.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 35.

PHILADELPHIA, EIGHTH MONTH 21, 1889.

ISSUED
WEEKLY.

SONNET.

When I behold the strifes and jealousies,
Within the fold of Christ on every side,
Which brethren, who in love once walked, divide
For reasons light as air in just men's eyes,
I think how high-souled worldlings must despise—
Such questions vain, so vainly magnified,
And rather trust to virtues built on pride
Than drink at fountains where such fumes arise,
Wo to the factious ones, who cause the offence;
And wo to those who blindly misapply
Their measuring line; and, if they faults espy,
Straightway religion brand as sheer pretense,
Rather than upward turn to Christ the eye,
And draw the portrait of a Christian thence.

—T. D. Woolsey, in *Independent*.

For Friends' Intelligencer and Journal.

VISITS AMONG VIRGINIA FRIENDS.

We left Philadelphia on Third-day morning the 13th, for Waterford, Va., en route for Fairfax Quarterly Meeting at Goose Creek. We made a quick trip as far as Washington, but slower travel beyond, up to the Loudoun Valley, counterbalanced that. At Clark's Gap, I was glad to see William Williams and had a pleasant ride of 3 miles to their home in Waterford, finding a cordial welcome and grateful rest. The country is hilly, interspersed with streams, and we can see the Blue Ridge from many points.

Fourth-day morning attended their monthly meeting at Fairfax, an ancient meeting-house which has stood for more than a century,—at least part of the walls. It is quite commodious, with youth's gallery on every side, situated on a beautiful slope, a little distance from the town. The first building (of logs) was erected as early as 1740,—probably some years before. It was a great privilege to meet with these Friends in religious and social fellowship, having so long felt drawn to come among them. We used to feel so much sympathy with them in the trying ordeal through which they passed in "War time." They held all their meetings, notwithstanding the soldiers occupied the meeting-house, many of them sitting with them. Peace and hospitality now prevail and we trust the attitude of spirit will be such as to produce a lasting peace proceeding from the "pure in heart." The silence which prevailed as we were gathered was very grateful; it seemed did we listen attentively we should oftener hear the "still small voice" inspiring and instructing us. The word of invitation was extended to the young people to assume the responsibilities of membership and contribute their share toward the life and best welfare of

the body, also of encouragement to those sitting under the "shadows" to trust the guiding hand Divine. All the queries were read and answered in the business meeting held in joint session as all the branches of this Quarter now are. The "Advices" were excellent, perhaps not more so than our own, though different from them, yet they seemed to have fresh interest. We spent the afternoon in the delightful home of James and Eliza Walker. He is recovering from severe illness, the brightness of the spirit shining through every impediment of physical weakness.

Fifth-day morning was spent calling on Friends. This is a great privilege, even when we have never met before, and may never again in these earthly ways, enlarging our sympathies and broadening our knowledge of the great world of humanity. We dined with Elizabeth Phillips and her sisters, going in the afternoon to the home of James Williams and wife (the former the son of W. W.), where we had a lovely view of the Mountains, seeing through Hillsboro Gap in the "Short Hills" the Blue Ridge beyond. We caught the fresh breezes from the hills, and returning in the evening found it very cool.

Sixth-day morning was bright, the temperature reminding us of early frosts. Edward and Cornelia Walker came to take me to their home, making several calls by the way, one to where Miriam Gover used to live, now the home of her son Samuel. During the war this dear mother's ministry was very acceptable and reaching in its influence upon the soldiers who gathered with them. Many of us doubtless remember her visits of love among us. In the afternoon E. and C. W. accompanied me to Goose Creek, (Lincoln), a very enjoyable ride, the country and mountain scenery so fine. Looking backward we could see the Catoctin Range, and the gap where the Potomac passes, also to our right the gap at Harper's Ferry where the Potomac and Shenandoah pass the Blue Ridge. Made some calls in the village and came to Thomas R. and Ellen Smith's, feeling at home among strangers, one of the delightful features in our intercourse with Friends. The next morning my friend took me to call on Wm. and Martha J. Brown, coming afterward into Lincoln, enjoying the beautiful country around us—dining with Hugh and Mary Lupton at Dr. Isaac Stone's. In the afternoon attended the meeting for Ministers and Elders, finding a larger company than expected. Glad to meet with Joseph Powell who had arrived the day before, accompanied by his daughter. Several testimonies were borne to the saving efficacy of love and forbearance one toward another. The Queries were all read and answered, leading to a searching of hearts. The

different branches were all represented. The meeting-house is a large brick building, neat and comfortable, erected about 70 years ago; a stone one stands opposite occupied before that time, now a vine-clad dwelling-house. Went home with Elizabeth Janney and daughter near the meeting-house, where the husband and father, S. M. Janney, spent the last years of his active and useful life after retiring from the Springdale Home where he had a boarding-school for many years. This is now occupied as a Sanitarium under the care of Dr. Isaac Stone. It was quite a pleasant surprise to find a relative in Lincoln, Sarah Howell Birdsell, who had visited at my father's house fifty years ago, the only time I had ever met her, yet I had always remembered her with interest; her sister Rebecca and daughter Alice form part of the family. She is related through the Puseys of London Grove. I greatly enjoyed a visit with them.

First-day morning, cloudy and rain-like, but the sun shone out and a very large company assembled for meeting. It was late before we gathered into the stillness, and many were yet outside. After a season of silence, William Williams arose, emphasizing the power of love as immanent to unite and preserve, expressing thankfulness that we as a religious Society were not dependent upon the outward ordinances, while entertaining no feeling of condemnation for those who deem them important. Expression was given to the inspiring influence of such an assemblage, and the importance of each one contributing their share in rendering it fruitful for good, not depending upon the ministers to conduct the meeting, but seeking for that receptive condition of spirit—to be instructed by the inspeaking voice. Joseph Powell spoke of the importance of having a knowledge of ourselves, an acquaintance with God, and that *Me* spoken of which is the Son and sent of the Father to every one who receiveth.

The meetings here commence at 11 o'clock, and it was late before we reached William Henry and Martha Taylor's home, several miles distant, yet I desired not to complain of weariness, when these Friends travel over the ground to attend meetings twice a week. It was pleasant to meet with Martha's brother, Abraham Shoemaker, from Ohio, and other friends gathered there. In the evening went to the house of Eli and Lydia Nichols, enjoying a visit with relatives seldom met in this busy life. A very pleasant ride next morning to meeting, all the family going, reminding us of the good old times, as also often in the present. The mountain scenery was fine, always a cheering sight, seeming to indicate strength, figuratively speaking, like unto the "Everlasting Hills." It was a surprise to find so many assembled for the quarterly meeting, the house being well filled. The serious thoughtfulness which clothed many minds, and the interest evinced, notwithstanding trials and discouragements which have been experienced, seemed to lend a strong hope for future usefulness, that as these dwell low, preserved by the cementing power of divine love, their light shall shine and an influence of uplifting strength be imparted to the weary and the faltering.

After a season of refreshing silence Joseph Pow

ell arose with the Scripture language: "The grace of God which bringeth salvation hath appeared unto all men—teaching that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world," drawing a lesson of instruction from the universality of this love and inspiration of the Father. The attitude of so many waiting, hungering spirits was very impressive, and the call was extended that each one might be truly gathered to the quiet habitation, thus lending an influence of devotion and helpfulness to the body, that we might be in possession of a religion which would have no room for enmity toward any, no jealousy, no strife, rather remembering our own short-comings than sitting in judgment against others. Abraham Shoemaker expressed thankfulness for the privilege of thus mingling together, after which Nancy Branson appeared in supplication, and the meeting closed under a precious covering. Opportunity was afforded for refreshment, when we again assembled in joint session, as all the meetings I think in this Quarter are held, to transact the business of the Quarterly Meeting. All the queries with their answers were read, and the thought presented that touching the conduct of life so closely as they did, if each one would apply them individually, endeavoring to see how nearly our lives conformed to their requirements, they would not be worn threadbare or the consideration of them be formal and monotonous.

Counsel was extended to the young people that they might feel a share of responsibility in Society and that its life and beneficent influences depended upon their appreciation of its benefits and efforts to make it truly a religious home for all who come within its borders.

We separated with grateful hearts for the social and religious privileges enjoyed, touched by the tender greetings of friends and the farewells which may be final in these material environments. Dined with Thomas and Elizabeth T. Brown, near Lincoln. They kindly took me to call on Ruth Hannah Smith, a dear friend who is rendered helpless by a fall, yet patient and cheerful—grateful to be remembered by friends. Pleasant calls had been made during the short stay in Lincoln, on Lydia Janney and family, widow of Asa, Joseph and Tacy M. Jewett, the sister of S. M. Janney, and others. There was not time to accomplish all that was desirable. In these visits, there is a revealing sense of an embracing love which cannot always individualize. We lodged, with many other friends, at the home of A. B. and Susanna Davis, receiving a cordial welcome as indeed everywhere among the kind friends met, glad to find refreshment in rest and sleep.

L. H. P.

Lincoln, Va., Eighth month 20.

CONTENTMENT produces in some measure, all those effects which the alchemist ascribes to what he calls the Philosopher's Stone; and if it does not bring riches, it does the same thing by banishing the desire of them.—*Addison*.

THESE never was a great man, unless through Divine inspiration.—*Cicero*.

FRIENDS' MEETINGS IN CANADA.—IV¹

On 1st day of the 5th mo., 1804, a preparative meeting was established at Yonge Street, in Philadelphia Yearly Meeting, under the care of Pelham Monthly Meeting, to be held by men and women in an undisturbed manner, to report to Pelham Monthly Meeting every three months.

In First mo., 1806, by request of Pelham Monthly Meeting to Philadelphia Yearly Meeting, a monthly meeting was established to be called Yonge Street Monthly Meeting, to be held on the second Fifth-day after the first day in each month.

In First mo., 1807, committees from Adolphe's and Pelham Monthly Meetings met with Friends of Yonge Street Monthly Meeting. After taking the matter into solid consideration agreed to report as their united sense that it may be right for the three monthly meetings to lay before the Yearly Meetings of Philadelphia and New York, out of which we are descended, whether it might not be consistent with the openings of the truth for us to be united and placed in a capacity to meet together twice in a year, once in the manner of a quarterly and once in that of a yearly meeting, in order to decide on appeals and other matters of weight and importance in the church.

As we find no report of that committee the request could not have been granted.

The Friends at Whitcomb were granted an indulgent meeting about this time by Yonge Street Monthly Meeting under the care of a committee. The exact date is not given.

In Tenth mo., 1802, Friends in East Williamsburg were also granted an indulgent meeting.

In Second mo., 1809, Uxbridge Friends requested the privilege of holding a meeting of worship on the First-day of the week at the house of Charles Chapman, which was granted under the care of a committee.

In Eighth mo., 1809, Philadelphia and New York jointly agreed that Friends that constitute the three monthly meetings in this Province should constitute a meeting for discipline, vested with the powers of a quarterly meeting, to be called Canada Half-Yearly Meeting, to be held alternately at West Lake and Yonge Street, and that the monthly meetings here be placed under the care of New York Yearly Meeting, from whom they received one of the books of discipline.

In Eleventh mo., 1809, Friends at Uxbridge requested the privilege of holding a week-day meeting, which was granted.

In First mo., 1810, the committee having the care of the meeting at Queen Street reports that they think it reasonable that a meeting for worship be established there, to be held on the First and Third days of the week; likewise that a preparative meeting be established there, to be held jointly between men and women Friends, which was directed to the consideration of the Half-Yearly Meeting.

In Eighth mo., 1810, Whitcomb, also Uxbridge

Friends were granted the same privilege of preparative meetings under the care of committees.

In Second mo., 1811, by an extract from the Half-Yearly Meeting, the preparative meetings established under the care of a committee of the Monthly Meeting were discontinued, but meetings for worship were allowed to be held at Queen Street, Whitcomb, and Uxbridge.

In Ninth mo., 1811, by consent of the Half-Yearly Meeting, a meeting for worship, also a preparative meeting, was again established at Queen Street.

In Seventh mo., 1812, Pickering Friends were granted an indulgent meeting for worship, to be held in John Haight's house.

The 7th of Ninth mo., 1798, the first preparative meeting of Friends in Canada was held at the house of Philip Doring in Adolphustown, Upper Canada. Committees from New York Yearly Meeting and Nine Partners' Quarterly Meeting, acting conjointly, were present to assist in the establishment thereof. In consequence of its remote situation enlarged powers were allowed the meeting, viz: To accomplish marriage, to deal with offenders, to receive requests for membership and to report their judgment of the cases to the Monthly Meeting. The committee in attendance were: Fry Willis, Enoch Dorland, Gideon Seamon, Henry Hull, and Reuben Haight.

The 29th of First mo., 1801, the first Monthly Meeting was held in Friends, meeting-house in Adolphustown.

At the Monthly Meeting held in Adolphustown the 16th of Fourth mo., 1801, propositions were received and entertained for holding a preparative meeting at Kingston and a meeting for worship at West Lake. Those meetings were accordingly held under the care of a committee.

In the Eleventh mo., 1803, a preparative meeting was established at West Lake, near the present village of Bloomfield.

At the Monthly Meeting held in Fourth mo., 1804, a meeting for worship was allowed to be held at Green Point, in Sophiasburg, under the care of a committee.

In First mo., 1799, Pelham Monthly Meeting was established by Philadelphia Yearly Meeting.

In Twelfth mo., 1806, Adolphustown Monthly Meeting appointed a committee to confer with the Friends of Yonge Street in reference to being united in the transactions of church affairs, which concern finally resulted in the three monthly meetings in Canada laying the matter before the Yearly Meetings of New York and Philadelphia, and a committee of said meetings attended Adolphustown Monthly Meeting the 26th of Ninth mo., 1808.

At the Yearly Meetings of Philadelphia and New York in 1809, Canada Half-Year's Meeting was established, and directed to be held alternately at West Lake and Yonge Street. Other meetings were established in several places. Some alternated between thriving and declining, others grew to be what they now are.

[This ends the series of articles on the "Establishment of Meetings in Canada," which have been appearing in late issues of the *Review*. As they have

¹ The last preceding article of this series was published in the month of 2d. The present one completes the series.—Eds.

been compiled by different persons, some repetitions and disconnections have been the result; but upon the whole we think them quite reliable, and a pretty general account of the establishment of our meetings here.—S. P. Z.]

MARY DYER.

[This poem, describing the execution of Mary Dyer, the Friend, on Boston Common, Sixth month 1, 1660, was originally published in the *Knickerbocker* magazine, New York, in Twelfth month, 1853. The author was Benjamin Rush Plumley, who died within a year or two, in Texas. It was one of three which were grouped in the *Knickerbocker* under the general designation of "Lays of Quakerdom."

—EDS. INTELLIGENCER AND JOURNAL.]

WITH his household, quaint and simple,

In his manly prime,

By the fire-light sat a Quaker,

In the winter-time;

Moved in feeling by the pealing

Of the Christmas chime:

Little looked he to the outward;

Feasts and holy days,

To his inward faith and worship,

Were as worldly ways;

But he scoffed not at the symbols

Of the people's praise.

Little loved he art or music,

And his fire-light falls,

In fantastic shape and semblance,

O'er ungarnished walls:

But he loved the blessed teaching

Which the chime recalls.

All so still he sate, and solemn,

While his own high thought,

Throned upon his ample forehead,

Such a stillness wrought,

That the mystic spell of Silence

All around him caught.

Sweetly looked they in that circle,

Wife and children three;

Two brave boys beside the mother

Hushed their boyish glee;

And a fair young girl was kneeling

At her father's knee.

Outward, with its sweet evangel

On the ear of Time,

Upward far, to meet the star-light,

Swept the sounding chime,

As the centuries shall hear it

Ever more, sublime.

From the ages dim and distant,

Through the pealing bell,

Rolled anew the inspirations

From His lips that fell,

On the ancient Mount of Olives,

By Samaria's well,

While the echo star-ward dying,

Seemed each martyr's knell.

"Father, tell us of the Quakers,"

(Did the children say,)

"How the cruel Pilgrim rulers

Drove the Friends away;

Tell us how they whipped and killed them

In that olden day,

When they hung poor Mary Dyer—

Cruel men were they."

Fearful was the inward conflict

Ere he made reply,

For his nature, brave and martial,

Broke so bold and high

Into flame along his forehead,

Lightning from his eye,

As the martyrs of his people

Passed in spirit by,

Looked he like a warrior waiting

For the battle cry.

So the fiery indignation

Through his pulses ran,

For a moment, ere the Christian

Triumphed o'er the Man;

And his tones were deep and thrilling

As the tale began:

Sate the Puritan rulers,

In a stately row,

Endicott, with scowl and scorning

On his lip and brow,

While a herd of vulgar bigots

Thronged the court below;

Then came Michelson the Marshal,

Filled with savage ire,

Through the motley crowd of gazers,

Thrusting Mary Dyer,

With her quiet, grave demeanor,

In her quaint attire;

As the people pressed asunder

Round her foot-steps close,

From the bar she gazed serenely

O'er a host of foes;

Then, the clerk commanding silence,

Endicott arose:

"Are you that same Mary Dyer,

With blasphemous breath,

Whom our erring mercy saving

From the gulf beneath,

Banished from the jurisdiction

Under pain of death?"

Calm and steadfast then she answered:

"Truly I am she,

Whom your General Court appointed

To the gallows-tree,

Where ye sent our faithful martyrs

When ye banished me.

Lo! I come again to bid ye

Set God's servants free!"

"By the council that condemned you

You were fairly tried;

And we reaffirm the sentence,"

Endicott replied:

"In the prison until morning

Safely you abide;

Then, be hanged upon the gallows

Where your brethren died.

Look not for a second respite—

Hope for aid from none;

Fixed the awful fate that waits you

With to-morrow's sun."

"Then," replied she, slow and solemn,

"Let God's will be done;

To the power that kills the body

He hath bid us yield;

Weapons of a carnal warfare

Are not ours to wield;

He will clothe us in His armor
Guard us with His shield;
Then she seemed to rise in stature,
And her look was high;
And there was a light of glory
Beaming from her eye;
As she were by angel-presence
Touched to prophesy.
Startled by the transformation
Sate the rulers proud;
Wondering at her awful beauty
Gazed the vulgar crowd.
While her words went through the still-
ness,

Ringing clear and loud.

"Now I feel prophetic visions
Filling all my soul:
In their light the mists and shadows
From the future roll.
Lo! I see a power arising
Ye shall not control;
E'en the Lord of Hosts, in mercy,
Seeking all your land;
Judge and ruler, priest and people,
In His presence stand;
And your boasted power He holdeth
In his mighty hand.
Cease your cruel persecutions
Ere these days expire,
And He come to His judgments
With consuming fire,
As of old He came to Edom,
To Sidon and to Tyre,
And ye reap a harvest,
Reap ye harvest now.
And the lofty spires ye builded
Reel and thunder down,
And the wo of desolation
Fills your ruined town;
In deserted habitations
Only Death may dwell,
When God leaveth no one living
Of His wrath to tell.
Cease, oh! cease your persecutions—
All may yet be well."
So she ended. Awe and silence
O'er the council fell.

"And did God," asked little Mary,
"All the town destroy?"

"Wait and hear the story ended,"
Said the elder boy:

"If they ceased their persecutions,
God would not destroy."
Morning o'er the Pilgrim city
Breaking still and sweet,
Heard the deep and mingled murmur
Of the hurrying feet,
And the voices of the people
Thronging to the street;
From afar the heavy rolling
Of the muffled drum,
With the measured tread of soldiers
And the general hum,
Warned the captive in the prison
That the hour had come.
All her simple garb arranging
With a decent care,

Kneel she in a holy silence,
Look to heaven and pray;
Why should I kneel? faces addrest
God was with her there.
At the Marshal's brutal summons
Came she, firm and meek,
Saying: "All this show to escort
One so poor and weak?"
But they beat the drums the louder
When they heard her speak.

Arms were clashing, eyes were flashing,
In that thick array,
As the Puritan exulting
Beheld the weak
For he led the hated Quaker
To her death that day.
Were they men, brave men, and noble,
Chivalrous and high,
Marched thus against a Woman,
And no champion by?
Were they husbands, sons, and fathers,
And their households nigh,
When they led a wife and mother
For her faith to die?

On the scaffold Mary Dyer
Stood silent now,
With the martyr's crown of glory
Kindling round her brow:
And her meek face bent in pity
On the crowd below:
Then Priest Wilson, full of scorn,
Cried: "Repent! repent!"
But she answered: "I have sought you,
By our Father sent;
Sought you, cruel persecutors,
That you might repent."

"Will you leave us, leave us ever,
Vex us never more,
If your vagrant life we give you,
As we gave before:
To your distant home and kindred
Once again restore?"

Moved the mighty deep within her
For a little space,
And a surge of human feeling
Broke across her face;
Then outshone the greater glory
Of the heavenly grace,
As all loves of earth descended
To their lower place,
Seemed she in transfiguration;
Such a light was shed,
Like a halo from her spirit
Round about her head,
That, o'er all the ghastly gibbet
The effulgence spread.

Then one Webb, the burly captain,
Rising, roughly said:
"Mary, be your blood upon you;
Falsely you are led;
By the law which you have broken,
Not by us, is your end."
And he gave the fearful signal,
While she meekly bowed;
Fell the fatal drop beneath her;
Women shrieked aloud,

And a cold and dismal shudder
 Ran through all the crowd.
 For the people stood awe-stricken
 When the deed was done;
 Some who seemed to feel a shadow
 Stealing o'er the sun,
 Feared the dreaded day of vengeance
 Had that hour begun;
 Some believed they saw the spirit
 With their outward eyes,
 In its shining shape and semblance
 Glorified arise,
 With a slow, majestic motion
 Floating to the skies;
 Ever upward, upward ever,
 Star-like, out of view,
 Smiling as it joined the angels,
 Smiling still, adieu;
 And all these believed the martyr's
 Faith and Word were true.
 Not in vain had Mary Dyer
 Lived and prophesied,
 For the noble Pilgrim people
 Curbed their ruler's pride.
 Though the scorned and hated Quakers
 Grew and multiplied,
 For their faith one other martyr
 Was the last who died.

SCRIPTURE LESSON No. 34.

NINTH MONTH 8TH, 1889.

DAVID AND JONATHAN.

GOLDEN TEXT:—"There is a friend that sticketh closer than a brother."—Proverbs 18 : 24.

READ I. Samuel 20 : 1-13.

AFTER David rose to such honor in the king's army and in his household, Saul grew very jealous of his popularity and sought to kill him. He might have succeeded in this if it had not been for his own son Jonathan, who had formed a strong friendship with young David, and who was so faithful to his friend that he saved him from his father's wrath.

And David fled. David had taken refuge with Samuel, but when Saul traced him there he turned back to his friend, the king's son, to ask of what he was accused. Among the Jews at that time the king's authority was so absolute that it was not infrequent for anyone having won great popularity by his bravery or some other quality, to incur the king's jealousy, as David had done, and be in danger of instant death by the king's command.

And David sware, moreover, etc. Here is an example of the frequent use of oaths among the Jews and other Eastern nations when they simply wished to assert a thing with emphasis. At the present day among the Eastern peoples we find the most profuse use of all kinds of oaths thrown into their speech without the slightest meaning. They use the name of the Creator in any connection, merely as an interjection, and yet taken together they are utterly unreliable in their word. Friends have always justly abhorred the use of such words, remembering the injunction of Jesus, "Let your yea be yea and your nay be nay, for whatsoever is more than this cometh of evil."

To-morrow is the new moon, etc. The Jews from the time of Moses had kept a great many feast days, so-called, and at such seasons often prolonged the celebration for several days. The feast here referred to was celebrated on the first day of the month, and seems to have lasted three days.

For thou hast brought thy servant, etc. This evidently relates to the solemn compact of friendship between David and Jonathan, and gives us a famous example of the sanctity of that bond. What is there in men's relations with each other more holy and divine and more in accordance with their Creator's will than to live together in such a secure and honorable friendship? It is most truly a sacred thing.

It is impossible for selfishness and true friendship to exist in one mind. "Thou shalt love thy neighbor as thyself," and no friendship worthy of the name can exist where the feeling of self-interest is a factor. Unfortunately very few of us have attained that height of self-denial where we know that we love even our dearest friends as we love ourselves. Think what that implies. It means that if great gain is to come to one of us then we should rejoice just as much to see it fall to our friend as to ourselves, that where praises and kind words are lavished upon our friends we should be as glad to hear them as if the welcome words were spoken of us, and beyond all this there is a greater test. If our friend is in danger or distress, and the relief that he needs we can only give him by an immense personal sacrifice, would we live out the divine command we must give up our own most cherished desire, and save our friend, our neighbor, from perishing. Rarely has the world seen such a friendship. David and Jonathan head the list of barely a score of names. There have, doubtless, been others that the world has never known, but whether famous or unknown, they have all surely found their exceeding great reward, for did not our blessed Master himself say, "Greater love has no man than this, that he lay down his life for his friend." We who claim for ourselves the name of Friends, let us see to it that we set up a standard of friendship that shall be holy and pure and worthy of our profession.

NOTES ON THE LESSON.

History presents no more striking and beautiful example of the love that one man is capable of cherishing for another, than that of Jonathan the son of Saul for David. It is not so much the love of David and Jonathan as friends, but of Jonathan as the friend who gave his love without stint and with a self-abnegation that has perhaps no parallel in the annals of the race. Jonathan has everything to lose, while David is the gainer by his loss. The depth of his affection is manifested in the earlier part of their intercourse, when Jonathan strips himself of his princely robes, placing them on David, then girds him with his royal girdle, and puts into his hands the sword and the bow that are his own implements of war. No greater honor could have been bestowed upon the young champion than thus to clothe him with a robe from his own person. In the East such

a gift of "clothing" which the King useth to wear" has in all ages been held as a supreme sign of favor with the monarch. Esther 6: 7-12. And this love was none the less intense after Jonathan became aware that to David would be given the throne of his father, to which, by all the laws then known, he was the rightful heir. We hear him saying, "Thou shalt be king over Israel, and I shall be next unto thee," without a falter in his affection, or an emotion of jealousy or dissatisfaction.

While David's affection for Jonathan was strong, it was also selfish and used to further his own interests. There was not the frank and unreserved giving of himself to his friend which marked the love of Jonathan. One is ready to question the advantage that would come to the nation from the setting aside of so true and exalted a character and placing its crown upon the brow of the bold and courageous young Bethlehemite; but war and hate and avarice had the sway, and he that could be true to his friend to his own cost, was no match for him who could gather and discipline armies and lead them forth to battle. Our Heavenly Father,—Jehovah of the Israelites, was by them made responsible for many deeds of partisanship and injustice that are utterly unworthy of the Ruler of the whole earth. They who regard the Scriptures as "the only rule of faith and practice," open the way for a justification of war and all the hatreds that still blot and disfigure our Christian civilization, although its coming was heralded with the anthem, "Glory to God in the highest, and on earth peace among men."

David seems to have had no scruples in asking Jonathan to be false to his father that his own safety might be secured; this also was in keeping with the low moral standard of the people, and was resorted to by men who are accounted worthy of honor. That such lives should be cited as examples for the best manhood of our own times, and what they held as true concerning duty and accountability be regarded as "the rule of faith and practice" now, is one of the incongruous statements of modern theology. There are many evidences of trust and confidence in God, and of devotion to his service as then understood, to be found in these records of the lives of Israel's prophets and leaders, and these may be studied with profit by every earnest seeker after truth; but the sins and weaknesses so faithfully set forth mar and disfigure the record and take from it the chief value it has for us in this day of clearer light and purer morals. Here and there, from Enoch who "walked with God," to the close of the Old Testament canon, are to be found bright examples of purity and uprightness that stand for all time; but it is not until we find the culmination of all holiness, of all purity, of all self-sacrifice for others in the Man of Calvary, that the perfect example,—perfect for all the coming centuries,—stands out as embodying the true life of man,—as the light that enlighteneth every man who cometh into the world. The love of self is love,—the love that regards self as secondary. This was the love that Jonathan gave to David,—this is the Christ-love that exalts and ennobleth life and brings us into that condition of which it is declared,

"God is love, and he that dwelleth in love dwelleth in God, and God is love."

NOT A POLITICAL PAPER.

In this country there are four organized political parties; in Canada there are two; and in England two. Now, since this paper has subscribers in all three of these countries, it is only reasonable to suppose that there may be eight political organizations, each having its champions among the readers of the INTELLIGENCER AND JOURNAL. Such being admitted to be the case, we must also admit that if one party and its opponents have the opportunity to express their sentiments through the columns of our only denominational organ, the other seven parties, and the opponents of each of these should be awarded the same privilege. Then after all these have been heard from, there will still remain to be settled the vexed questions of bi-metalism, woman suffrage, civil service reform, etc., etc. What is fair for one, is fair for all; and as honesty, intelligence, and the ability to write prevails to a certain extent in all the parties—and especially is this the case with members of the Society of Friends—we may infer that, should the gate be raised to its full height, the flood of political essays would sweep almost everything else from the columns of our paper.

Political topics are very properly called questions as they usually have two sides, and are, hence, argumentative. The usual way to settle such questions is to give both sides a fair hearing, and then take a vote. Where the matter has not reached the voting stage, it is often the cause of acrimonious controversy, as well as of much irrelevant talk. Then it is that, as in the bar room wrangle, or the juvenile debating club, each party is desirous to vanquish his opponent, or at least "to have the last word."

The impropriety of such discussions in a Friends' paper must be obvious to all who are able to appreciate the real object for which such a periodical should be conducted, viz.: to promote the interests of the Society as a religious body.

Let us, then, in all kindness, entreat our members to go to other periodicals when they desire to express their sentiments on political subjects; so that this one organ may be consistently maintained as a Friends' paper. H.*

Eighth month 24.

THERE is a vast variety, thou knowest, in the flowers of the field. How abundantly does the carnation on the rose excel the daisy; and yet every one of them possesses a distinctive beauty, and unites in the general incense, or the display of their Creator's praise.—John Thorp.

The great blessings of mankind are within us and within our reach, but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it.—Seneca.

"The great blessings of mankind are within us and within our reach, but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it.—Seneca."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, EIGHTH MONTH 31, 1889.

HELP THAT IS HELPFUL.

ONE of the most difficult problems of our present civilization is what to do for that large class of its working force, mostly women, who are barely able to earn a living at the best of time and when disabled by accident or disease have nothing to fall back upon but the dole of charity. These struggling women are often widows or deserted wives with from one to five or six helpless children to provide for. We all know of such; they come into our houses for a few hours, or a few days, service as occasion requires, and if the milk of human kindness is not wanting we are moved with pity for their condition, and wonder how a burden so heavy can be carried without murmuring. We set about the effort to render them assistance and make the load of life less heavy. And how is this to be done? There is always a right method of doing everything we undertake, but to find that right way is a phase of the problem that is of the utmost importance both to ourselves and to those whom we are anxious to help. First of all let us follow the great Pattern and give them ourselves, reaching down to their level,—giving the hand of sympathy and encouragement and making them feel that we are their friends and are interested in their welfare. This is the entering wedge of influence. The heart of a true woman throbs in unison with the heart of every other woman who needs the infusion of a better life into her own; and it should not be grudgingly bestowed.

The money she has earned, is hers by right of service; but this that money cannot represent is hers also by right of the womanhood which she shares with all women and, though she may be wanting in all the finer instincts of the womanly nature, consider what has made you to differ, put thyself in her place without reservation, and find if thou canst, wherein the difference lies; then thou wilt be able, in a measure, to see how little reason there is for any to be boastful or presuming.

Then there should be the most scrupulous exactness in the payment for whatever service is rendered; to count every half-hour of overwork is but even-handed justice, the employer has no more right to

the extra service without its reward than has the laborer to ask full pay where full labor has not been given. This seems to many a very small matter, but the wage-worker who feels she has the confidence of her employer often wrongs herself in this way. The poor widow who, casting two mites into the treasury of the temple, cast in her whole living, is a fair example of her class, very many of whom are scarcely above want themselves because of the readiness with which they respond to the want of another.

While there should be no withholding of the reward of labor, nor any cheapening of the work below a fair compensation, it is equally important that we guard against a sudden impulse to over-pay, which has a tendency to make the recipient dissatisfied with the general rate of wages. While over-paying is an easy way to dismiss from the mind the concern that may arise in her behalf, it is not the right way to encourage her self-respect. If she is a good worker recommend her to others needing the service she can render; if she is not capable and needs training, point out to her where she fails, and help her to do better. Do not feel released while there is any willingness to take advice or any evidences of improvement. There are so many who are obliged to work at any service which may offer them a bare subsistence, who have grown to womanhood in ill-ordered homes and without the training in homely duties that was their due, that we are constantly put to extremities for lack of proper service from those to whom we apply and for whom our interests are awakened.

Then, again, there are the little children of our workers. How many ways a prudent but warm-hearted woman can find to be helpful to these, and if she embrace every right opportunity another bond is strengthened between them. Let all the intercourse be uplifting, and in the innumerable ways which only women can understand and utilize let the great sisterhood of struggling women be made to feel that they are necessary to the carrying out of the world's endeavor, and are none the less worthy of respect because the service is humble and laborious, needing more of brawn than brain, and accounted as drudgery by the thoughtless. The words of a quaint writer of two centuries ago are aptly in place here:

"Who sweeps a room as by God's law,
Makes it and the action fine."

WE shall be sure of Divinity if we find it in our own daily living, we shall be sure of heaven if we earn it by our own unselfish efforts; we shall be sure of progress, if—mind and heart in rhythm—our feet we set "Beyond the dark age, standing upright, soul-free, and with face to the morning light."—*Marion Murdock.*

DEATHS.

COMLY.—On Seventh day, Eighth month 24th, 1889, Elizabeth Newbold, daughter of Robert and Lydia T. Comly, a member of the Monthly Meeting of Friends of Philadelphia, in her 12th year.

EVES.—At her home in Millville, Pa., Fourth month 11th, 1889, Della Eves, daughter of Sarah and Samuel Eves, in the 24th year of her age, a member of Fishing Creek Monthly Meeting.

EVES.—Of typhoid pneumonia, at her home in Millville, Pa., Sixth month 4th, 1889, Eleanor Eves, widow of the late Parvin Eves, aged nearly 53 years; a member of Fishing Creek Monthly Meeting.

FENIMORE.—At his residence, Mt. Holly, N. J. Eighth month 21st, 1889, Allen Fenimore, in his 88th year.

KIRK.—In Fulton township, Lancaster county, Pa., on the 5th of Eighth month, 1889, after a short illness of cholera infantum, Phebe P. Kirk, aged 1 year, 8 months, and 22 days; and on the 15th of Eighth month, Hannah B. Kirk, aged 1 year, 8 months, and 29 days, twin daughters of Samuel J. and Lauretta A. Kirk.

"Fold them, O Father! in thine arms,
And let them henceforth be
Sweet ministrers of love between
Our human hearts and thee."

LUKENS.—Eighth month 21st, 1889, at Spring Lake N. J., Helen, daughter of Reuben and Emily E. Lukens; a member of the Monthly Meeting of Friends held at Green Street Philadelphia.

MURPHY.—Eighth month 4th, 1889, at the residence of his son-in-law, J. M. Armstrong, Spokane Falls, Washington Territory, Charles Murphy, late of Washington, D. C., son of the late Mahlon Murphy, of Frankford, Philadelphia, aged 69 years; a member of Alexandria Monthly Meeting, Va.

PALMER.—Eighth month 24th, 1889, at West Grove, Pa., Jane S. Palmer, (formerly Griffith), in her 86th year; for many years a resident of Philadelphia.

PRICE.—Near Winfield, Iowa, Eighth month 5th, 1889, Thomas C. Price, in the 75th year of his age.

He was a valued member and elder of Prairie Grove Monthly Meeting, Iowa, which he attended as regularly as his failing strength would permit; and his interest in, and love for, our little meetings seemed to increase as the years passed by. He was always quiet and unassuming in manner; a man of few words, yet firm in his convictions of right. His home was noted for that true hospitality that has a charm for both old and young, and he will be greatly missed by a large circle of friends.

P. E. R.

NEWS OF FRIENDS.

FAIRFAX QUARTERLY MEETING.

The Quarterly Meeting of Fairfax, held on the 17th, 18th, and 19th of this month at Goose Creek, Va., (Lincoln), experienced delightful weather. The heat of mid summer had yielded to the first breath of the coming autumn, the many season had given way to generous days of sunshine, the face of the country was an unbroken but varied green with the differing shades of forest and field.

The meeting of ministers and elders on Seventh-day was attended by some twenty-five women and men, most of our members. Abraham Shoemaker of Ohio, Joseph Powell of Pennsylvania, and Lydia H. Price, (the latter having a minute), were with us

and took part, as usual, in our business minutes, in applying the gospel word to our condition as disclosed in the consideration of the queries and their answers.

On First-day morning, about the hour of eleven, the large meeting-house was filled with a quiet and appreciative audience, containing a large proportion of young people. The silence was first broken by William Williams, who in his simple and direct way opened up the subject of Divine Love—Love to God and to our fellow men; not opinions, but according to the teaching of the Blessed Son, love in the heart and directing the life is the test of discipleship in the church of God. Belief, to be effective, must transform the character into the likeness of the Blessed Pattern, else it is not a saving belief. Lydia H. Price spoke to the people. Some of us had followed her in sympathy in the recent past in her journey to the prairie land west of the Father of Waters, and again amid the flood and dangers of the present season with our friends in the mountain region of Pennsylvania. And now this gospel messenger was with us. She found inspiration in the scene before her, an audience in a receptive mood, apparently hungry for the word as the Master had sent her to deliver it. I shall not attempt to reproduce her message. Life is a school. The beautiful analogies between the secular school life, and the life of the child of God, were freshly and finely brought out. For perhaps an hour this went on with increasing interest and power. Joseph Powell bore testimony to the Christ, the Power and Wisdom of God as a spiritual force in the individual soul for its uplifting into the heavenly mansions even in the life that now is. The meeting closed, as it seemed owned by the Divine presence.

On Second-day the attendance was such that the seating space was well filled with quiet and attentive souls. J. P. had further and acceptable service and L. H. P. again spoke with fervor. One must see the countenance lightened up, as that of Moses, fresh from the Mount, hear the richly attuned voice, note the whole frame moved by the ardor of earnest conviction,—all this is needful to enable one to understand the unflinching attention with which the message of the speaker was followed by age and youth alike.

Then in the meeting for inquiry into the state of our Organization, when the answers to the First and Second Queries, as to the attendance of meetings and the presence of the love seen in the life of Jesus, seemed rather lame by confession of the members of the local meetings, the voice of loving entreaty of gentle remonstrance was raised and the truth was pressed home upon the whole body and especially the young that the meeting is *their* meeting and its perpetuation, with all the hallowed association connected with it as the House of our Father, depends upon us and upon our fidelity to its foundation principles.

This was our first quarterly meeting in which the sexes met in one body as they do in all our monthly meetings now. It was thought the meeting for business was larger than usual, many young people sitting throughout the rather prolonged session. L. H. P. was with our Friends of Fairfax, Watertown, Maine

the Quarterly Meeting and to-day, the 20th, she has gone across the Blue Ridge into the Shenandoah Valley, home of the Hopewell Friends.

H. R. H.

Eighth month 20.

From The Independent, (New York.)

PENNSYLVANIA FRIENDS IN THE REVOLUTION.

WE gladly give space to the following letter, which speaks for itself:

To the Editor of *The Independent*:

In a notice of a recently published book (the biography of Eli and Sybil Jones), *The Independent* remarks that "when the Civil War broke out he [E. J.] did not imitate the Pennsylvania Quakers of the Revolution and turn Tory." The historical inaccuracy of this allusion is so notable, and the injustice done by it so great, that I venture to call your attention to the subject. Obviously, the impression to be produced by it is that the Quakers of Pennsylvania, during the Revolution, were substantially all Tories. As a matter of fact, very few of them took the Tory side. My own estimate would be not over ten per cent. If you will take the trouble to examine the lists of active Tories in Sabine's "Loyalists," you may be surprised to see how few, in Pennsylvania, were Friends. The Episcopal Church, not unnaturally, contributed many, the Presbyterians substantially none, the Quakers a small number.

The Friends, in Pennsylvania, in the Revolutionary period, furnished many men to the armies of Independence. In my judgment, their contribution was at least as large, in proportion to numbers as that of any other religious body, the Presbyterians (who were the "borderers" of the time, active in contests with the Indians, and afterward in opposition to the revenue taxes), perhaps excepted; and it included many men of distinction. Millin was the most conspicuous of these, but there were many others, officers and privates, of eminent ability.

While it is true, of course, that the great body of the Friends were faithful to their testimony against war, and so did not take up the sword on either side, it is also true that of those who went out to the battle, very many more were on the side of independence than were opposed to it. Any examination of the records, in the spirit of candor and truth, will show this. The remark of *The Independent* is, therefore, so contrary to the facts as to require correction.

H. M. J.

Philadelphia, Eighth month 10.

EDUCATIONAL.

"GUIDES FOR SCIENCE TEACHING."

EDITORS INTELLIGENCER AND JOURNAL:

YOUR York correspondent can get information in regard to "Guides for Science Teaching" by addressing the publishers, D. C. Heath & Co., No. 5 Somerset Street, Boston, Massachusetts. I enclose a list of eleven numbers, which have been issued, varying in price from ten to sixty cents, and four other numbers are, I believe, in course of preparation.

H. R. R.

From the British Friend, Eighth Month.

A DISCUSSION OF QUAKERISM, FROM AN ENGLISH STANDPOINT.

ON my way home from the late Yearly Meeting I spent a day or two with my old friend Weston at his pleasant country place in Blankshire. Weston was born a Friend, and if he lived near a good meeting would certainly still be at least a congregational member of the Society. Though circumstances have come in the way of this closer union with us, he is very much of a Quaker in his convictions and sympathies, and he is therefore greatly interested in the welfare and working of the Society. His early training has in fact spoiled him for all more restricted ecclesiastical systems. The monarchical rule of both church and chapel,—the stereotyped prearrangements for public worship, and the unbroken stream of words—not to say wordiness—which generally characterizes these religious services, try him more than a little. But he has married a wife—a worthy Christian lady—who has had a very different training, and so, having no Friends' meeting at hand, he, like a good husband and father, regularly accompanies his wife and children to church, and is friendly with the clergyman. He even presides every First-day afternoon at an adult Bible-class in the church schoolroom; and I fancy that the men, who attend the class in great numbers, often hear some broad Quaker teaching from his lips.

We had not met for nearly a twelvemonth, and our conversation therefore had a wide range. Among other subjects which we freely discussed was that of Quakerism, past and present, and my friend's "notes and comments on things new and old," although they were unsystematically presented, may be interesting to the readers of *The British Friend*; especially as being the views and impressions of a sympathetic outsider who understands us, and is practically one with us.

After reading to me one evening some striking portions of a magazine article on John Bright, he exclaimed, "They all say that: 'The Society is unique, its work is important, its powers immense;' but have these Christian writers who are so ready to admire the movement, have they any real confidence in the Quaker position or in its great fundamental? Is the simple truth as the Quakers believe it, getting hold of them and of the public? Tell me, Clio, how is the old Admiral's prophecy working out?"

"The old Admiral!" said I, "who is that?"—for the moment overlooking his historical allusion.

"Why, my friend, didn't old Admiral Penn, on his deathbed, utter a memorable prophecy as to the future of Quakerism?"

"Certainly," said I, "and his striking words are worth recalling, uttered as they were under the intense feeling and in the intense light that often attend the closing hours of a busy life. Were they not something like these?—*Son William, if you and your friends keep to your plain way of preaching, and your plain way of living, you will make an end of the Priests to the end of the world!*"

"And what do you think," said Weston, "the old Courtier had specially in view in using these words?"

meeting-house; and they sought meekly to uphold in daily life the requirements of righteousness and justice and brotherly love. The England of to-day is, in not a few respects, reaping the results of their quiet but faithful work."

"That is well said, my friend, and I would not gainsay it for a moment. The results achieved were no doubt, in themselves great; but contrasted with the style and promise of the Movement under its first leaders, they seem grievously small. I cannot help regarding the Wesleyan revival in the eighteenth century, as a practical rebuke to the Friends, from the Lord Himself. If the Society had continued as faithful and energetic in its appointed mission as it was at starting, there would have been no need and no place for Wesley to commence a separate movement on a less spiritual basis. The freedom, the genuineness, the faithfulness, the fire of early Methodism, which so reached the people, were all within the range of the Friends, and they would have added to these something which Methodism failed to proclaim."

"Dost thou not think," said I, "that the Great Teacher, in His wonderful patience with human dullness, sometimes puts back His pupils when they are not equal to purely spiritual teaching, and permits a sort of picture-book instruction in Religion, by methods which are more demonstrative to the eye and ear? If this be so, will it not explain both the success of Wesley, and also that of the Salvation Army, besides some earlier efforts?"

"I think," said Weston, "that I see both truth and danger in that thought. It might be made to excuse every priestly invention, including even the pomp and splendor of High Mass in a grand Cathedral. But I suppose you speak of God permitting, in the same sense that we read He permitted the perverse Israelites to have a king, although this was contrary to His own plan for the government of the chosen people."

"Precisely so," said I. "He permitted a thing which, though not wrong in itself, would, with more faith have been quite unnecessary, and which in fact terribly retarded the progress of mankind."

After a pause, Weston said, "I think I can agree with you, with the reservation that there are some bearings of the thought which need further consideration. But we shall all admit that there must be a right way, and one in harmony with Divine Law, for teaching and helping unspiritual people whose surroundings have dulled their perceptions of God and His truth. If this be so, is the Society of Friends debarred by its great spiritual principle (which is, mind you, God's great Law), from using wisely some sort of Picture-book Teaching as you call it, in seeking to reach the people? What was the nature of those 'threshing meetings' which Edward Burrough and others went in for; and what are the lines on which the Society may now legitimately work in order to fulfill the admiral's prophecy? Quakerism must surely be adapted to all sorts and conditions of men, if it be what it always claimed to be—Primitive Christianity revived."

"I am sure it is that," said I; "I have no mis-

givings there. It is we who are lacking in courage and faith."

"Well, I wish you would tell me how you think that true and spiritual view of Christianity which, we agree, Quakerism presents, might be consistently pushed forward now, so as to meet the needs of this nineteenth century, with its sorrows and worries and doubts and daring researches into everything. I know you are dissatisfied with much that is being done, even by a section of the Friends, and so am I. I feel that many of them are becoming mere imitators of methods that have proved in my judgment disastrous in the past, and which are in fact largely the cause of 'the present distress.' But there must be a way out of the difficulty. My impression is, that Quakerism might be shown to be the grand Explainer of Gospel truth; and the true Restorative of faith in Gospel power, if it was rightly presented to the great multitude of unsettled seeking souls. But how is it to be done? The nineteenth century is very different from the seventeenth century, and no mere imitation of the early Quaker methods, or of any other methods, will necessarily meet the case."

"Thou art opening out a very large and important question," said I, "but it is one we are bound to face. Shall we fix to discuss it when thou pays me thy long-promised visit next month?"

"Well, it is evidently too late to begin a discussion on so great a subject to-night. But we must keep it in view, and see what light we can get on the matter. I have a strong conviction that careful and patient thought in this direction would pay."

CLIO.

ORTHODOX FRIENDS.

THE *Friends' Review* notes the statements made by William Tallack, (in the letter to the London *Globe*, copied in the INTELLIGENCER AND JOURNAL, two weeks ago), that there are among the English Friends "wide varieties of religious opinion," and remarks upon them with some severity. It says:

"We should have supposed it to be well known, not only that the Declaration adopted by the Conference of Friends at Richmond, Indiana, in 1887, was not a 'creed,' but that instead of being an attempt of American Friends to drag their English brethren, it was participated in, with equal responsibility, by several of the ablest and maturest of English Friends. If it be true that, in England or America, there are within our ranks varieties of religious opinion, ranging almost from 'Plymouth Brethrenism' to 'Unitarianism,' this may be accounted for among our individual members, by the system of birthright membership. Were the *ministry* of the Society guarded against unsound teaching, and were rationalistic or otherwise injurious publications openly and sufficiently discouraged, the responsibility of our body as a church might be as nearly met as is possible under a birthright system. But such expressions as those of William Tallack, above quoted, are very discouraging in regard to the prospect for the Society. When, if ever, it comes to be true of what is now the orthodox religious Society of Friends, that all varieties of opinion, from Plymouth Brethrenism to Unitarianism, have 'habitual freedom' of utterance and acceptance in its meetings for worship, then it will become the impulse, and may be almost the necessity, of those whose minds and hearts are wedded to the

truth 'once delivered to the saints,' to seek otherwise than within its lines that freedom with which only 'Truth makes free.' But we hope, though almost 'against hope,' for better things."

Dr. Richard Henry Thomas, of Baltimore, has written a strong pamphlet, with the title, "The Outlook," protesting against the growth of the paid pastorate system among Orthodox Friends. We quote the following passages:

"We see a number of our ministers assume the clerical dress, and some of them already allow themselves to be styled 'Reverend.' We find reports of committees in various yearly meetings speaking of the need of stationed pastors, and we now have the recent action in Iowa. In the meantime, one of the leading organs in our Society is teaching that a call to the ministry involves, generally at least, a call to leave old secular employments, and that it is as much our duty to support such as are called as to pay clerks in our offices. Finally the importance of an intellectually trained ministry is insisted upon, and in certain places initial steps looking to this end have been undertaken. Is not all this sufficient to show the goal toward which we are advancing? Could the advance have been more rapid than it has been? And because the customs and doctrines of 200 years have not already been upset in every place where the new pastoral system has obtained, are we justified in saying they *will not* be overturned? Or are we to wait till everything is swept away before we protest? A little boy in Holland was able, by thrusting his hand into a little break in the dyke, to keep out the ocean until assistance came. Had he let that little stream of water from the ocean flow on while he went to the village for help, the whole country would have been flooded. We see our position. Every new step taken has been one away from the position of Friends and of the early Church on the ministry, towards a professional clergy. We are not concerning ourselves with the motives or the reason for these steps, we are dealing with the facts of the case.

"Church history teaches the same lesson. Pastors, in the modern sense of the word, were unknown in the early days of Christianity. The separation between clergy and laity was then, as it is now amongst us, a gradual process. Again, Barclay of Reigate, in his recent work, points out that in the time of the Commonwealth in England, other churches besides Friends held that liberty of prophesying should be allowed to church members, and might be exercised fully in the congregation. Friends alone have retained this freedom. Why? Because they alone can keep clear of professional ministers and outward 'sacraments.' Let us accept either or both of these, and we have seen the last of the true freedom of the Gospel ministry. It may survive for a time, but its fate will be sealed.

"A line of separation between a regularly supported ministry and a professional ministry cannot long be maintained, if indeed it exists."

Illustrating the changes which Dr. Thomas objects to, the following paragraph from the *Christian Worker*, of Chicago, Eighth month 22, may be quoted here:

"Indianapolis meeting has greatly prospered under the pastoral care of Levi Rees. It is a good example of the working of this system. First, years ago, it had a ministry upon which it depended for somewhat regular service without special arrangement, being afraid of system about such things; then for years there was no dependence in such service; now they have a pastor with systematic provision

for his support. The first experiment, it would be said, was good, the second was very unsatisfactory, the last is excellent. Levi Rees is at French Lick, Ind., resting and recuperating awhile."

O'ER WINDS AND TIDES.

The white worlds sink, the white worlds sink

And the tides they come and go;

All blank and dead the sky and sea

And the foam lies hapt below

The white worlds sink, the white worlds rise,

And the tides they go and come;

The sky bends bright o'er waves at night

On the shores no longer dumb

The wild wind blows, it cannot blow

The white worlds from their track.

The storm roars far, but cannot bar

The tides from coming back.

To all the worlds, to all the tides,

That none may say them nay,

An unseen Power hath set the hour,

And all things give it way.

O Life! O Death! O Chance! O Change!

I fear not what will be;

The Power that guides the stars and tides

Will make my path for me.

S. V. Cole, in *Congregationalist*.

From The American, Philadelphia

THE HERBS OF THE FIELD.

WANDERING recently in and out the woods and fields, tramping aimlessly whithersoever fancy led me, I crushed with my feet, at last, a stem of pennyroyal. Catching the warm fragrance of its pungent oil, straightway the little-loved present vanished. How true it is that many an odor, however faint, opens the closed doors of the past! Prosy and commonplace it may seem, but full many a time a whiff from the kitchen of some old farm house, where I have stopped for a drink of water recalls another farm-kitchen, redolent of marvelous ginger bread and pies, such as I have failed to find in recent years, and with their tempting spiciness went that subtle odor, from which indeed the whole house was never free, that of sweet-smelling herbs. I am daily thankful that the herbs at least have not changed, as the years roll by. It is the same pennyroyal that my grandmother gathered; and think to what strange use she put it! Made pennyroyal puddings! Let them go down to posterity by name only.

The herbs of the field and garden were gathered, each in its proper season, by the folks at home, and in great bunches were suspended from the exposed beams of the old kitchen. In early autumn they made quite a display, but as the winter wore away, became rather sorry looking reminders of the past summer. To a limited extent their bulk decreased and their odor became less pronounced, but how seldom were they ever disturbed! I have dared to think that herb-gathering was a survival from pre-historic times, but I never dared to hint this to my grandmother. The nearest to doing this was to coax a braver boy to ask if the old bunches were burned at midnight with secret ceremonies, for they gave place to the new crop each year, yet were not seen

lying about the yard. Neither the braver boy nor I could get any satisfaction, but a forcible reprimand instead, for hinting at paganism. I hold, nevertheless, that a trace of it did exist then, and does. Was it not something akin to this that more than one medicinal herb had to be gathered at midnight? This, it is true, was not openly admitted, but unquestionably faith in its virtue as a remedy was diminished if the plant was not gathered as the superstition dictated. Try as we may, the crude faiths of our prehistoric ancestry we cannot snap asunder. As elastic bands, they may grow finer and finer with the tension of the centuries, but still, perhaps as but invisible threads, they hold.

However steadily herb-using may have been going out of date in my early boyhood, herb-gathering was not, and I may be mistaken when I say that except the pennyroyal in puddings, sage in sausage, and a bit of thyme and parsley in soup, the dozen others hung in old kitchens unused except as fly-roosts, a fact that scarcely added to their virtues.

When I last lounged on the old settle and counted the several kinds of herbs hanging over-head, an aged negress assured me that every "yarb" kept some disease at bay, and predicted disaster as the new kitchens with their plastered ceilings and modern stoves took the place of more primitive architecture and methods. And I am half inclined to believe that she was right. The old folks had their aches and pains, but not so much of that depressing languor that we call *malaria*. Might not the ever present odors of sweet smelling herbs have kept this at bay? I fancied I felt the better for the whiff of pennyroyal, and gathering a handful of its leaves breathed the spiciness until my lungs were filled. It is something to have an herb at hand that revives the past, and more perhaps to have many that add a charm to the present, for the pastures in August would be somewhat dreary, I think, was there not in almost every passing breeze the odor of sweet-smelling herbs.

But if pennyroyal, sweet cicely, and the spicy "mocker" nut carry me back some two score years, what shall be said of a faint odor that can yet be distilled from plants that flourished in the same pastures or where these pastures now are, perhaps a million years ago? One is not given to thinking of anthracite as at one time wood, but it is different in this instance, for the blackened fern-like plants in the underlying clays are still wood and not petrified; so that they burn with a feeble flame when dry, and when burning throw off a rich fragrance akin to frankincense. I have often placed a splinter of these ancient trees in the flame of a candle and sniffing the odor that arises, travel in fancy to New Jersey's upland and meadows before they were trodden by paleolithic man; before even the mastodon and gigantic beaver had appeared; when gigantic lizards and a few strange birds ruled the wide wastes. But the world here was not wholly strange, even then, for many a familiar tree was growing in this old river valley, as the delicate impressions of their leaves in the clay so clearly demonstrate.

If, then, one would indulge in retrospection,—and

therein lies one of life's most solid comforts,—it will be found that suggestive objects are ever about us, and the herbs of the field, in August, would scarcely be missed, if unhappily they ceased to grow. But, why, it may be asked, are these same herbs so suggestive of the past, so certain to give rise to retrospective thought? It is not a personal matter, for I have questioned many people, and in this they all agree. One reply is a fair representative of all. Offering a little bunch of garden herbs to an old man no longer able to wander out of doors, he immediately buried his nose in it, drew a long breath and remarked, "How that carries me back to the old homestead."

As by the touch of a magician's wand, in my walk to-day, the present vanished when I crushed the pennyroyal, and the ringing songs of the still tuneful summer birds were not exultant strains glorifying the present, but echoes of a dim past over which perhaps, I am too prone to brood.

It is absurdly contradictory, of course, to say that I love retrospection, and that in August one is more prone to think of the past than the present, and yet not to love that month, but such is the case. In other words, I am vacillating and contradictory, and fail to command the words that might set me right before the world; but it is August now, and summer's activity ended, why should I labor to think? Why not build air castles as I smell the herbs of the field; build and unbuild them until the day closes, and later, lulled by the monotonous of cricket and katydid, hum those ever melancholy lines—

"Backward, turn backward, O Time, in your flight,
Make me a child again, just for to-night."

CHARLES C. ABBOTT.

THE OLDEST AND SMALLEST SECT IN THE WORLD.

THERE is to be found in the heart of the small city of Nablus, in North Palestine, a little religious community—now numbering about one hundred and fifty souls—which has defied the ravages of war and poverty and oppression nearly three thousand years. Unlike the Vaudois, these Samaritans have had no friendly system of mountain buttresses to defend them through the centuries; and still more unlike the long-lived Savoyard Protestants, they have been right in the pathway along which the devastating armies have marched back and forth, from the time of Sargon to Napoleon. But they have lived on, and their unity has never been broken. They have clung to little Nablus and to their sacred Mount Gerizim, as the very cactus roots to the granite sides of the sombre Ebal that confronts them across their little enchanted valley. . . .

The feeling with which the present Samaritans regard the Mohammedans is of that intense bitterness which they have always manifested toward the Jews. And why not? Does not the Samaritan date his faith from Abraham, or rather from Adam? and has he not a right to call that an infant religion which has been in existence for only the trifle of twelve centuries? Is not the Koran one of your new catchpenny romances, while that mysterious copy of

EARLY BIBLES IN AMERICA.

THE earliest publication on this continent of any portion of the Scriptures was the translation of the New Testament into the Natick dialect, the ordinary speech of the Indians at the time the Pilgrim Fathers landed, in 1620. This translation was made by John Eliot, a native of England, and a graduate of the University of Cambridge. Coming to Boston in 1631 and accepting as his special mission the conversion of Indians (whom he considered to be the descendants of the lost tribes of Israel) he acquired at the same time a thorough knowledge of their language, and determined to let them have the "Word of God" in their own tribal tongue. The work of translation, with the aid of an Indian, was the labor of eight years, and it is now conceded to be one of the most notable contributions to philology made in this country. The New Testament was first completed and printed at Cambridge, Mass., in 1661; the Old Testament followed in 1663. Both are very rare; bound together a copy has sold for \$1,250; the New Testament for \$700. A second edition of the New Testament was printed in 1680; this, bound up with the Old Testament, issued in 1685, constitutes the second and last edition of the Indian Bible.

A copy, formerly in the library of the Marquis of Hastings, sold for £200. John Eliot, "The Apostle to the Indians," a designation so appropriate that it has secured universal acceptance, died in 1690, in his 86th year. His fame rests upon his labors in Christianizing the Indians, but the translation of the Bible is his imperishable monument. To meet the demands of emigrants who had largely settled in Pennsylvania, the first edition of the Holy Scriptures in the German language, and the first in a European tongue, was printed by Christophe Saur, at Germantown, in 1743. Copied from Martin Luther's version it formed a ponderous quarto volume of 1,284 pages. The price was 18 shillings, bound in leather with brass clasps. However, to enable his needy countrymen to acquire copies at a reduced rate, one H. E. Luther, a wealthy type-founder of Frankfort, had sent as a gift the fonts of type in German text from which this edition was printed. At the Brinley sale, a few years since, a copy was sold for \$350. It is a notable fact that neither the Old nor the New Testament was ever printed here in the English language till after this country had declared independence. So oppressive was the monopoly that the British Government maintained over the exclusive printing of the Bible that it never transferred its authority to reprint it, even in her own colonies; and every copy had to be imported across the Atlantic. However, the critical condition of the country did not fail to stimulate local publishers to exertion, as Robert Aitken, a native of Scotland, who had settled as a printer in Philadelphia, issued in 1777 an edition of the New Testament, the first in the English language with an American imprint. For this breach of privilege, and his attachment to the cause of American independence, Aitken was forthwith imprisoned.

After his release this zealous Scotchman announced to the members of Congress, then in session, his in-

tention to print an edition of "The Entire Bible," and asked for their imprimature, which was readily granted, together with the certificates of the chaplains, the venerable William White, the future Episcopal Bishop, and Rev. Dr. Duffield. Here the action of Congress properly terminated, and the circulation of the Bible was, ever after, left to the people and to their pastors.

Aitken's promised edition, copied from that pearl of great price, the authorized English version, appeared in 1782, printed in *brevier* type, without pagination and in two duodecimo volumes, having on the title-page the significant motto of "Virtue, Liberty, and Independence." This will always be prized as the first Bible in the English language ever printed in America. In 1790 a neat edition of the New Testament was printed at New York by Hugh Gaine, and another in New Haven by A. Morse, the latter replete with errors on every page.

In 1791 the first folio edition of a Bible, with fifty copper plates, was printed at Worcester, Mass., by Isaiah Thomas, known in his day as the Baskerville of America; the text revised by Dr. Bancroft, father of the historian and biographer of Washington. In the same year an edition of the Sacred Scriptures was carefully and correctly printed for the use of Quakers by one of the Friends at Trenton, in New Jersey. In 1794 the New Testament, without the Old, was issued at Boston, and in 1798 the first hot-pressed edition of a Bible appeared in handsome form at Philadelphia.

In Colonial days, under British rule, rigid penal laws were enacted and enforced against the printing and vending of Roman Catholic works; even their devotional books appeared by stealth. However, one of the earliest results of the Revolution was the freedom of the printing press. The Douai and Rheims version of the Bible was printed at Philadelphia in 1790 by Mathew Carey, "an exile from Erin," the only Roman Catholic publisher then in the United States. Well printed from the Clemenine text, it is sold for \$6. Charles Carroll, of Carrollton, headed the subscription list, followed by the names of not a few of the most distinguished men in the South.—*Clement Ferguson, in Newport (R. I.) News.*

REMEMBER the power of indirect influences; those which distil from a life, not from a sudden brilliant effort. The former never fail; the latter often. There is good done of which we can never predicate the when or where. . . . Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.—*Robertson.*

"Do not go out in search of crucifixions, but when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them."—*Fenelon.*

SUNLIGHT.

I was for that joy and comfort and necessity of life which most housekeepers are eager to exclude from their dwellings, namely, sunlight.

A belief in the gentility of gloom is abroad in the community. We find it everywhere. I have often noticed the complacent, satisfied air with which the country housekeeper, after tidying up her rooms, goes from window to window, closing the blinds, or dropping the paper shades. The city housekeeper has the advantage of her country sister, her house being usually located in such a manner as to have windows only on two of its sides. She also has at her command heavy and abundant material, and with her three thicknesses of curtains can have the satisfaction of so darkening her parlors that across the room she can scarcely distinguish the features of her dearest friend.

The same worship of the dim prevails in many of our fashionable churches. There has been much eloquence consumed in praising that line of Scripture: "Let there be light!" But the very clergyman who reads these words of a bright Sunday morning may do so with his head inclined to a gas fixture. It is the common belief, I think, that light was produced by a distinct act of creation as a special and unspeakable blessing to mankind. But the civilized portion of mankind, as a general thing, seem to prefer being genteel to being blest. We see that plants and animals cannot thrive without sunlight; we know that in this respect the same law which governs them governs us, but shall we not have the house look well to neighbors? Shall they see the blinds open and this blessing which is to make us thrive pouring in on us? I wonder how Arctic explorers feel about the matter? I wonder if they do the correct thing, and when the sunlight streams forth upon them after a winter of darkness, screen their hatchways and cabin windows and so contrive to bring about this genteel gloom?

In our cities are many houses the chief apartments of which are kept shrouded in an almost Arctic obscurity. The fact that the air inside those houses needs what the sun's rays alone can give it, is ignored entirely, even by women who are obliged to live mostly within doors. Not many, even of the most intelligent of them, make a point of letting in this needful sunlight. The average housekeeper drops the curtains on leaving a room, and shades the windows of her sleeping chamber. "But," you will say, "this curtain dropping is not a matter of gentility alone, it is a matter of economy. We cannot afford to let the sun fade our carpets." This makes a very simple thing of it. The question becomes merely this: Shall our carpets last or we? The original purpose of houses was, I suppose, to shield us from unfavorable weather in order that we may live and thrive. But if we shut out from them the sunlight by which we live and thrive, they are thus made to defeat their own purpose. Now it stands to reason that carpets shall not regulate this matter. Are carpets made for houses or houses for carpets? If the latter, then let us put up small but tasteful buildings, carpet them richly, shut them carefully, and build

other houses close by for dwellings. We could step in to see the carpets occasionally and could take our friends in. For our dwelling houses we would have straw matting, or carpets which will bear fading, or stained wooden floors, or wood carpets, with rugs here and there as foot comforts.

—From "Bybury to Beacon Street" by

A. M. P.

SOME AUTUMN WILD FLOWERS.

Yer the autumn, too, has its delicate blooms, though they are overshadowed and, as it were, put out of countenance by the coarser growths which must be said to characterize the harvest season. Nothing that May puts into her lap is more exquisite than are the purple gerardias with which August and September embroider the pasture and the woodland road. They have not the sweet breath of the arbutus, nor even the faint elusive odor of the violet, but for daintiness of form, perfection of color, and gracefulness of habit it would be impossible to praise them too highly. Of our three species, my own favorite is one of the narrow leaves (*Gerardia tenuifolia*), its longer and slighter flower-stems giving it an airiness and grace peculiarly its own. A lady to whom I had brought a handful the other day expressed it well when she said, "They look like fairy flowers." They are of my mind in this: they love a dry, sunny opening in the woods, or a grassy field on the edge of woods, especially if there be a seldom-used path running through it. I know not with what human beings to compare them. Perhaps their antitypes of our own kind are yet to be evolved. But I have before now seen a woman who might worthily be set in their company,—a person whose sweet and wise actions were so gracefully carried and so easily let fall as to suggest an order and quality of goodness quite out of relation to common flesh and blood.

What a contrast between such lowly-minded, unobtrusive beauties and egotists like our multitudinous asters and golden-rods! These, between them, almost take possession of the world for the two or three months of their reign. They are handsome, and they know it. What is beauty for, if not to be admired? They mass their tiny blossoms first into solid heads, then into panicles and racemes, and have no idea of hiding their constellated brightness under a bushel. "Let your light shine!" is the word they go on. How eagerly they crowd along the roadside, till the casual passer-by can see scarce anything else! If he does not see them, it is not their fault.

For myself, I am far from wishing them at all less numerous, or a jot less forward in displaying their charms. Let there be variety, I say. Because I speak well of the violet for its humility, I see no reason why I should quarrel with the aster for loving to make a show. Herein, too, plants are like men. An indisposition toward publicity is amiable in those to whom it is natural; but I am not clear that bashfulness is the only commendable quality. Let plants and men alike carry themselves according to their birthright.—Bradford Torrey, in *Atlantic Monthly*.

LIFE IN JAPAN.

In Japan women have always held a higher position than in other Asiatic countries. They go about freely wherever they please, and the seclusion of the Chinese is wholly unknown to them. The schools receive as many girls as boys; and as a result of my observations I can scarcely say, without idle compliment, that the former are brighter than the latter.

By degrees and under these favorable conditions for general observation, some of the causes of the people's happy spirit of independence began to be revealed to me. The simplicity of their lives, in which enters no selfish rivalry to outdo one another, accounts in a large measure for this enviable result. Regarding one another very much as belonging to one family, their mode of life is more or less on the same plane, and consequently a spirit of great harmony prevails. A very small income is sufficient to supply the ordinary necessities of life, and everything else is secured with but little effort. Household effects are few and inexpensive; and should everything be destroyed by fire or lost in any way, it is not an irreparable calamity. All can be replaced at a small outlay and life go on as before.

The tenant upon renting a house is put to little expense to furnish it; indeed, he requires absolutely no furniture at all. The clean, finely woven mats which cover the floor serve as table, chair, and bed; and as it is the universal custom to remove the shoes before entering a house, there is no danger of one's bringing with him the dirt from the streets.

His bedding consists of cotton quilts, which are spread out on the floor at night, rolled together in the morning, and stored away in a closet during the day. A few pictures (*kakemono*) and specimens of beautiful script decorate the walls, a few vases contain sprays of flowers, and a number of cushions on the floor complete the furnishing of a room. Yet it does not seem empty or cheerless; for the general arrangement of harmonious colors, the different woods employed in its visible construction, and the beauty of the finished workmanship, make a most harmonious and pleasing combination. Paint is never used to cover the wood, much less to substitute a false grain.—*The Century*.

NEWS AND OTHER GLEANINGS.

—The New York *Independent* raises a scientific doubt thus: "It is often a question whether the improvements in grains and fruits are, in a general way, anything more than a holding of his own by the cultivator. Thus we may suppose the improved forms to depreciate, and then the new introductions are better simply from degeneration of the old. Some very good apples, apparently, are found in the mud under the ancient lake dwellings in Switzerland. Recently comparisons have been made between modern varieties of wheat and grains in a semi-carbonized state found in Romano-British remains—as well as from the tombs of Thebes and Egypt; and no advance seems to have been made, in size at least, during these two or three thousand years."

—"It cannot be denied," says the *Whitehall Review*, "that, whatever her formularies say, the Church of England at the present time, by her living voice of prelates and priests, teaches contradictions. In one church you

find the whole sacramental system as taught by the Roman Church more or less accurately preached and proclaimed and the symbolic ritual practiced as exemplifying to eye and ear these verities. Within a stone's throw you find another church where all these points of doctrine and practice are proclaimed to be pernicious and soul-destroying; while in a third there is Broad Church toleration of or indifference to, all or any dogma, if not a denial of what is common to the belief of High and Low Church people."

—In a contribution to *Harper's Magazine*, Dean Lichtenburger reports that, so far as the mass of German people is concerned, religion "is no longer anything but a frame." He adds: Almost everywhere there are complaints of notable diminution in church attendance. Many churches in the towns and in the countries are three-quarters empty. At Berlin, where there are only forty-seven churches and twenty-seven chapels with 50,000 seats, for a Protestant population of nearly a million, the church service is very little attended. People go to the cathedral to hear the fine music and to see the Emperor. When the liturgical service is over, there is a considerable exodus: more than half of the congregation goes away; and before the sermon is at an end there is a formidable rush toward the door in order to get good places for seeing the imperial family go out. The service ends before empty benches; and at the celebration of the holy communion, which follows, there are often not a dozen communicants.

—"When "school" begins we shall miss for a time from our laud the presence of two of our most promising young women, Lizzie Stover, of Norwich, and Bertie Wilson, of Bloomfield. Both go to fill positions as teachers in Friends' schools in N. Y., the former in New York City, the latter near Albany.—*Young Friends' Review, Canada*.

—A letter from Anna E. Dickinson to the Philadelphia newspapers states (contrary to the purport of the item in this column, a week ago), that she is not "painfully and hopelessly ill," but that she will soon appear again before the public, "probably on the platform, and certainly on the theatrical stage."

—Japan holds a domestic industrial exhibition next year at Tokio—the third of its kind in the Mikado's empire. The leading native merchants of Yokohama and the capital intend to invite foreign firms to visit the exhibition.

—The disease in wood called dry rot is contagious. It may be spread from diseased wood to sound, and it has been surmised that the disease may be conveyed by tools that have been employed on diseased wood.

—Advices from Apia report the return to Samoa of ex-King Malietoa and other exiles. The ex-king was warmly welcomed by the natives, and his own flag was hoisted. King Mataafa also greeted Malietoa with cordiality. The German Consul informed Malietoa that he was at liberty to do as he pleased.

—Visitors at the Pike's Peak Observatory have for years been regaled with the statement that "this is the highest point on the globe which is inhabited the year around." It now appears that regular meteorological observations are made on the Andes, in Peru, at a height of 14,300 feet which is about 200 feet higher than the Pike's Peak station. In Europe there are but two stations at any considerable height, these being about 10,000 and 11,000 feet respectively.

—While excavating in a caisson for the enlargement of the water works above Louisville, Ky., recently, a workman dug up a tooth of a mastodon. It is 14 inches in circumference, and 5½ inches from the crown to the broken end of the tooth. It weighed one pound and fourteen ounces.

The strongest wood in the United States, according to Prof. Sargent, is that of the nutting hickory of the Arkansas region; and the weakest is the West Indian birch. The most elastic is the tamarack, the white or shagbark hickory ranking far below it. The least elastic and the lowest in specific gravity is the wood of the *Ficus aurea*. The wood having the highest specific gravity, upon which the value as fuel in general depends, is the bluewood of Texas.

—An interesting report of a visit to the glaciers of Alaska and Mt. St. Elias was read before the Royal Geographical Society, London, and is published in the July Proceedings of that body. The party started from Sitka, and, after reaching the mountains, spent two days in attempts to reach the "crater," the summit of the mountain being 7,000 or 8,000 feet higher. The bottom of the crater is filled with ice, and the pit is overhung on all sides by great glaciers, which are gradually melting away. The author (Mr. H. W. Topham) believes that the long period of ice through which the land has been passing is now coming to an end. The height reached by the party was 11,461 feet and the author believes that greater success might attend an ascent from the north side.—*The American*.

—Mrs. Henry Fawcett and her daughter, Miss Philippe Garrett Fawcett, have jointly paid over to the National Association for Supplying Female Medical Aid to the Women of India the sum of £400, to be devoted toward the founding of two scholarships or prizes—one in Calcutta and the other in Bombay—for native female medical students.

Christian Register.

CURRENT EVENTS.

AFTER visiting Cincinnati and Indianapolis, President Harrison returned to Deer Park, last week. He intends remaining there until the middle of Ninth month.

THE civil war in Hayti, between General Legitime who held the capital, Port-au-Prince, and General Hyppolite, who organized his followers in the northern part of the island, has ended by an agreement, in which Legitime gives up. He has left Port-au-Prince. Frederick Douglass, the new U. S. minister to Hayti, is waiting until a stable government is established, before repairing to his post.

A TELEGRAM from Johnstown (26th inst.) says the water in the rivers there is getting very low, and "a great deal of pestilence-breeding matter is being exposed. The stench along the river bank is becoming unbearable; especially along the point and near the stone bridge are the odors very nauseating. There are quite likely many dead bodies in the sand along the banks and also in the bottom of the river." There is much sickness in the valley and the physicians are kept busy. The proportion of deaths continues large.

THE six men who have been in prison at Chicago, charged with the murder of Dr. Cronin, were put on trial on the 26th inst., but several days have been occupied with preliminary proceedings.

THE North Dakota Millers' Association has decided to place an agent in London to dispose of flour to the bakers of Great Britain. It is thought this will have a strong tendency to strengthen the home wheat market, and, besides, will result in the building of a number of new mills.

AT Deer Park, on the 26th, President Harrison said to a press representative that he had made no announcement touching one circulating in extra session of Congress. He said that he had of course discussed the pros and cons of the matter with various persons. It is understood that the question is not yet determined.

A VERY LARGE number of men in London and 2 U. S. dock laborers. They ask better wages. They have been parading through the streets of the city in immense numbers, without disorder.

LONDON, Aug. 26. A severe earthquake shock was felt throughout Greece to-day. Serious damage was done in several towns.

THE deaths in this city last week numbered 426, an increase of 37 over the previous week and a decrease of 23 from the corresponding week of 1888. Among the principal causes of death were: Bright's disease, 8; cancer, 10; cholera infantum, 42; consumption of the lungs, 35; dysentery, 6; typhoid fever, 18; inflammation of the lungs, 12; inflammation of the stomach and bowels, 23; old age, 17; and paralysis, 10.

NOTICES.

* * An All-day Meeting on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held at Friends' meeting-house, Middletown, Delaware county, on Seventh-day, Eighth month 31st, 1889, commencing at 10 o'clock.

Friends and others interested are cordially invited.
MARY MCALLISTER, Clerk.

* * Acknowledgments.—The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

Edward, William, and Howard Biddle,	\$5.00
J.,	3.00
Mrs. Dr. Parke,	5.00

	13.00
Previously acknowledged,	119.00

Amount,	\$132.00
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Eighth month 26, 1889.

JOHN COMLY, Supt.

PUBLISHERS' NOTICES.

* * As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI. No. 36. }

PHILADELPHIA, NINTH MONTH 7, 1889.

JOURNAL
Vol. XVII. No. 37

RECOMPENSE.

Who lives but for himself alone
Life's sweetest pleasure loses;
The husks and shells he makes his own,
The kernel rich refuses.

Who lives to make the world most blest,
With self-denied endeavor,
Opens a mine within his breast
Whose wealth will flow forever;

For all unlike earth's veins of gold,
Which yielding will exhaust,
Its treasure grows fast as it flows,
And not one grain is lost;

For such is God's great law of love—
Its life and recompense—
Love feeds and lives on what it gives,
And draws its pleasures thence.

Receiving, giving, doing, make
The happiness of heaven;
'Tis only this which brings the bliss
Unto the angels given.

—M. B. E.

For Friends' Intelligencer and Journal.

THE GOSPEL MINISTRY.

I HAVE felt that the wise counsel contained in the Epistles of George Fox to ministers, recently republished in this paper, has a place and service in the present condition of our Society, and is worthy the deep and earnest consideration of every one who has heard and answered the call, "Go, preach my Gospel." While it cannot be denied that every convinced member, by the simple framework of our profession, becomes in a certain sense a preacher of righteousness in the world, though the voice may never be heard in public testimony, it is also true that we have a ministry, called of God, as we believe, of whom it may be said, as Paul testified of himself, "Was in me if I preach not the gospel;" and it is to those men who are thus called and set apart for the work that our beloved father in the church addresses himself in the aving concern that they may heed the injunction of the Divine Master "not to put the light they have received under a bushel, or hide the talent which has been bestowed upon them," not "ambit and entangle themselves with the affairs of this world," but "be valiant for God's truth upon the earth, and spread it abroad in the day light of Christ." This, if followed, leaves no place for doubt or discouragement; the work is God's work, and the servant is not responsible for its success; his duty is

done when the work has been faithfully used; results are his who gave the call.

And what are "the riches and glory of the world that is everlasting," which he recommends? Do we consider they are only to be entered upon as an inheritance in the life to come? Are they not rather the portion of every truly called minister of the Gospel whose affections are set upon things above,—the eternal riches from which he draws his daily sustenance; and are not these more to him than the earthly substance, in that the Divine nature in him, which cries out after God, will not be satisfied until it attains thereto? This being his experience, he is enabled through the grace that is given him, to call and persuade others to seek the same heavenly treasure, and this the more earnestly as he sees the perishable things of the earthly condition the chief end and aim of so many who thus fail of the true riches. It is of the greatest importance in the work of the church that the responsibility be felt and acknowledged by every one who is called thereto, whether the measure be one or many talents; that they may commend the truth preached to the intelligent, thoughtful consideration of the hearers, and it become the power of God unto salvation to every one that believeth.

The world has not outgrown the need for such a ministry; nor has our Heavenly Father ever failed to fit and prepare the willing and obedient soul, upon whom he lays the burden, which if faithfully borne, comes to be, through divine help, an easy service. It is well to note the earnest exhortation to "stir up the gift of God in you; improve it, and do not sit down, Demas like, and embrace this present world that will have an end, and our heavenly abidings." Demas was a fellow laborer with Paul and Luke, the beloved physician and Epaphras, all earnest, untiring laborers in the ministry, and for a while he was diligent and faithful, but the sacrifice was more than he had counted upon, and Paul writes to Timothy, "Demas has forsaken me, having loved this present world." It is as true now as it ever was, that they who enter upon the Gospel Ministry must make it the chief concern of their lives. Every worker must give himself to his calling if he hopes to be successful, and now diligently men will apply their time and talent to the carrying forward some undertaking that promises a large return in worldly advantages. For this same energy and application that enables the minister to "stir up the gift of God" which he has received, and improve it for the better performing of the work that has been laid upon him.

The hearts of the people to-day need to be stirred to the very core by just such a ministry as in those early times became the "power of God unto salvation,"—not calling to some formulated system of religion as the only way to this salvation, but pointing to the efficacy of the Divine power to meet and supply the spiritual need of every seeking soul.

But to preach this great hope,—this great salvation,—the preacher must have come into its possession must be able to tell of what his own hands have handled of this good word of life and to bear testimony to the enduring value of the "unspeakable gift." The injunction "Tarry . . . till ye be endued with power from on high," was tentative, yet there was an imperative necessity that the power be bestowed before any went forth to make its salvation known to others. The tarrying was only to last while the work of preparation was being accomplished. The time in which we are called to take our part in this work does not differ essentially from that in which the apostles labored. They who are called to the ministry still need to be endued with power from above,—power that lifts the soul-life out of the cumbering cares of the earth, out of its useless anxieties, its unnecessary desires, its deceitfulness of riches, its yearning after the things that hinder its progress heavenward. And this is the only power that when it is received and nourished through watchful obedience to every manifestation of duty, can fit and qualify any to preach the gospel.

How stands the case with us, fellow-laborers and co-workers with Christ in this glorious calling? Are we yet tarrying,—waiting for a clearer manifestation, a louder call? All around us is a field white unto harvest, with its larger service and its small duties waiting the willing hand. He that is faithful in the little is promised to be made ruler over more, and the experience verifies the promise.

Many who have been called to labor in the little things that lie all about them have lost their crown while waiting and looking beyond for the greater things which are only reached through lowly service. "If the eye is single the whole body is full of light;" let us keep the eye single to Him who calls us into his service, embracing every right opening, and entering upon it as those who have not a hard master, but one who suffers none to lose their reward ready ever to give a reason for the hope that we cherish, and wherever we go see to it that we are true to our great Commission, and so present the Gospel that those who hear will be ready to acknowledge its power to save to the uttermost every one who believes in and accepts its offers of salvation.

L. J. R.

"THAT strange, awful thing, Time! sliding, gliding, fleeting on—on to the cataract; and then the deep, deep plunge down, bearing with it and swallowing up the world and the ages, until every interest that now seems so great and absorbing is as a straw on the bosom of the mighty flood! Let but a man possess his soul with this idea of Time, and then unworldliness will be the native atmosphere he breathes."—*Dr. Robinson.*

For Friends' Intelligencer and Journal.

VISITS TO FRIENDS IN VIRGINIA.—II.

WE left the home of A. B. and S. Davis, and the friends of Lincoln, on Third-day morning the 13th, at 9 o'clock, for a long ride with Hugh and Mary Lupton, in company with several others, and falling in with carriages and their occupants by the way. We soon came on to the Berryville and Winchester turnpike, which starts from Alexandria. The Blue Ridge was spread out before us, and we had a splendid view of the Loudoun Valley as we approached and ascended its heights, reminding of our own Chester Valley. We saw the walls of a barn still standing which was burned in the war, none having taken its place. Reaching the summit of the Blue Ridge, we had a fine view of the Shenandoah Valley; had the atmosphere been clear we could have seen the North Mountain range very distinctly in the distance. The apple and peach trees are loaded in many places, the limbs breaking with the weight of fruit. The early peaches are gone, and the later are scarcely ripe. At Castleman's Ferry we crossed the Shenandoah on a flat boat, three carriages at a time, nine in all. On the farther shore we passed a building where a public house was kept before the war, and a slave was whipped to death by his master, the proprietor of the house; one of the many incidents recorded of that unrighteous traffic. We could see how high the river had been in the recent floods, coming up to the second story of a building not far away. We passed by many of the fine old Virginia mansions with the slave quarters still standing, and thought of the great changes their owners had encountered with feelings of sympathy, accustomed as they had been to a retinue of servants indoors and out. In Clark county, through which we passed, there is some of the finest farming land in the State. It forms still many extensive estates, though some of them are much divided since the war. There were large fields of corn, some of it very fine. One of these is the home of Dangerfield Lewis, a relative of George Washington, and a very attractive place. We had expected to enjoy a social lunch together on the mountain, but some delay caused by the breaking of an axle, led to a separation, the advanced travelers not having understood the designated place for rest and refreshment. We were glad to reach Daniel Wood's, (he and his daughter being in company with us), and to find rest and refreshment in their comfortable home. H. and M. Lupton went on in the evening to their home at Hopewell, eight miles farther, making in all thirty miles for the day. We saw eight large loads of wheat straw pass by on their way to a paper mill where they manufacture the material for boxes, creating such a demand that the farmers can scarcely retain sufficient straw for home use. There is a very fine spring near Daniel Wood's, where the water pours out in a strong stream, and having a grist mill at his place it is called "Spouting Spring Mill."

On Fourth-day morning we went with them to Winchester meeting. We could see Round Top Mountain in the Allegheny Range, as we approached the town, the valley between the latter and Blue Ridge being about twenty miles wide. Nearly all

the way we traveled over ground occupied by the armies in the war, and where the battle of Winchester took place in 1864. Indeed there was skirmishing around D. W.'s home. Several bullet holes are in the house and the soldiers were quartered there for several weeks, to the great damage of furniture, etc. We passed the cemetery where the bodies of about 2,300 soldiers were laid, many of them unrecognized by relatives or friends. The old meeting-house was destroyed during the war and some years later Friends replaced it with a large brick building, thinking the time might come when it would be desirable to hold the Quarterly Meeting there. It was a pleasant surprise to find so many assembled, knowing how small is the company of Friends that usually meets there. Realizing that many of them did not bear *our name*, the desire arose that we should be careful not to appropriate the designation "Friends" in any self-righteous or exclusive sense, remembering "ye are my friends if ye do whatsoever I command you," and also that there are friends of God, of his Christ, and one another, to be found in every nation, kindred, tongue, and people. O, how precious is the covering when all distinctive terms and dividing lines are forgotten, and we bathe in a sea of universal love!

It was pleasant to meet with many of the friends we had seen at the Quarterly Meeting, coming from the different neighborhoods around. We went to the home of Joseph and Mary Jackson, some four miles distant, enjoying a visit with them, also with Jonah Rees and family, whose wife is their daughter. In the afternoon rode six miles further to Lewis and Susan T. Pilgreen's, she the daughter of William Williams of Waterford. We were glad to meet Rebecca Janney, of Philadelphia, there. It is a pleasure to visit young people building up new home lives, and to cherish the hopes that centre therein, reaching out with influences of helpfulness as they build aright, to the community in which they live and the Religious Society of which they are members. Lewis's father and sisters live near and spent the evening with us. The flood had been very high about them, coming up very near to the house. The Opequan Creek, which we crossed both there and near Daniel Wood's, being close by.

Fifth-day morning we went to Hopewell meeting. It is a large stone building, one half erected about a century ago, the other having stood some fifty years longer. During the war the members here met in each other's homes, their house being used continually for hospital and commissary stores. The floor is considerably burned around where their cook stove stood. We of Pennsylvania, who were removed from the centres of conflict and the scenes of carnage, can scarcely realize what these Friends and others suffered, — many obliged to leave their homes, families separated for months together, often with the loss of communication or knowledge of each other's welfare. But now we could hold our meeting in peace, with none to make us afraid. The importance of emphasizing present and prospective, profiting by the examples of self-denial and faithfulness in our own day, rather than in magnifying those afar

off, in order that we might be truly grateful for and appreciative of present blessings and lessons of instruction, while gladly availing ourselves of all testimony, however remote, that evidences the fruits of righteousness. The need was presented for advancement in thought and action to higher levels, through all the helpful instrumentalities afforded, especially to be careful not to have the mind engrossed in worldly riches, neither to stumble because of the wrong-doing of others. "What is that to thee? follow thou me," which does not mean indifference, but dedication of life.

We came home with H. and M. Lupton, grateful for the rest and comfort afforded. Sixth-day we visited Nathaniel and Nancy H. Branson, he having been a pupil at Prospect Hill Boarding school many years ago, with pleasant reminiscences of familiar scenes and persons. They have been holding at Winchester, the last month, a normal school through the provision of the Peabody Fund, where several hundred teachers and others attended, and felt it to be an occasion of interest and profit. On Seventh-day we visited David and Ann Branson, she a daughter of the late Wm. and Sarah Bailey, of London Grove. Their home is the old mansion where David's father and grandfather lived, probably the oldest in the neighborhood. They were surrounded by soldiers of both armies during the war, and many marks of the bullets are in the house. We saw part of a shell, quite heavy, which passed through a 20-inch wall, and was picked up in their kitchen, the opening made being large enough for David to creep through.

We saw, alas! many mementoes of the sad and suffering time, even shutter fastenings made from bayonets approaching the converting of them into ploughshares. One hundred cavalrymen rode through their yard one day close to the door. Looking from the window, D. counted fifty camp fires in the orchard near the house. Seventeen of the first prisoners taken by the Confederates were confined in their carriage-house, they being compelled to feed them. Seventy-five men came one rainy night at 12 o'clock, calling them up and demanding food. Their cousin, Sarah Ann Branson, now Chandlee, whose home was with them, having a premonition of such an emergency was prepared, and all were satisfied. David told me concerning Hopewell meeting-house, that the first part had been built about 130 years, though a log house stood in the grave yard many years earlier. The Monthly Meeting was first attached to Concord Quarter, Pa., afterward to the Western Quarter, and later to Warrington Quarter, until 1788, when the house was enlarged to hold a Quarterly Meeting. We also made a pleasant visit to another brother, Jonathan Branson and his wife Caroline. All live near together, making a community of themselves, yet not thus drawing the lines for social intercourse, but observing the warm hospitality of Virginians, — may we not say of Friends in general? In the afternoon, accompanied by H. and M. Lupton, we went to Hugh's brother David's, the old homestead, six miles on our way to the "Ridge," where we found all three sisters with their children — Mary Irish, whose home is there, Ann Bond, who lives near by, and Rebecca

Broomall, from Baltimore. It was a pleasant meeting for the little ones, and older as well. We traveled over some rough country, hilly and stony, crossing Little North Mountain, with the greater still in the distance. Although there has been mostly clear weather since being in Virginia, there is a hazy condition of atmosphere rendering the distant mountains dimly defined, which otherwise stand out so clearly. We passed through a large tract of woodland beyond Hopewell meeting house, where Lee and his army were encamped. Emerging from it we caught a fine view of the Shenandoah Valley. The autumn flowers line the road-side; whole fields were ablaze with golden-rod, the early species just coming into bloom, also iron-weed, asclepias, eupatorium, large patches of lobelia cardinalis,—more than I ever saw together,—and many other varieties. The Virginia thistle bears a bright blue blossom, and when in full bloom is very pretty, though considered as pernicious by the farmers as our own, which is also abundant here.

L. H. P.

For Friends' Intelligencer and Journal.

THE NEED OF TRAINING IN YOUTH.

THE Duke of Argyll in the January number of the *Nineteenth Century* has an admirable article on the evils of isolation, as exemplified in the history of the inhabitants of the Hebrides. These were a branch of a people active and progressive by nature, which became stranded in those remote islands and for a thousand years took not a single step forward in the path of civilization. The one great natural product of their country was grass of exceptional richness, and their principal subsistence was on cattle, yet of these hundreds died of starvation every winter, while their owners never dreamed of securing provender for them in winter. This gives occasion for the writer thus to moralize: "We are all stupid in our various degrees, and each generation of men wonders at the blindness and stupidity of those who have gone before them. Man only opens his owl's eyes by gradual winks and blinks, to the opportunities of nature and to his own powers in relation to them. Let us just think, for example, of the case of preserving grass in 'silos,' a resource only discovered or at least recognized within the last few years, yet a resource which supplies one essential want of agriculture in wet climates, at no greater cost of ingenuity or of trouble than digging a hole in the ground, covering the wet material with sticks, and weighting it with stones." One would think this device not above the capacity of the merest savage who could dry fish or flesh, yet the Hebrideans, gifted by nature with an intellect equal to that of any race, could not discover it in a thousand years. We wonder at their stupidity: but will not future generations wonder at ours?

We have an annual crop of humanity capable by proper treatment of being made a blessing to the nation: but as the grass of the Hebrides was suffered to rot in bogs and marshes, spreading pestilence through the land, so a great part of our annual crop of children, to drop the metaphor, are left to be trained in crime by brutal and vicious parents until they are a burden and a curse to the community, and

then, and not till then, the community takes them in hand, and with tenfold the labor that would have made them useful citizens if applied at first, imperfectly eradicates the implanted evil, and gives them some useful training. I read a few days ago of a boy somewhere in this country who at the age of ten years was sentenced to imprisonment for life for the murder of a year-old sister. He could not read, had never heard of God, and had no notion of right or wrong. The children had lost their father, and their mother had married again: and the boy said his step-father had hired him with a pair of new shoes, to rid him of the infant: but the man could not be convicted on the testimony of such a creature. The boy has now been in the penitentiary one year, has learned to read and write, displays quite an average degree of intelligence, and a kindly disposition, and is altogether a bright and good boy. Is it not monstrous that only by his crime he has gained such a blessing? What must be the folly of a social system when such an effect can result from such a cause?

Use blunts the perceptions. The vice and destitution that are under our eyes every day cease to excite attention. In our great cities are wretches who depend on the garbage boxes set out on the streets for the scavengers to remove, for the only meal they get during the day. They may be seen in the early morning turning up the contents of these boxes with a stick and devouring the morsels of food there found. But the sight arouses not a tenth of the sympathy that answers to an appeal in behalf of an African or Asiatic savage who is infinitely better off. The Earl of Meath is interested in the social question in England. His wife works among the poor and her pecuniary contribution besides her personal service is \$10,000 a year. In one article in the same number of the magazine above cited, the Earl says the condition of the London poor is "infinitely worse than the condition of absolute slavery," yet to abolish slavery a million lives were paid in our country.

The misery of the poor is not in the scarcity of the necessities of life, for never were they so plentiful or so cheap. Nor is it in the scarcity of employment, for if I correctly judge what I read, there is employment for every one who can do any useful art. The trouble is in the absolute worthlessness of the untalented, neglected classes. When all mankind were at war, every man who could carry a club was worth his food. Peace has reduced this class to starvation.

There was a time, not so very long ago, when pestilence was supposed to be sent by God to correct men's morals. That in fact it rendered them much worse did not at all undeceive men. Self-interest, the desire of self-preservation set science to work, and science has well nigh excluded pestilence from civilized lands. In a letter published two days ago Pasteur exhorts the English to extirpate hydrophobia in the British Islands, which he says can be readily done. There can be no question that moral depravity, greater I believe in the Anglo Saxon islands than in any other, can be cured, and the race elevated to the level of the honest, upright, industrious, chaste, Parsee cow-worshipper. But the evil must be dealt

with like other pests. The state must institute preventive measures, and to that end have rigid inspections. The father who is training his son for a burglar, the mother who is training her daughter for the brothel, must be arrested in their unholy courses. If small pox, and yellow fever, and hydrophobia can be arrested, so can drunkenness and prostitution. There are populations who have extirpated both. The subject is too extensive to pursue here. Volumes have been written and are yet insufficient to display the matter in all its aspects. And yet all the trouble resolves itself into two branches: Want of a proper social organization and want of early training of the people.

Of the magnitude of this latter want I am satisfied we have no adequate conception. We do not recognize the fund of good in the natural man, as he is born into the world, and far less do we recognize the necessity of a proper training to develop this natural good, and prevent its turning into evil. It is a maxim of experience that "*Corruptio optimi pessima*," the better the thing corrupted the worse the product of corruption. And judging from the vileness of the product, a vast deal of good has gone to waste in our poor. Within the last ten or twelve years the idea has been gaining ground that to improve the material condition of the helpless class we must improve their moral condition first. Experience shows it is useless to appeal to the sweeper who is making a fortune off the work of girls to whom he pays ten cents a day, or to the liquor dealer who is making a hundred per cent. on his daily sales, or the railroad wrecker who is piling up millions by the ruin of enterprises in which the seamstress has invested the earnings of her life-time. It is equally useless to appeal to the drunkard, who spends, as many do, seven-eighths of all his earnings in drink. Nor can laws be devised to reach and restrain these, that would not at the same time, cripple or ruin the honest man. People can be protected only by being taught to protect themselves, or rather I should say by inspiring into them a spirit and intelligence which will render them desirous and capable of learning to take care of themselves. Various are the efforts now being made in this direction. Thousands of good men and many more good women are devoting their lives to the work, but the evil constantly gains upon them. Never was destitution so utter, never was degradation so gross, never was so much liquor per head used, never was the gulf between the poor and the rich so wide as at this moment. To give money seems useless if not actually injurious. Of the lives of this class, all the time not occupied in work is passed in vicious indulgence. Under the spur of hunger they may seek and find some occupation and thus secure a part of their time from brutality. Relieve their hunger and there is no check whatever upon them. The remedy must begin far back. How far? The Autocrat of the Breakfast Table, whom I trust all your readers know—and they can't know him too well—says the education of the child must begin long before its birth. It must begin with the parents. I feel sure it should begin as soon as the babe leaves its mother's breast. And I rejoice to see this idea gaining

ground. The kindergarten is its product, but the kindergarten is expensive, and it educates the intellect and the physical faculties principally, the moral incidentally. The moral nature is capable of a distinct education, and with the most beneficial results. We have not the means of judging, but I think it by no means impossible that if the moral training of the community were perfect, all the evils of poverty would disappear. People could and would regulate social questions by themselves.

Towards this Utopia, a most promising charity was started some twelve years ago in England and has attained vast dimensions there and has extended to this country, where I trust our greater energy will give it additional impulse. It originated in the Church of England in a number of associations called Girls' Friendly Societies. In the same church here they bear the same name, but in other churches have different names, I think. But they are all on the same plan, which is that of the prophet when he would bring the widow's dead son to life. He stretched himself upon the corpse and put his eye to its eye, his mouth to its mouth, his hand to its hand, and so communicated vital warmth to the cold clay. And so young women of the comfortable class meet young women of the working class, and of the class too that don't work, and pass certain hours with them every week in social intercourse on a footing of perfect equality. The result as I briefly stated in a former letter has been truly remarkable. One of the societies held a garden party some weeks ago at my house. There were fifty of these girls in attendance. They passed three hours in pleasant conversation, sitting under the trees, walking about and playing out-of-door games. They had tea and other refreshments, and during the whole time there was not an improper word spoken, or rude act committed, but their conduct evinced perfect good breeding. A few years ago, a similar society of the same church, working among the same class thought and perhaps found it necessary on such occasions to have a policeman in attendance.

The importance of this institution lies in the fact that these girls are to be the mothers of the next generation of men and women, and fitting them for their duties is the best possible means of giving that generation and thereby each succeeding generation a fair start in life.

JOHN D. McPHERSON.

Washington, D. C.

For *Friends' Intelligencer and Journal*.

A TRIBUTE TO SARAH HUNT.

THE name of Sarah Hunt will long remain as precious incense upon the altar of our hearts. For the love and esteem I bore her I feel it a pleasure as well as a duty to offer this little testimony, hoping the remembrance will be an incentive to all to imitate her good traits, walk by the same rule, and mind the same light which was her guide through life.

There is something implanted in our nature by our Heavenly Father which induces sorrow in the loss of a relative or a friend. This sorrow is increased always in proportion to our love for them.

This is natural, for in our loss we feel a void, a loneliness, which naught of earth can fill.

My acquaintance with this friend commenced while I was young, as she was often a guest under my father's hospitable roof, and I was often a visitor at her home in Moorestown, with a happy circle of young friends, where the kind word of welcome, with the good cheer of the home, were extended alike to the friend or stranger. Being genial and social in her disposition, she extended the feeling of love and sympathy to those around her—entering into the pleasures and enjoyments of the young, and thereby gaining their confidence and affection. When in the exuberance of youthful spirits, we had sometimes exceeded the bounds, her loving words of caution would be gently given.

Her ministry was ever marked by humility and simplicity, and was like a great stream flowing freely to all, giving evidence that she dwelt near the Fountain of that water, "which if a man drink thereof, he will thirst no more." Many, no doubt, will remember her when as Sarah Underwood she stirred our spiritual natures with the sweetness, the earnestness, and the fullness of her gift. It was a ministry that from its nature eminently tended to gather all to the Truth, Love to God and the whole human family being its chief characteristic.

She had often said of late that her work was done, and she was waiting to be released. Desiring no doubt to realize the truth of the following lines, which she wrote at 86 years of age:

"A crown immortal
In a world of bliss,
Already at the portal
As we pass from this."

Her mind continued bright and clear, even to her sunset hour. Thus closed in peace the earthly life at a good old age. Long will her cherished counsels and bright record be remembered by her children and friends. S. M. H.

Brooklyn, N. Y., Eighth month 15.

EXTRACTS FROM JOHN WOOLMAN'S JOURNAL.

A THING remarkable in my childhood was, that once as I went to a neighbor's house, I saw, on the way, a robin sitting on her nest, and as I came near she went off, but having young ones, flew about, and with many cries expressed her concern for them.

I stood and threw stones at her till one striking her she fell down dead. At first I was pleased with the exploit; but after a few minutes was seized with horror, as having in a sportive way, killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought those young ones, for which she was so careful, must now perish for want of their mother to nourish them; and after some painful considerations on the subject, I climbed up the tree, took all the young birds, and killed them; supposing that was better than to leave them to pine away and die miserably, and believed in this case that Scripture proverb was fulfilled, "The tender mercies of the wicked are cruel." I then went on

my errand, but for hours I could think of but little else but the cruelties I had committed, and was much troubled.

About the twelfth year of my age, my father being abroad, my mother reproved me for my misconduct, to which I made an undutiful reply; and the next First-day (Sabbath) as my father and I were returning from meeting, he told me he understood I had behaved amiss to my mother, and advised me to be more careful in future. I knew myself blameable and in shame and confusion remained silent. Being thus awakened to a sense of my wickedness, I felt remorse in my mind, and getting home, I retired and prayed to the Lord to forgive me; and do not remember that I ever after that spoke unhandsonably to either of my parents, however foolish in some other things.

Dear young people, choose God for your portion; love his truth, and be not ashamed of it; choose for your company such who serve him in uprightness, and shun as most dangerous, the conversation of those whose lives are of an ill favor; for by frequenting such company, some hopeful young people have come to great loss, and been drawn from less evils to greater, to their utter ruin.

In the bloom of youth no ornament is so lovely as that of virtue, nor any enjoyments equal to those which we partake of, in fully resigning ourselves to the Divine will. These enjoyments add sweetness to all other comforts.

Treasures, though small, attained on a true principle of virtue, are sweet in the possession; and while we walk in the light of the Lord, there is true comfort and satisfaction.

Here neither the murmurs of an oppressed people, nor throbbing, uneasy conscience, nor anxious thoughts about the events of things, hinder the enjoyment of it. If the Lord be our God, in truth and reality, there is safety for us, for he is a stronghold in the day of trouble, and knoweth them that trust in Him.

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is a harmony in the sound of that voice to which Divine love gives utterance; and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not fully show forth that inward life to such who have not felt it; but this white stone and new name are known rightly to such only who have it. I find no narrowness respecting sects and opinions, but believe that sincere upright-hearted people, in every society who truly love God, are accepted of Him.

If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being. The least admixture of a lie—for example, the taint of vanity, the least attempt to make a good impression, a favorable appearance—will instantly vitiate the effect. But speak the truth, and all nature and all spirits help you with unexpected furtherance.—Emerson.

SCRIPTURE LESSON No. 35.

NINTH MONTH 15TH, 1889.

DAVID SPARING SAUL.

GOLDEN TEXT.—"He that overcometh of evil, he shall overcome evil with good."—Romans 12: 21.

READ I. SAMUEL 24: 1-17.

DAVID, having become very popular, brings upon himself the jealousy of the King, and Saul having tried to take his life, David takes refuge in the wilderness. Saul pursues him, and finally reaches the cave where David and his men found shelter.

Behold the day in which the Lord said unto thee. The men with David were eager for Saul's death, and knowing the weight that words of prophecy had with all the Jews, endeavored to make David believe that it was the expressed will of God that he should slay Saul, but David did not listen to their foolish words, and led by his reverence for the leader of his people, whom he believed to have been called by God to fill that high position, he spared the King.

The Lord's Anointed. This was one of the many titles given to their kings by the Jews; it was the most holy title they could bestow, and it commanded the respect of the whole people, believing as they did that he whom their wise and holy men had made king over Israel had been specially chosen for that position by God himself. Another title for the king was Lord, and still another Father, corresponding to the use of Sire among the nations of Europe at the present time.

And David said to Saul. The whole of this speech of David's to Saul is a beautiful and simple avowal of innocence, and must have made a startling impression upon the mind of the revengeful king who had come out to kill this unoffending man. Think of young David, "ruddy, and withal of a beautiful countenance and goodly to look on," standing there confronting the king, proclaiming his innocence, and proving his generosity by letting Saul depart in safety, though the king's life had been in his hands; and then the reproach in the simple words: "I have not sinned against thee, yet thou huntest my soul to take it." Surely this is one of the most striking examples of generous conduct to be found in history.

The Lord judge between thee and me. David had not fallen into the grievous error that so many have done both before and after him. No dark schemes of vengeance is he plotting; he does not even withdraw one mark of the loyalty and honor that he has always shown his king. He leaves the judgment of his persecutor in the hands of the Lord. An instance of such true magnanimity was very rare among the Jews, whose law was "an eye for an eye, and a tooth for a tooth."

Selfishness in one form or another is man's greatest enemy. It runs the whole gamut of human sin and folly, from vengeance to vanity. The desire of one man to be avenged upon another for a personal injury is nothing more or less than to see another brought into suffering because the first man's person or possessions—his own mighty self—has suffered at the wrong doer's hands. There is no time in this world for human vengeance—no provision made for

it—no even *jealous hatred* can be avenged. Two men have been injured, both disastrously; one yields to a desperate impulse to find his enemy and force him to make reparation or suffer for his wrong-doing. He spends years, golden years of his life, and wastes his substance in the pursuit; he worries and broods over his misfortunes, and becomes a hard and bitter man; in the end he conquers, and his enemy is laid low; he is paid in money for his loss, but the amount is less than he has expended for it; or his enemy is cast into prison. What reward is that for all his best years wasted, his health and happy belief in the goodness of God and his fellow-men? Meanwhile, his friend who has sustained the same injury has put out of his mind as far as possible all recollection of it, and has expended all his energies and means for repairing his loss, and succeeding in new directions. These years of his life are full of high purposes, noble ambitions; he finds new friends, new hopes, and, forgetful of his misfortunes, thanks God for his goodness to him. Which is the happier of the two men? There is a breadth, a growth, a strength in magnanimity, that enables a man who has once opened his heart to its genial influence to rise above all feeling of vengeance, leaving that to the Great Judge whose province He has Himself declared it to be.

NOTES ON THE LESSON.

David was no longer in doubt as to the true feeling of Saul towards him. He had certain evidence which Saul made no effort to conceal, that his life was in constant jeopardy from the hatred of him that Saul cherished; he felt himself as "a partridge hunted in the mountains," yet now that his enemy was entirely in his power he spared him. How easy it would have been for David to interpret the situation as an especial favor of God, who thus so plainly, he might have thought, gave his sanction to the removal of Saul by the hand of David. Ordinarily men would so interpret it and feel justified in the act. Not so with David. Saul was still "the anointed of the Lord," his reverence and loyalty were none the less strong for the king, though he sought the life of his subject. David was assured that in God's own time he would come to the kingly estate; he did not believe it was the Divine intention that an act of violence on his part was necessary to hasten that time.

As the dangers thicken around his pathway he is not dismayed; the finer traits of character are brought out, like the flower that must be bruised before its delicate perfume is exhaled. David seems to rise into the lofty attitude of him who leaves his vindication to the Supreme Judge, and is concerned only that he may be worthy of all the mercy shown him.

The types of human character with which the Hebrew Scriptures are so replete would not meet all conditions of men were David not among them; there is in him a blending of the best possibilities of human attainment with the weakness and imperfections of sensuous existence, and running through all a golden thread of purity and truth that leads us to the very heart of the Divine perfection. We hear

him exclaim as he reflects upon the blessings he has been the recipient of, "As for me, I will behold thy face in righteousness; I will be satisfied when I awake with thy likeness." What a noble endeavor, worthy the emulation of every one who is seeking the better life. Though failure after failure may follow our efforts, if there is this resolve to be satisfied only when we find ourselves in any measure attaining to this high ideal, we may be assured of Divine help in our endeavor.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, NINTH MONTH 7, 1889.

THE VALUE OF ASSEMBLING FOR DIVINE WORSHIP.

WE have been renewedly impressed of late with the great advantage that must arise to the multitudes that gather in the various places of worship on the Sabbath day, to express their adoration for the great Ruler of the universe. And not only to adore but to acknowledge—it may be without words or even formulated thought—the dependence of all upon the great First Cause who bestows life and sustains it. Underlying all the cumbrous machinery of the Church there is revealed in the act of assembling for divine worship, a universal need for some form in which to approach Him who is felt to be everpresent, lovingly entreating, not commanding recognition. And our public acknowledgement of this helps us in ways that we know not, and do not realize until circumstances deprive us of the privilege of thus gathering together. We are well aware that it is not alone in "temples made with hands" that God is to be worshipped, and that his "listening ear" is everywhere that life is, and that he is ever ready to yield his benefits and receive our homage. "As the sun doth not wait for prayers and rites that he may rise and shine at once and upon all," so God is ever near, ready to bless and prosper those who choose to follow in the path his light directs. Nor are we blind to the fact that many assemble without it may be even a thought of God, still this habit of devotion is not wholly lost even here; for putting one's self in the way of good may in time induce a craving for it; and to others, whose hearts respond with quickening warmth when the hour for assembling comes, the growth into higher and better life is sure and steady. For a time all the pressure of the outer world can be laid aside and here

in the presence of other needy souls we can turn our thoughts God-ward to our profit.

Differently constituted as we all are, we need the varied channels whereby the spiritual pulse can be quickened; so it is not for us to sit in judgment over any form that seems helpful to the seeker after Divine communion; but for us as Friends, let us welcome our seasons for assembling with our fellows in true humility of spirit, be these on the First, or any succeeding day of the week, that here, perchance, it may be our good fortune

"To feel, as flowers, the sun and dew,

The one true Life its own renew."

And as to the severing of our opportunities for social worship with those with whom we harmonize in religious thought, for the sake of greater earthly advantages, this should be a matter of most serious concern. We are often powerless to control circumstances, and must then yield with the cheerful faith that wherever we are we "cannot drift beyond his love and care." But this must not prevent us from well and wisely considering the effect that may be produced upon our spiritual growth by the separation of all congenial ties in this regard. And not alone for ourselves, for, to again quote from our venerated poet, "the soul is lost that's saved alone," and the spiritual welfare of those depending upon us and sometimes those who are associated with us, must be taken into account. In all such emergencies as these let all seek for Divine counsel, and then courageously follow its leadings, so that inward peace may be the result.

MARRIAGES.

GOODNO—NICHOLS.—On Eighth month 21st, 1889, at the residence of the bride's parents, by Friends' ceremony, George F. Goodno, of Dedham, Mass., and Anna L. Nichols, daughter of Benjamin F. and Lauretta H. Nichols, of State Centre, Iowa.

DEATHS.

CANBY.—At Mt. Washington, Md., on the 24th of Seventh month, 1889, William Canby, in the 67th year of his age; a member of Baltimore Monthly Meeting.

DEMOITT.—Eighth month 8th, 1889, at Bloomsburg, while in the dental chair, Lois M. Demott, wife of Hiram Demott, in her 30th year. She was the daughter of Ellis Eves, and granddaughter of the late George and Margaret Masters. A member of Fishing Creek Monthly Meeting.

KESTER.—Eighth month 5th, 1889, after a lingering illness, which was borne with patient resignation, Martha A. Kester, wife of Jacob Kester, an elder of Fishing Creek Monthly Meeting, aged nearly 68 years.

LLOYD.—Eighth month 29th, 1889, Arthur Howard, son of John and Annie W. Lloyd, of Hatboro, Pa., aged 5 years and 22 days.

MARSHALL.—At the residence of his brother, Milton Marshall, in East Marlborough, after a few days, illness, Pennock Marshall, of Philadelphia, aged 84 years.

NEEDLES.—Eighth month 26th, 1889, Patience J. wife of Edward M. Needles, and daughter of the late Hiram Jenkins, in her 51st year.

PARKER.—Seventh month 16th, 1889, at the home of his son, Webster Parker, J. Thompson Parker, an elder of Fishing Creek Monthly Meeting, aged 84 years, 4 months and 13 days.

TATE.—Seventh month 29th, 1889, Mary Tate, an esteemed elder of Goose Creek Monthly Meeting, Loudoun Co., Virginia, in the 81st year of her age.

TOWNSEND.—In Byberry, Pa., Eighth month 27th, 1889, Thomas Townsend, in his 75th year.

WIDDOS.—Eighth month 25th, 1889, at the residence of his brother-in-law, Thomas J. Allen, Darby, Pa., Edmund K. Widdos, aged 60 years.

OHIO YEARLY MEETING.

Editors INTELLIGENCER AND JOURNAL:

THE writer, in company with Samuel Sharp, left Broad-street Station, Philadelphia, Eighth month 22d, for Salem, Ohio, to attend the Yearly Meeting there. On arriving at Pittsburgh we met with Allen Flitcraft and wife *en route* like ourselves, and after taking dinner, took the Pittsburgh, Fort Wayne & Chicago road for the place of our destination. Arriving there about 4 o'clock, we were met by hospitable friends.

On Seventh-day, the meeting of ministers and elders convened, held one session, and adjourned till Fourth-day morning, at 8.30, the representative committee meeting in the afternoon, after which our kind friends Mahlon and Ruth Nichols gathered us with a number of other friends and took us to their home, four miles in the country. On First-day public meetings were held at 10 a. m. and 3 p. m. which were favored seasons, Darlington Hoopes and Allen Flitcraft speaking to edification on both occasions. The house was very well filled with an interested and attentive audience, many of whom were not members with us.

On Second-day morning the meeting for business commenced. On calling the representatives, all answered to their names, which was an evidence to my mind of a lively interest, as many have long distances to come. Minutes were read for Friends in attendance as follows: for Darlington Hoopes, from Baltimore Quarterly Meeting, Maryland; for Allen Flitcraft, and Sarah B. his wife, from Chester Monthly Meeting, Pa.; for Samuel Sharp and Geo. T. Haines, from Haddonfield Monthly Meeting, N. J., some others being present without minutes. Epistles were received and read from Illinois, Indiana, Baltimore, and Philadelphia, and after appointing a committee to essay replies thereto and some other routine business, the meeting adjourned till to-morrow morning at 10 o'clock, the afternoon being devoted to the First-day School Association.

Third-day morning the remaining epistles from New York and Conness were read to edification. The state of the society was then entered into by the reading and answering the queries which brought us into deep feeling and sympathy. Fourth-day morning being the time for public meeting, the business of the Yearly Meeting was resumed in the afternoon in joint session, when the minutes of the Representative

Committee were read, also the reports of the Temperance committee, the Indian committee, and some other business which claimed the attention of the meeting jointly. It was a session of interest and instruction.

Fifth-day, the remaining business was transacted separately, after which a solemn close in joint session was experienced.

G. T. H.

For Friends' INTELLIGENCER AND JOURNAL.

EUROPEAN DAYS.—I. THE VOYAGE.— ANTWERP.

THE morning of Eighth month 26th was a very rainy one, and the steady down-pour through which our little party found its way to Washington street wharf was enough to dampen the ardor of more enthusiastic travelers. The *Nederland* seemed smaller than ever, the state-rooms more close and crowded in the hot, murky atmosphere, and with so many packages hastily deposited on berth and floor. The farewells said, amid the blowing of the whistle and the noise of the sailors, we slowly turned our back on "the land we love so well." A little group of waving handkerchiefs on the wharf held our eyes riveted upon it till the figures lost their distinctness and gradually passed from sight. Notwithstanding the unpromising beginning, the voyage proved a delightful one. Spared to a great degree the uncomfortable sensations so often experienced, we could thoroughly enjoy the pleasant weather and calm sea. Every vessel that came in sight was a delight simply because it carried beings like ourselves and proved to us that we were not alone on the waste of waters. Every one of the crew, from the captain to the humblest sailor, was kind and attentive, and we were made as comfortable as it is possible to be on shipboard. About 11 o'clock on the night of Seventh month 7th, we sighted the lights on the Scilly Islands, and at three the next morning we passed the Lizard. That first glimpse of land I shall never forget; we had talked of it and wished and looked for it so long, and there sharply outlined against the gray sky was a strip of darker gray, and that was all—and that was *terra firma*. The double electric light, brilliant even in the mist, and miles away, told us where we were, and in spirit our greetings to our dear ones at home accompanied the cable-message to America which announced our arrival here.

The run from the Scilly Islands along the coast of England is the most dangerous part of the trip, as so many routes converge here and the channel is narrow and the rocks numerous. So it requires very careful and skillful navigation to make it in safety, but our officers were equal to the occasion and we kept the even tenor of our way, sighting so many vessels now that they ceased to receive more than a passing notice, for our attention was riveted on the shore and our thoughts ran ahead to the many strange sights and new experiences yet to come. We were more than an hour in passing the Isle of Wight and we had time to appreciate of great beauty was being unrolled before us as one by one its chalk cliffs, its beautiful mountains with here and there a green

spire, its hills and vales, came into view. The last day on board was full of interest.

The lowlands of Holland, the curious, fluted tile roofs just showing above the dikes, the long rows of trees all of one size, and the wind-mills with their gigantic arms, some in motion, others at rest, were all so new and strange and pleasant to look upon. The spire of the Antwerp Cathedral could be seen several miles away and seemed to beckon us to that quaint old city. It was nearly ten o'clock when we landed and a party of thankful people stepped once more on solid land. There was no time to sentimentalize, however; the business of the hour was to get to our hotel. Eagerly we scanned each cabman's hat till we found the one bearing "Le Grand Mirroir." This cab was filled with passengers from the *Neder-land*, and it fell to our lot to wait for the second load. So we stood in the great depot, or leaned on some of the many barrels,—waiting there, like us, to be taken away,—when one of our party discovered that he was leaning on a barrel of picnic hams from Kansas City, Mo. We felt nearer home immediately, and forgot how nearly homesick we had been when we realized that in all the crowd of people who stood on the wharf and watched us disembark there was no familiar face.

Soon after reaching the hotel we laid our weary bodies down on good, comfortable beds, the first time in fourteen days, in order to be strong and well for the busy day before us on the morrow. Day began to dawn about 2 o'clock, and, tired as we were, there was little sleep for us after that. The cathedral chimes, rung every few minutes, were such frequent reminders of what lay before us, and soon the clack, clack, of the wooden shoes of the passers-by came up to us from the street below, and we knew that the town, at least the serving part of it, was awake. The streets were full of interest even at this early hour. Everywhere were little market-carts pulled by dogs or by a woman and a dog. Men rarely assist in bearing the burdens in Antwerp. We saw one who condescended to drive a cart which was pulled by a woman, (probably his *help-meet*), and a dog. These dogs are very demure, and never give utterance to a single rebellious word, no matter how heavy the load. Dog-carts are a marked feature of Antwerp life. Fresh milk in tin or brass cans which are bright enough to answer for mirrors, is served from them and seems very inviting. Besides the baskets of green, tempting vegetables hanging from pegs around and under the cart, the market-women often bring cans of milk into town. Children go to school bare-headed. They wear wooden shoes and carry their books in a little hemp bag such as I have sometimes seen in the streets of Philadelphia. The bare-headed women knit as they walk, and even the little girls carry their balls of yarn in baskets on their thin, bare arms, and I suppose knit their appointed number of rounds before they are allowed to play. To a free American, the lot of a woman in Antwerp does not seem enviable. The Place Verte is not green at all. There is not a blade of grass on the whole square. How could there be when so many people tramp over it day by day. In the centre is a fine statue of Ru-

bens, and near by a pavilion for musicians, and here and there are benches for the weary to rest upon.

Our sight-seeing has to be done very hurriedly. The cathedral with its treasures, the museum with its wealth of pictures, to which weeks might be devoted with profit, we felt that we had merely glanced at, hoping that at some time again we might be permitted to make a longer visit. The interior of the Plantin Museum we did not get to see at all since it was closed before we were ready to leave the cathedral. We regretted this very much, since the picture of the social and business life of a wealthy merchant of the 16th century is here shown as nowhere else. But we walked around to the entrance court in the early evening, and excited the curiosity of a party of bare-headed children who vociferously offered the information that the museum was closed—was only open from ten to four. But at ten the next morning we would be far on our way to Cologne, so we were forced to content ourselves with a look at the quaint old buildings in the Place du Vendredi where the museum stands, and imagine what was within. In the exercise of our imagination an article in an old *Harper's*, read nearly a year ago, assisted us materially.

The city of Antwerp is very interesting with its mixture of French and Flemish customs. Business signs are nearly always in both French and Flemish, while French is the language mostly used in trade. Everywhere is shown the people's love for music, flowers, art, and unfortunately,—beer. In the evenings, the sidewalks and half the street are monopolized by the beer saloons and are covered with beer-tables, which are well patronized. The people sit and sip their beer and listen to the music, and the poor unfortunates who do not drink have to go wandering along in the middle of the streets in search of more interesting and instructive sights. The streets are crooked and exceedingly narrow and some of them change their names at every square. We had a delightful ride past the house of Rubens with its Latin inscription under the cornice, past the palace of the king, the Zoological Garden, the railroad station, where we had our first view of European passenger-coaches,—little, dingy looking things they seemed to us too, and through the Boulevard Leopold, which, as its name implies, is a wide, beautiful street and is lined with stately residences. It seemed very strange to see the Venetian blinds *outside* the windows but we find it is a European custom and it might seem strange now to see our ordinary inside-blinds or the old-fashioned shutter. The Pepiniere is a miniature park, beautifully laid out, and containing many shrubs and trees new to us and some old friends, among the latter the morocco tree. Everywhere we see flowers on the outside of the window-sills. In every available corner or cornice is a plant or plants;—if there is not ground enough to sustain them they are planted in boxes or tubs.

Of our ride to Cologne and the many new experiences on the way to Berlin I shall be glad to write later if it will be of any interest to our friends in America.

E. H. E. P.

Berlin, Eighth month 16.

THE WESTERN "PAID PASTORATES."

The issue for Eighth Month of *Western Friend*, (representative of the Wilbur Orthodox membership, in the West), has some severe remarks upon the "paid pastorate" system now pursued in different places by the evangelical or "progressive" wing of the Orthodox body. The editor, Cyrus W. Harvey, recently attended the meeting at Wichita, Kansas, and he thus describes its exercises:

"The First-day school—'Sunday school' as the superintendent repeatedly called it when addressing it—had ended. The organ, which stood in the meeting-room, which had accompanied the music during the school, was closed, though it is, I learned, at times used in meeting. The 'appointed pastor,' Caleb Johnson, announced that it was time for meeting. Instantly a number of young persons with Sankey hymn-books who had seated themselves together just in front of Johnson, began singing a hymn in concert from the books. The instant the singing ceased, Johnson, seated at a table, began a prayer. As soon as this closed, the singing again prevented any silence. Next, with not a moment of silence, a woman arose and read a part of a chapter and proceeded to comment on it for perhaps thirty-five minutes; followed at once by more singing. When it ceased, a man who seemed prominent, arose and crowned this utterly unquakerly performance, for worship there seemed to be none, only words words, words; and it, seemed, with no desire or expectation for anything else—by saying, 'We will now take up our regular collection'; when two individuals, in what ought to have been the most solemn part of a First-day meeting for worship, arose and proceeded to all parts of the house holding out their hats to everybody for a contribution. This over, the 'tip' was given a Presbyterian minister who was present, and he showed he understood it by previous arrangement, by arising and giving a benediction."

The editor of the *Western Friend* expresses strongly his regret to find Caleb Johnson, "who in his younger years was a consistent Friends' minister," should be so engaged now, and adds: "This Wichita meeting is nothing more than the ripened fruit of the 'pastoral system' now established in most of the bodies with which London Yearly Meeting corresponds on this continent. The rich and well-to-do meetings in both city and country have generally adopted this system, and now have their 'pastor' paid and stationed as other hiring ministers. And Wichita shows the result. The governing element of all these bodies,—the educated and wealthy,—live in these meetings and approve this system. And little regard is paid to the feeble protests of the meetings not able to pay for a 'pastor.' The prominent ministers, the \$500 to \$1,000 preachers, are now employed, so that there is now very little chance for the poor meetings to hear a \$1,000 preacher, and this no doubt gives such a color of selfishness to the protests of these poor meetings that the leaders care little for it."

At Marion, Indiana, is one of the most influential meetings in Indiana Yearly Meeting. In it three prominent ministers are located. For a time one of them was duly installed as 'pastor.' The other two

and their friends did not like this arrangement, and protested with such force that the unity of the meeting was much disturbed. At last, as a correspondent from there writes, the matter has been adjusted by an 'arrangement' that provides that the three ministers shall 'preach,' one, one First-day, the other the next, and so on by turns. It is claimed that the 'pastoral system' does not interfere with the exercise of the spiritual gifts of others, but this case is a good illustration of the result when these other gifts declined to be 'bossed' by the pastor. And it shows to what a ridiculous pass, in delusion, a meeting claiming to be Friends can be brought while pretending to be guided by the Holy Spirit. There is nothing of the true Friend in this system, and never can be; and we think that a few more incidents like this Marion case will open the eyes of London Yearly Meeting and every one who still has any of the principles of Friends left, to the inconsistency of claiming this 'pastoral system' as in any way in harmony with Quakerism."

NEWS OF FRIENDS.

THE old meeting-house at Merion has been repaired, painted, and put in good order, the interior wainscoted and new benches put in of a more comfortable form. The trustees of the property did not consider that they had a right to use the income from funds left by John M. George and Edwin Price, except for keeping the premises in a good condition; therefore those frequenting it, with their friends, have raised funds, had a neat carpet put down, and otherwise made the place attractive and comfortable. It would be well for Friends to bear them in remembrance, and go out to sit with the little remnant who are consecrated to keep aloft the standard of our Society in that locality. Quite a number of dwellings are being erected a short distance off, and it is probable some of their occupants may in the near future be of our communion. Cars leave Broad street depot on First-day at 8.45 a. m., for Elm Station, the meeting hour being 10 a. m.

T.

FOR FRIENDS' INTELLIGENCER AND JOURNAL.

THE VICTORIA REGIA.

ATTENTION having been called, through a notice in the daily newspapers, to the blooming of the rare water lily "Victoria Regia," in the garden adjacent to Horticultural Hall, Fairmount Park, and as it was the first time it had been known to bloom in the open air (without the aid of artificial heat), I took some trouble to get a view of it. The first thing noticeable were five immense leaves, lying on the surface of the water, of a pale green color on the out, or upper side, and a deep crimson on the lower. The largest of these (which were perfectly round) measured 14½ feet in circumference, and were all turned up around the edge thus resembling immense trays, more than leaves: between four of the largest was a space, and on looking beneath the surface of the water a flat looking flower was visible possibly ten inches across, of two or three shades of crimson (although I believe it was white when first opened.) In the situa-

tion in which it was placed, it resembled a painting with a glass over it, the clear water above it giving this appearance. The gardens around the Hall are very beautiful. C.

Ninth month 1.

WHEN MY SHIP COMES IN.

SOMEWHERE on the distant seas
Driven on by tide and breeze—
Blow softly, winds, and aid her
On her way to win—

There's a good ship sailing on
From the rosy gates of dawn.
Oh, what joy will fill my heart,
When my ship comes in!

Treasures richer far than gold,
Or than gems, my ship doth hold;
Half the store of wealth to tell you
I can scarce begin.

But with me, friends, you shall share;
There will be enough to spare—
Enough for one and all,
When my ship comes in.

When I sit (as here to-night)
Dreaming in the ruddy light,
In the embers of the hearth fire
I can almost see

Shape of every sail and mast
Of the ship that's sailing fast,
Drawing nearer, ever nearer,
On her way to me.

So what matter if to-day
I am poor and sad (I say),
Just a little longer waiting—
Fast the days will slip—
And I'll hasten to the shore:
All my sorrow will be o'er
As she sails across the harbor bar,
My own brave ship!

"But if (I hear you say)
Not to-day, nor any day,
For all your hopeful waiting, friend,
Your ship should come?
Oh, then what will you do
When you find that unto you
Nevermore, across the ocean,
Will your ship come home?"

She will come, or soon or late,
Well I know it; I can wait,
For my captain's sailing orders
Are from One most wise.
So I sing as I sit here.
Every moment brings more near
The happy hour my ship will greet
My wistful eyes.

She will come! Ay, it may be,
When the summons comes to me:
"Earth-life here is ended, soul!
Rise! Another life begin!"
When I take the angel's hand
And go downward to the strand,
I may see, then first, across the bay
My ship come in—

Come in, and waiting stay,
While a voice on board shall say:
"Hasten, all is ready now,
We but wait for thee."

Swiftly then I'll board my ship,
And her moorings she will slip,
And we'll sail out on the ocean
Of—Eternity.

—Alice Williams Brotherton, in *Independent*.

WHY HE SANG.

A wee little birdie stands and sings
On a mossy stone,
And all the air with his music rings,
Yet he sings alone.

No one to hear as he warbles and trills
His pretty song;
But a happy feeling his little heart fills
The whole day long.

"The grass is green and the flowers are bright!"
Sings he, sings he;

"And the old yellow sun sends down plenty of light
For me, for me!"

"Way down in my heart are a great many thanks
For everything,
And up in my throat are a great many notes,
So I guess I'll sing!"

"And maybe some one will know by this
How glad I can be;
While, if I were still, perhaps he would miss
A wee bit of glee!"

Oh, wouldn't the world be cheery and bright
If we all did this?
If we sang for every good thing we had,
With never a miss?

And like the wee little bird who stood
That day on the stone,
Sing just the same with a hundred near,
Or when we're alone!

—Junia Stafford, in *Unity*.

THE WISDOM OF IGNORANCE.

SAYS Charles Dudley Warner: "In making up a party for a traveling excursion, always be sure to have it include one ignorant woman. She will ask all the questions you are ashamed to ask, and you will secure the benefit of a vast deal of information you would otherwise lose."

Although this genial gentleman is one of the most humorous of our American writers, it is not certain that these utterances were in any sense jocose. Yet if they should appear to give cause for merriment, we should laugh at them almost through tears, for they are suggestive of much that is sad and sinful, as well as observed, in our social life.

It is evident that the making up of such a party as the one described is based upon the assumption that, although "honesty is the best policy," it is as rare as the "best" things of life usually are, for the "one ignorant woman" is the only one of the entire number honest enough to show herself as she really is. What a concession and revelation is this to begin with! It is not an encouraging condition of

things that, among people of intelligence and leisure, representing the class with the time, money, and culture which makes travel intellectually profitable, honesty should be the exception and not the rule. Yet, if not to this class of the community, to whom may we reasonably look for the moralities of life?

The social scientist is appalled at the general falsity of our social system, lamenting its low standards, unfair estimates, and deceitful customs. Everywhere is seen the effort to hide one's intellectual poverty, to pass off alloy as pure metal, to claim a social, mental, or moral valuation out of all proportion to real worth. All about us is the incessant struggle to "hold one's own" (which, unhappily, is not always one's own), to "put the best foot forward," and to "keep up appearances" in the matter of dress, establishment, entertainment. We smile at the shop-girl who decks herself in cotton velvet and glass diamonds; at the clerk who, bolting his luncheon at a cheap restaurant, ostentatiously uses a toothpick on the steps of a high-priced hotel. But what are such exhibitions if not evidences of falsity and superficiality struggling to conceal itself and pass for something genuine and imposing? And is the principle underlying all such negative dishonesty different in kind from that which leads the traveling excursion to conceal its ignorance in the hope that there may be one of the party honest enough to reveal it?

What is the cause of this shame of sincerity? It is no new shame. Hundreds of years ago, in the opinion of the world's greatest dramatist, if "the world's grown honest then is doomsday near; for to be honest, as this world goes, is to be one man picked out of ten thousand." And the definition of honesty is not limited to the discharge of one's financial obligations—too often the only meaning attached to it; it is "to be furnished or clothed with honor," while Wordsworth defines honor as "the finest sense of justice which the human mind can frame."

It would not be likely to occur to any member of this party that the "one ignorant woman" was really the wisest one among them. Yet surely she must be so if, as Goethe says, "Wisdom is only in truth." She is wise enough to know that she does not know, wise enough to appreciate wisdom, and with so strong a desire to obtain it that she is willing to expose her ignorance,—the inevitable condition, under such circumstances, of the acquisition of knowledge. Socrates, who, Milton says, "the oracle pronounced wisest of men," declared in all sincerity, "As I am able to tell you, so far I know nothing." Our poet Pope, whom some ill-natured critic, referring to his deformity and activity, called "an interrogation-pointed little comical thing that asks questions," asked this question, "Tell, if you can, what it is to be wise?" and answered, "Tis but to know how little can be known." Surely then the majority of the traveling excursion are not only dishonest, but wise only "in their own conceit," a condition which verifies the truth of the saying, "Too wise is I and he." They belong to the class so graphically described by the gay satirist, "I was in a wretched stupor, uncertain with purpose to be dressed in an opinion of wis-

dom, gravity, profound conceit." Still, that they have some consciousness of their lack of knowledge and some desire to add to their store is proved by their gratitude to the "ignorant woman" from whom they "secure the benefit of a vast deal of information they would otherwise lose." In the same roundabout manner did the historic monkey secure the hot chestnuts, and with them our contempt for all time. Is there not, too, something in this of the spirit, if not the letter, of procuring goods on false pretenses?

Blessed be the "ignorant woman," and it is a credit to the sex that she is a woman. She is probably not one whit more ignorant than her hypocritical companions, "who only are accounted wise for saying nothing," and who, but for her, might forever remain in the mental obscurity from which they are ashamed to emerge. She, at least, can enjoy her trip with a clear conscience, for she is fulfilling the injunction of the apostle, "Provide things honest in the sight of all men."—*Caroline B. Le Row, in Christian Union.*

COURAGE OF DUTY.

A high degree of this courage may be manifested by those who are naturally timid, and who are by no means insensible of the risks they encounter; but in whom the sense of duty overpowers all emotions of fear. Such devotion to duty was manifested by Elisha Tyson, who lived in Baltimore in the early part of this century, and who devoted much of his time to rescuing from slavery those who were illegally held in bondage. Public sentiment had not then been fully awakened to the evils of slavery; so that E. Tyson's efforts met with little sympathy, but brought upon him the ill-will of many, and the charge of officious intermeddling, as well as often exposed him to personal dangers. The account preserved of him says, "When upon the pretence of the possession of a link in the chain of title to a slave, he filed a petition for the trial of the right, regardless of the vituperation and abuse, which, on these occasions, always flowed in plentiful streams. Indian origin, a free maternal ancestor, or the importation of progenitors from a foreign country, as they broke the fetters of bondage, were the object of his inquiries. He took his measures with great caution, and never filed a petition till his own mind, at least, was free from doubt as to the right of the slave to liberty. He is said, in the course of his life, to have been instrumental in liberating two thousand slaves!"

"Superior to fear himself, the terror of his name, and the firmness of his character, paralyzed the slave dealer. On one occasion, learning that a negro entitled to liberty was confined on board of a ship lying at anchor about a mile from Baltimore, just about to sail for New Orleans, he procured two officers and approached the vessel. When within hearing, he said to the dealer, 'I understand that a colored person in thy possession is entitled to his freedom.' Upon the trader's denial of the allegation, Tyson read some documents which described the negro's person and evidenced his manumission; but just at that instant, a breeze induced the captain to order

the hoisting of the sails to put to sea. Sensible of the importance of prompt exertion, our philanthropist declared his intention to board, desiring the constables to follow him; when the dealer, unsheathing his dagger, swore, 'that the first man that set foot upon that ship was a dead man.' Without consulting the cold dictates of prudence, Elisha Tyson leaped on board, crying out, 'Then I will be that man.' The ruffian retreated in dismay, suffering his victim to be dragged from the hold, where he was secured, without resistance and without a murmur. The trader was invited to contest his right to the negro in a court of justice, to which, he was informed, the case would be submitted; but aware of the worthlessness of his claim, or being obliged to depart, no opposition was made, and the man was restored to freedom."

In one of the dungeons in Baltimore, arranged for the reception of such wretches as were designed for transportation, "he ascertained that several free negroes who had been kidnapped, and destined for Georgia, were confined. Determining to liberate them, he solicited some friends to attend him; but they, aware of the danger, and believing an attempt at their rescue utterly hopeless, not only refused their assistance, but advised the relinquishment of so hazardous an enterprise. Having spent a great part of the night in vain efforts for aid, he set out alone at an advanced hour, to beard the tiger in his lair. Oaths, imprecations, and loud laughter, announced to him, on his arrival, the assemblage of several negro-traders, in gay carousal. He entered without hesitation, announcing thus the object of his visit—'I understand that there are persons in this place entitled to their freedom.' 'You have been wrongly informed,' replied the leader, 'and besides, what business is it of yours?' 'Whether I have been wrongly informed,' calmly rejoined the unwelcome visitor, 'can be soon made to appear; and I hold it to be my business, as it is the business of every good man in the community, to see that all doubts of this kind are settled'—at the same time approaching the door of the dungeon. 'You shall advance no further,' thundered the leader, placing himself in a hostile attitude, and uttering a tremendous oath. By an effort of strength, our hero broke through the arms of his opposer, and hastened to the dungeon. At the door stood a sentinel with a cocked pistol, which presenting to the breast of Tyson, he swore he would shoot unless he desisted. 'Shoot if thee dare!' answered his collected adversary in an elevated tone, 'but thee dare not! coward as thou art—for well does thee know that the gallows will be thy portion!' The menacing pistol fell harmless to the side of the miscreant, and Tyson, seizing the light which he held in his left hand, entered the dungeon without further molestation. There he beheld several miserable victims of cruelty, one of whom was gagged. Upon inquiry, he was informed that a mother and two boys among them were free—that they had been decoyed away, and placed there with a view to perpetual slavery in Georgia. Assuring them of succor, he went in pursuit of two constables, who, upon the execution of a bond of indemnity, rendered their assistance. The *finale* was, that the mother and boys

were declared free; and one of the traders was convicted of their kidnapping, and sentenced to the penitentiary."

Elisha Tyson died in 1824, at the advanced age of 75. It is related that for two days his house was crowded with those who came to look at his remains; and that 10,000 persons of color walked at his funeral.—*J. W., in Philadelphia Friend.*

MORAL VALUE OF MANUAL TRAINING.

IN the organization of new methods of education designed to develop manual skill and impart knowledge of practical value to working people, one of the principles laid down by the most successful pedagogues is that the pupil must not be aided in his work. The teacher may tell him and show him how to handle a tool, but must not give a practical demonstration on the object at which the pupil is working. He may point out defects and tell how they may be remedied, but must not make the required correction. The pupil thus left to his own resources, although guided in what he does, is taught to be self-helpful.

In the Swedish schools the young workman, when he has produced a useful object satisfactory to the teacher, is allowed to take it home to his parents. If it is defective and the mistakes can not be corrected, the teacher is required to destroy it, and the pupil begins his work over again. There is a good deal of moral training associated with this kind of instruction; indeed, it is claimed by the advocates of the system that besides developing manual dexterity useful in all kinds of work, it quickens the mental faculties, strengthens the physical, and inculcates principles of morality. In the Swedish schools the moral purpose is kept in view so consistently that the pupils are not allowed to use paint or varnish to give an artificial finish to their work. Its defects must not be glossed over; the pupils are taught to appreciate what is, not what seems to be. So, also, by limiting the objects to be made in the school to simply useful home objects, they are taught habits of serious industry, and by being allowed to take them home for use in the family they are encouraged to work for the improvement of their own households. Some of the benefits to be obtained from such a course of instruction may be more or less fanciful, but they are rational, and under favorable conditions may be realized. There can be no doubt that the simple exercises in wood-work carried on in the primary schools of Sweden are of real value in developing hand skill, habits of close and careful observation, a sense of order and neatness. These developments would be of value even though there should be no direct moral gains. But such good habits, if they do nothing more, provide a favorable environment for the growth of morality, such as is not necessarily present in a school which confines itself to instruction in the three R's. It has been painfully demonstrated by prison statistics that education in reading and writing does not diminish crime as it was once hoped that it would, but these same statistics encourage the belief that the new system of edu-

cation having manual training for its object may have some influence in this direction.

Apart from any direct moral influence to be developed by the habits acquired in the school workshops, there is the hope that such training may develop a love of industry and a respect for manual work. If it should have this effect, then, if we may trust statistics, one of the chief incentives to crime against property—idleness—would be removed from those who have had the advantage of such instruction. It is easy to understand how a boy brought up to despise labor with the hands, unable to get employment satisfactory to his tastes, associating with companions well supplied with money, but himself with empty pockets, is put under great temptations to steal or to acquire the means of living in some other dishonest way. That temptation may be removed from him if he is given correct ideas of the dignity of labor, taught how to use his hands, and established in habits of industry. With such training it may reasonably be expected that he will find ready employment, and thus be delivered alike from idleness and from temptation to steal. Moral instruction should also be given, but to make it effective the environing conditions that lead to crime—idleness, bad associates, the want of ready money for ordinary wants,—should, if possible, be removed, and this can be accomplished in many cases by an education fitting boys to engage contentedly in manual employments. —*Edinburgh Standard.*

MAKE THE CHILDREN HAPPY.

A LITTLE child sat on a door-step, looking very forlorn and lonely, as dusk was falling one chilly evening. There was a very sorrowful expression on her little homely face, a dissatisfied, hopeless look that would be sad to see on an old world-worn countenance, but in a little six-year-old was inexpressibly touching.

"What's the matter, little one," I said bending down to her.

"Nawthing," she answered, rather sullenly, looking away from me.

"Where do you live?" I asked.

"In here."

"Then why don't you go in out of the cold?" I asked, feeling her little blue hands, and noticing how she was shivering.

"I ain't going in," she said, "I'm always in the road, and ma said she wished I'd go away and never come back."

A mother had said that to her little girl, a tiresome, naughty, unattractive little girl, perhaps always in mother's way, and always bothering; but they were cruel words, not the less cruel that they must have been untrue. They had made a wound in a child's heart that the childish memory would retain for long years, perhaps a life time. Her faith in "mother's love" had been shaken, her belief in mother's kindness had received a rough shock that carresses and indulgence would not soon efface.

People are not sufficiently careful of children's feelings, they do not seem to remember how easily they were hurt when they themselves were young;

or if they forget, it does not make them kinder and pitiful as it should. They do not consider that the little ones are so much more sensitive to unkindness than grown people, and not having learned self-control in the hard school of suffering, they are less able to bear it. A rough wind may twist and warp, or utterly destroy a young sapling, that would only make a strong tree grow the stronger. Children have more capacity for pain or pleasure; less will make them happy and less will make them miserable, while they are young, than will be the case when their characters are formed.

People speak of the happy days of childhood, when childhood is to so very many one long martyrdom. Children live in a very little world, scantily populated. They see at first nothing beyond the home, and they see themselves the centre of that home. When their horizon broadens the sad fact that they are not the pivot upon which the universe revolves begins to dawn upon them, and how sad a fact that is to digest many who have believed themselves to be "everything" to one being on earth, and found that they were "nothing," can tell. The painful ordeal of being superseded by another baby, of going to school and running the gauntlet of strange, unfriendly, critical eyes, of being evolved from the pet of the family to an awkward hobbledohoy, the butt of every joke, a fit subject for ridicule and sarcasm, has to be borne somehow, but is very hard to endure. The agony they suffer, the tears they shed, are known alone to themselves and to Him who sees and pities a sparrow's fall. And though the pain may be transient, the effects are lasting, and can be seen in the development of their characters to their life's end.

Oh, mothers and sisters, make the little children happy! Show them that consideration which they deserve; try to understand their feelings; win their confidence and show them all the love that you have for them. Be patient with them, they have not learned to reason yet; all they have is feeling. You can make them happy now, but in a few years time, so very few, your love will be powerless to fill their lives, you will find yourselves impotent to ward off sorrow and disappointment and heart-sickness from them. Make them happy while you can, while a little treat, a little present, a small indulgence, will fill them to overflowing with joy. Scold them seldom, and be sure you are just in doing it; never punish them unless you are sure that they deserve it and that punishment is the best way to correct their fault; never frighten them, never threaten them without good cause; always be loving, so that they may look back to their childhood days as days of joy, and to their first home without any bitter memories.

Help to make all the children you come in contact with as happy as you can. Remember, Christ blessed little children and pronounced a curse upon whosoever should offend one of the little ones.

After a long day's work, for ways to make us content may refresh and calm with ease.

Even the faintest moonlight has thrust at us a ray of light from the springs of nature.

The Golden Legend.

ADVANCING HOUSEHOLD SCIENCE.

ONE of the latest societies, showing the strictly practical drift of the times, is the Association for the Advancement of Household Science. This is an organization of men as well as women who are interested in the best methods of housekeeping, and desirous of promoting the general happiness and comfort of home life. Its first annual meeting was held in May last at Purdue University, Lafayette, Indiana, when papers were read on Cooking Schools, First Steps in Good Housekeeping, Home Architecture, Home Sanitation, and the Proper Selection and Combination of Foods; all of which subjects bear very closely on the welfare of families. These papers will be shortly published in pamphlet form, and homely though household science may sound, there is no subject which needs more scientific investigation, and which, in the practical view of the matter, contributes not only to the home but to the national life. The objects of the Association, as given in the published circular, are:

1. To collect and disseminate information in regard to the most approved plans of building comfortable, convenient, well-ventilated houses; and the easiest and best methods of doing all kinds of housework.

2. To systematize those plans and methods, and put them into practical operation.

3. To study the principles of nutrition and the chemistry of foods; and to apply the knowledge obtained by such study to improving the character of our national cookery.

4. To make it a distinction and an honor among women to be good cooks and housekeepers; and to make domestic employments of equal repute with teaching, office work, or any occupation by which a woman earns money.

5. To promote in all possible ways the establishment of schools for the special education of housekeepers, matrons, stewards, caterers, cooks, and those having supervision of the diet of large numbers of people; to the end that such special education may be required in all cases of persons undertaking the duties of any such positions.

6. To insist upon skilled labor in all departments of the household, and upon making the rate of compensation for such labor dependent upon its character and quality.

Members of the Association are assigned different topics for investigation, and at future meetings the reports will be received and discussed. Already there are members in many of the States of the Union, and the subject is attracting general attention. The corresponding secretary is Professor W. P. Ewing, Purdue University, Lafayette, Indiana.—*Edward Everett Hale, in Cosmopolitan Magazine.*

I LOVE to hear thee earnest voice,
Wherever thou art hid,
Thou testy little dogmatist,
Thou pretty Katydid!
Thou kindest me of gentlefolks,—
Old gentlefolks are they,—
Thou say'st an undisputed thing
In such a solemn way.

HARDLY any object is now attracting so much attention in the West, or is likely to be so prominent in the future, as that of general and systematic irrigation of the vast regions of deficient rainfall. It is announced that a contract has just been let to a contractor of Kansas City for building a canal, at a cost of \$4,000,000, from Bear Lake, in Idaho, southward 150 miles to Ogden. It is to be ten feet deep and forty wide, and its flow will be 17,500 gallons a second. In its course it will irrigate half a million acres. Besides this it will supply the waterworks for Ogden and all the smaller towns in its course. Bear Lake is thirty miles long by seven wide, and is so fed by the snows and springs of the mountains that it is practically inexhaustible.

From the demonstrated utility and feasibility of works so great as this comes the suggestion which is now being earnestly discussed in Kansas, of constructing a vast irrigation system for the south-western section of that State. That wide region has again substantially lost its crops this year, from drought, yet its soil, if irrigated, would yield an immense return. It is believed that a supply could be drawn from the Arkansas river to reach a very large part of the State, and that by means of storage reservoirs it could be used throughout the season of growth. *The American.*

THE mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections, interests to God. There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to throw off the load of dejection, to suppress every repining thought, when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief, to the quiet discharge of ordinary duties? Is there no power put forth, when a man, stripped of his property, of the fruits of a life's labors, quells discontent and gloomy forebodings, and serenely and patiently returns to the

h Providence assigns?—
Channing.

"HINDRANCES to progress are helps to progress in the path of a man who is determined to make progress. And helps to progress are hindrances to progress, unless a man treats his helps as though they were hindrances. Having a hard time in life is more likely to make a great man than having an easy time; and he who has an easy time to start with will have a hard time in rising to greatness. Herodotus, 'the father of history,' was so impressed with the truth that the more rugged regions and the more rigorous climates were the sources of strong character, that he said: 'It is a law of nature that faint-hearted men should be the fruit of luxurious countries; for we never find that the same soil produces delicacies and heroes.' And as it was in his day, so it is in ours; it requires hardships to make greatness an easy attainment for any man."—*S. S. Times.*

FAMILY LIFE IN NAZARETH.

He who has seen the children of Nazareth in their red capans and bright tunics of silk or cloth, girded with a many-colored sash, and sometimes covered with a loose outer jacket of white or blue; he who has watched the idyllic picture of their games, and heard their ringing laughter as they wander about the hills of their native vale, or play in bands on the hillside beside their sweet and abundant fountain, may, perhaps, form some conception of how Jesus looked and played when he too was a child. And the traveler who has followed any of those children—as I have done—to their simple homes, and seen the scanty furniture, the plain but sweet and wholesome food, the uneventful, happy, patriarchal life, may form a vivid conception of the manner in which Jesus lived. Nothing can be plainer than those houses, with the doves sunning themselves on the white roofs and the vines wreathing about them. The mats or carpets, are laid loose along the walls; shoes and sandals are taken off at the threshold; from the centre hangs a lamp, which forms the only ornament of the room; in some recess in the wall is placed the wooden chest, painted with bright colors, which contains the books or other possessions of the family; on a ledge which runs along the wall within easy reach, are neatly rolled up the gay-colored quilts which serve as beds, and on the same ledge are ranged the earthen vessels for daily use; near the door stand the large common water jars, of red clay, with a few twigs and green leaves—often of aromatic shrubs—thrust into their orifices to keep the water cool. At meal time, a painted wooden stool is placed in the center of the apartment, a large tray is put upon it, and in the middle of the tray stands the dish of rice and meat, or *libban*, or stewed fruits, from which all help themselves in common. Both before and after the meal the servant, or the youngest member of the family, pours water over the hands from a brazen ewer into a brazen bowl. So quiet, so simple, so humble, so uneventful, was the outward life of the family of Nazareth.—*Farrar*.

PAUL speaks of Christians as dead and yet as living. These are his words: "For ye are dead, and your life is hid with Christ in God." (Col. iii., 3.) Here is no contradiction, but a great spiritual truth, strongly stated. Christians are dead only as to the supreme control of this world over them. This control is subverted, and the new life which takes its place is described as being "hid with Christ in God." This new life is the new man created after Christ Jesus unto righteousness and holiness.—*Independent*.

ONE of the new ways in which electricity is used is to cut glass in factories. The glass cylinder is encircled by a fine wire that is connected to a small battery. The wire is then drawn tightly, and the current turned on. Naturally, the wire is heated, and the heat extends to the glass under it. When in this state, water is poured on, and a clean break effected on the path of the wire. Logically, the thicker the sides of the cylinder are, the cleaner will be the cut.

PEACH RAISING NEAR HARTFORD.

J. H. HALE, a fruit-grower of Connecticut, (near Hartford, we believe), writes in the *Hartford Courant* some practical details concerning the picking and handling of peaches, and the character of different varieties. He says:

For a friend who has recently started a new orchard, judging from experience, I made out a schedule of time of ripening some two months ago. Mountain Rose, August 25th to September 5th; Oldmixon, September 5th to 16th; Stamp, September 16th to 20th; Late Crawford, September 20th to 28th, and so on. But 1889 is away off on most all matters, and in peach ripening here in Connecticut, we are many days ahead. Mountain Rose were in full blast August 16th, and the last were picked on the 26th, while first Oldmixon and Early Crawford were picked on the 23d, fully two weeks ahead of past years; and indications are that all others will be equally as early.

As to the varieties thus far marketed Mountain Rose is the first good peach to ripen. To be sure there are earlier varieties, but all are semi-cling, color highly while green at the pit, and are not of much value. Mountain Rose usually comes in from the South about August 10th, small, bright red fruit of fair quality, simply because the trees are overcrowded and the fruit cannot be perfected in size or flavor. Having thinned ours closely when the fruit was half grown, what were left on the tree grew to fine size, bright in color, and of such delicious flavor as to attract great attention. Now at the end of their season we have daily calls for "just a few more baskets of Mountain Rose—some of our customers will have no other." It's a thin skinned variety and will not ship well, and to be at its best should be eaten the day it's picked and here comes trouble. Dealers want to buy their fruit early in the morning and have it all fixed up in the stands by 7 a. m., therefore we must pick the day before and cart to the city during the night; and if Mountain Rose is picked firm enough to stand this, it's not at its best and customers complain; while if left till ripe it is soft and mussy the next day.

As to picking, it is very nice work to do it right. The fruit must not be pinched or handled to see if it is ripe, but must be judged by the color on the shady side of each individual specimen; and this color will vary with each variety. The fruit is not all picked from the tree at any one time, but only a small part from the most sunny branches. Then in three or four days more pickers go over these trees again; and a week later finish the fruit that has been left on the lower shaded branches. Women make much the best pickers, as they handle the fruit more carefully, and have a quicker and better eye for color.

The fruit is all picked into half bushel market baskets, left in the row by the pickers, and later on gathered up and carted to the shed. The bending branches of the trees prevent the use of wagons in gathering it up. We have taken stone traps, bolted two light carriage springs on top, and over these springs built a body that will hold twenty of the

baskets, and in this way haul them to the shed, where girls assort them into three grades and place them in labeled baskets according to grade. The girls are honest and faithful packers, and take pride in their work, yet are human like the rest of us, and make some mistakes, and so have to be looked after often by the orchard superintendent. This superintendent also inspects the work of each picker at least four times a day, besides going over the whole orchard twice a day and inspecting all the trees, and making plans for the next day's picking. With such a "boss" in each of the three orchards, and brother as master of transportation and "general pusher" for all hands, (35 to 50 pickers, 14 to 16 horses, and six big wagons, of about 100 baskets capacity, on the road all the time), it keeps myself and four assistants lively to sell the stock. Yet very little of it remains on hand more than a few hours at a time; in fact since the Oldmixons have come on we have orders for 200 to 300 baskets ahead all the time.

Speaking of that delicious peach I am reminded that the most people call it the Old Mixon peach. It is an old English variety, and was named in honor of Sir John Oldmixon, and should be pronounced as written. It's the best eating peach that grows. We planted more largely of it than any of the others, and expect to have not less than 5,000 baskets of this one variety. We have counted all along on having one "rush week" when they would pile in on us, and overcrowd the market and cause a drop in prices, that would make buyers happy, and ourselves sick. But here's luck, to our satisfaction! We find one orchard of this variety on light, sandy soil is ripening its fruit ten days ahead of other orchards, and these will all be out of the way before the others come on, and so prolong the season ten days. This will save the rush, and low prices. Consumers will be made happy by a longer season of this charming variety,—bright scarlet on the sunny side, and a bright, delicate cream on the shady one, makes a combination that is the perfection of beauty. The flesh is rich and juicy, and yet a solid good keeper and shipper, and the wonder to me is why people will can the sour, tough, yellow Crawfords, in place of the delicious Oldmixon.

NEWS AND OTHER GLEANINGS.

—A Madison county hopgrower informs a reporter of the *Syracuse Journal* that he goes as far west as Tonawanda to secure Indians to pick hops for him. He says he finds that the Indians "pick cleaner than the white pickers." How does this strike those who contend that the only good Indian is a dead Indian?—*N. Y. Tribune*.

—Denmark for twenty-five years past has spent \$50,000 yearly in the maintenance of dairy schools. As a result of the training the butter makers have received at this school, the butter of the country has so much improved in quality that within twenty years Denmark's exports of butter have increased from \$2,100,000 to \$13,000,000 per annum.

—William Warner, of Missouri, who was one of the Commissioners who treated with the Dakota Sioux for the surrender of half of their reservation, asserts that the land acquired for public use "is nothing of an Eldorado, or Garden of Eden. He describes it as "a vast rolling prairie,

as large as the States of Massachusetts, Rhode Island, and Connecticut combined, covered with a rough sod and sage-brush, cut here and there by sluggish streams that run in gulleys, which have the appearance of cracks in half-baked brick." One-third of the region belongs to what were known as the "bad lands."

—According to the *Daily Journal* of Asbury Park, the experience of that place illustrates the need of an incessantly vigilant public sentiment in order to uphold prohibitory laws. It declares that "it is safe to say that there are to-day 100 places in Asbury Park where liquor is unlawfully sold. Prohibition is in fact and truth a dead letter here, but it is no fault of the law. By their apathy the people of this place have just as surely killed Prohibition as if they had gone to the polls and voted against it, for apathy is as bad as opposition."

—At the Pennsylvania Prohibitionist Convention, C. H. Meade, a minister, made this statement of the case: "Take twenty-five snakes," said he, "and turn them loose in your back yard; that's free whiskey. Put 'em in a box and bore twenty-five holes for them to crawl out of; that's low license. Stop up ten holes; that's high license. Throw the snakes over into your neighbor's yard; that's local option. Take a club and kill 'em; that's Prohibition."

—The retirement of a young woman of great wealth the daughter of the late Francis A. Drexel, of Philadelphia, to a Catholic nunnery in Pittsburgh, attracted much notice some months ago. A Saratoga correspondent of the *Troy (N. Y.) Times* now writes: "I may say that Miss Kate Drexel is said to be perfectly happy in her cloistered home. The work to which she is looking forward to is the Christianization of the Indian and religious care of the colored race in this country. She has given \$150,000 already for Indian missions, and has done much for colored people. So far as she has gone she is bound to nothing. Her friends think she will not take up with a nun's life, but will return to the world. She is a *petite* woman, mild as a dove, but her will is like iron. The rules of the cloister cannot appear irksome to her, for in practice she has long followed them. Fancy this gentle girl with an income of \$300,000 a year, turning her back upon the world and devoting her life and fortune for the welfare of the Indians and colored people."

—The eightieth birthday of Oliver Wendell Holmes, the poet, was commemorated on the 29th ult. The *Boston Advertiser* printed tributes in prose and verse, among them the following from John G. Whittier:

"Climbing the path that leads back nevermore,
We heard behind his footsteps and his cheer;
Now, face to face, we greet him, standing here
Upon the lonely summit of Fourscore.
Welcome to us, O'er whom the lengthened day
Is closing, and the shadows deeper grow,
His genial presence like an afterglow
Following the one just vanishing away.
Long be it ere the Table shall be set
For the last breakfast of the Autocrat,
And Love repeat, with smiles and tears throat
His own sweet songs, that time shall not forget.
Waiting with him the call to come up higher,
Life is not less, the heavens are only nigher!"

—Pundita Ramabai writes from Bombay to the August number of *Lead-a-Hand*, under date of June 11, that she now has twenty-two girls in her school. She has completed the first quarter, and her prospects are encouraging.

—Aaron M. Powell, editor of the *Philanthropist*, sailed for Europe by the Cunard steamer *Aurania*, August 24, to attend as an American delegate the Fifth Triennial Congress of the International Federation for the Abolition of

State Regulation of Vice, to be held September 10 to 14, in Geneva, Switzerland. *Phelantheist.*

CURRENT EVENTS.

ANNOUCEMENT was made on the 2d inst that the President would attend the Log College Presbyterian celebration, at Hartsville, Bucks county, on the 5th, and on the 9th would visit Baltimore, to review the industrial parade, in connection with the Exposition. (The latter is to be open from the 9th to the 14th inclusive.)

A PETITION signed by 265 brakemen and others has been sent to the Inter-State Commerce Commission, asking the Commission to bring about the adoption of automatic brakes and couplers on freight cars on the railroads throughout the United States. The petitioners say that such brakes and couplers are practicable, and many lives and limbs would be saved by their adoption.

THE great strike of dock laborers and others, at London, continues at this writing (4th instant.) A great number of laboring people are engaged in it, and there has so far been good order. Other strikes have occurred in different parts of Great Britain.

THE deaths in this city last week numbered 410, a decrease of 16 from the previous week, and an increase of 58 over the corresponding week of last year. Among the principal causes of death were: Bright's disease, 12; cancer, 14; cholera infantum, 22; consumption of the lungs, 49; diphtheria, 6; malarial fever, 4; scarlet fever, 3; typhoid fever, 21; old age, 18; and whooping cough, 5.

BERT WILLIAMS, aged 17 years, died in a hospital in Findlay, Ohio. He had injured one of his legs while playing ball, and a doctor stitched up the wound. The stitches were removed by believers in "faith cure" and the boy was prayed over by them until gangrene set in, with fatal result.

LONDON, Sept. 3.—A severe shock of earthquake was experienced in Erzeroum, (Asia), to-day. The village of Kantzorik has been engulfed in lava. One hundred and thirty-six lives were lost.

NINIAN EDWARDS, ex-Attorney General of Illinois, and ex-member of the Legislature of that State, died on the 2d inst., in Springfield, aged 81 years. He married a sister of the wife of President Abraham Lincoln.

NOTICES.

^o Memorial Meetings.—The Friends of West Grove meeting, at West Grove, Penna., propose to hold a meeting in memory of our lately deceased friend Sarah Hunt, and hereby extend an invitation to any of her friends who feel an interest, and have a concern, to participate by attending or by writing.

Impressive and interesting incidents connected with her public, religious service in times past, as well as pleasant memories of her later life, will be welcomed.

The meeting to be held in West Grove meeting-house on First-day, 9th. Mo. 22nd, 1889, at 2 o'clock p. m. Communications to be addressed to Sarah Ann Conard, West Grove Chester Co., Pa.

DAVID PERLES, WM. HUGHES, } Com.
SARAH ANN CONARD, PENROCK SPENCER }

^o The regular stated meeting of Young Friends Association will be held on Second-day evening 9th Mo. 9th, at 8 o'clock in the Parlor 15th and Race Sts. All persons interested in the object of the Association are invited to attend.

^o The Salem First-day School will be held at Salem on Seventh-day Ninth Mo. 14th, at 10 o'clock, A. M.

We will be pleased to have members of other Unions meet with us.

RICHMAN COHEN, } Clerk
LOUELLA WASHINGTON, }

^o The Joint Committee on Temperance and Intoxicating Beverages of the Philadelphia Yearly Meeting of Friends, will meet at Race street meeting-house, Philadelphia, on Seventh-day, Ninth month 21st, 1889, at 1 p. m.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DOBLAND, }

^o Quarterly Meetings in Ninth month will occur as follows:

7. Blue River, Benjaminville, Ill.
- Whitewater, Fall Creek, Ind.
9. Baltimore, Gunpowder, Md.
12. Prairie Grove, West Liberty, Io.
- Haddonfield, Moorestown, N. J.
13. Philadelphia Representative Committee.
16. Illinois Yearly Meeting.
28. Scipio, Scipio, N. Y.
30. Indiana Yearly Meeting, Richmond, Ind.
- Canada H. Y. M., Yonge street, Ont.

^o Circular Meetings in Ninth month as follows:
22. Warrington, Pa.

^o Acknowledgments. The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

Eleventh Hour,	\$2.00
Bessie C. Shoch, (a little girl), Norris-town, Pa.,	2.00
	\$4.00
Previously acknowledged,	132.00

Amount, \$136.00
JOHN COMLY, Sup't.

Ninth month 2, 1889.

^o A stated meeting of the Philadelphia First-day School Union will be held on Sixth-day evening, Ninth month 13th, 1889, at eight o'clock. Friends interested in First-day School work are especially desired to be present.

DAVID L. LUKENS, } Clerks.
SARAH M. HOLCOMBE, }

^o The Burlington First-day School Union will meet at Mansfield, Seventh-day, Ninth month 14, at 10.30 a. m. All interested friends are welcome.

Carriages will meet the morning train at Columbus.

WM. WALTON, } Clerks.
SALLIE T. BLACK, }



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WORK OF THE ASSOCIATION.

The work of the Association is chiefly to raise funds. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI. No. 37.

PHILADELPHIA, NINTH MONTH 14, 1889.

JOURNAL
Vol. XLVI. No. 37.

NATURE'S MIRACLES.

TOUCHED by a light that hath no name,
A glory never sung,
Aloft on sky and mountain wall
Are God's great pictures hung. . . .

The pause before the breaking seals
Of mystery is this;
The miracle-play of night and day
Makes dumb its witnesses.

What unseen altar crowns the hills
That reach up stair on stair?
What eyes look through, what white wings fan
These purple veils of air?

What Presence from the heavenly heights
To those of earth stoops down?
Not vainly Hellas dreamed of gods
On Ida's snowy crown!

—J. G. Whittier.

For Friends' Intelligencer and Journal.

VISITS TO FRIENDS IN VIRGINIA.

FIRST-DAY morning (8th Mo. 18), we attended the Ridge meeting. The house is of logs, weather-boarded, one end being furnished for school purposes, but not used now. The building is about 100 years old. During the war "Stonewall" Jackson's men were encamped close by; some of them attended the meetings. This day, both ends were filled, requiring an effort to find seats for all. While grateful that so many were gathered, and having the pleasure of seeing friends from different neighborhoods, there was present, as often before, an overpowering sense of insufficiency to be instrumental for any good. But blessed the Power which can alone qualify and strengthen for service! How can we falter or doubt, with the multitude of witnesses and the evidence from time to time that He will be "strength in weakness and a present helper in the time of need." The conduct of life was emphasized, which, Matthew Arnold says, "is three-fourths of life," and however orthodox or radical the profession we make of religion, it can have no saving effect, only as it is applied to daily living with a regulating influence in every corner and department of life. Elisan Brown added testimony to the efficacy of right conduct, alluding to its prominence in some of the teachings at the late Normal School. We dined at John and Ann Bond's with other friends, wishing as often for more time to mingle socially with them, but we must proceed, a meeting being appointed for 3 o'clock at Back Creek, about 6 miles distant, over the hills, the road very

good part of the way, and so much of it through the wood, often the "pines," as to make it very enjoyable. We were glad to have Rachel Steer in company.

Arriving at Gainsboro', we found the meeting had to be held in the Methodist Church, our meeting-house being small and inconvenient for those in the village. We could see it in the edge of the woods,—of logs and weather-boarded. A little meeting is held there on First-days. The fervent desire arises that they may be faithful, and find strength and refreshment therein. A circular meeting is held there in 6th Mo., which is looked forward to by people in the vicinity and much enjoyed. We found many already assembled,—some from Winchester and remote sections. Grateful feelings arose for the privilege of the house and the lowering of the dividing wall of sectarian prejudice. We were not there to proselyte to any sect or people, however strongly attached to our own and desiring its best welfare, but to encourage the pure life with God in the soul, and obedience to manifested duty. The pressing need on the part of some to practice self-denial was presented, citing S. Paul as willing to abstain to the end of the world rather than to cause his brother to offend," desiring that no one should accept what was handed forth without proving it; that if we allow others to do our thinking or judge for us, it is comparable to wrapping our talent in the napkin and burying it in the earth, and is not showing appreciative gratitude for the gifts conferred. The audience was very quiet,—as those composed mostly of other sects usually are, notwithstanding the great difference in the manner of conducting our meetings. We would gladly have visited some friends in that section, but it seemed best to divide the journey for the next day. We therefore returned to David Lupton's to lodge, with feelings of thankfulness for the favors of the day, having greatly enjoyed the ride in the cool of the evening with the varied scenery spread out before us. Second-day morning we had a pleasant drive to Hugh's home, which we left again in the afternoon, it being one of the convenient homes which can be closed as circumstances may require, the children contributing their share in the enjoyment of travel with a comfortable carriage and faithful animals to carry us over the hills.

We came 11 miles to the home of Alvina T. Haines in Jefferson county, on Bull-Skin Run, an old family mansion, she the only member left except nieces living with her. There used to be a Friends' meeting near here called Berkeley meeting, that hav-

ing been the name of the county. There has been no meeting held since 1836; the house was burned several years ago. We passed through some very rough country, seeing more rocks than in any previous travel, leading to a conjecture what forces ever occasioned such varied formations, also the query how could they plough or cultivate the soil; but we saw very fine farms, and enjoyed anew the hills and distant mountain scenery; we again approached the Blue Ridge within four miles. We felt it a privilege to visit this friend, so isolated and bereaved,—her brother Edward deceased only a few months ago, occasioning a feeling of desolation in heart and home. We were greatly interested in Susan Thornton, a colored woman, who has lived with them many years, coming before the war. She had been a slave, and was separated from her mother when four years old. She used to hear people expressing admiration for the mountains, marvelling how any one could enjoy that which was a wall between her and her mother. She learned to read herself without any help when about seven years old, mostly from the *Free Press*, an old Virginia paper, also from the children's books, among them John Comly's spelling-book. Her master was very severe, but her mistress exceedingly kind and greatly beloved. One time, the children having been whipped for not knowing their lessons, Susan feeling so much sympathy helped them, and her master finding how well they had learned, said he would know how to manage now seeing how well the whipping had worked. Then they told him Susan had aided them, which was such a surprise that she was sent for to explain, and being truthful told the whole story, and when they found no one had taught her, she was considered a prodigy, and brought forward often for exhibition.

Later it was a privilege to read to her mistress, and she was always sent to the library to bring them books. Once before it was known what she had gleaned, she dusting in the room, her mistress lying on the sofa, they were telling about a little girl that had been sold and carried away from her mother the night before, and Susan repeated "man's inhumanity to man makes countless thousands mourn," which caused great astonishment and she was asked where she had found it, being required to bring the book. She married a free man, who purchased her freedom, Edward Haines going his security for the payment. She has had fourteen children, of whom eight are living, some of them very bright, one especially, a little girl deceased, they speak of as very remarkable and precocious, and a very conscientious, religious child. Here was exemplification in a country where they once considered the negro incapable of culture,—little more than an animal,—of what he could attain. Susan has been invaluable to this family, having a little home close by and always ready to cheer and comfort.

It was with grateful feelings for all the kindness received that I parted with Hugh and Mary Lupton, they returning Third-day morning to their home, leaving me to be taken to Summit Point by these kind friends so willing to help. I had a two hours' wait at the station for a belated train, the engine hav-

ing given out. Passed through Charlestown, memorable as the place where John Brown was executed, then to Harper's Ferry, where his "fort" was pointed out. We had followed the Shenandoah River some distance and saw where it emptied into the Potomac. Following the Potomac for about ten miles, we enjoyed the valleys, hills, and mountains. The streams add so much of beauty and interest to the scene. Sarah T. Miller met me at Rockville, and we had a nine miles' ride to their pleasant home, missing so much the dear mother, Rebecca M. Thomas, who so recently has been translated to a higher mansion. These lines of Whittier's arise:

"And much we deemed she needed not
The changing of her sphere,
To add to Heaven a shining one
Who walked an angel here."

Fourth-day morning we attended their meeting at Sandy Spring, and while missing dear friends who had long been faithful and beloved, was comforted by the presence of so many young people and the hopes which centre in them. Truly this neighborhood is favored beyond many others in this respect, and we trust through faithfulness and obedience the harvest will be fruitful in much good. An Episcopal minister spending some time in this vicinity, spoke acceptably, regretting the many sects into which we were divided. He could not think they were ordered by God, but only permitted, and as we outgrew them they would be left behind.

We attended their Preparative Meeting of Ministers and Elders, encouraged by the living concern which seemed to exist among them. Came home with Samuel and Elizabeth Thomas; in the afternoon called at "Edward and John Thomas", the latter the old home where their parents J. W. and Rebecca Thomas lived for many years. We spent several delightful days among the friends in this vicinity before returning home.

L. H. P.

Eighth month 30.

OLD YEARLY MEETING ADVICES.

SOME advices given forth from time to time by the Yearly Meetings for New Jersey and Pennsylvania, held alternately at Burlington and Philadelphia.

1705. This meeting being informed that some Friends in New England are desirous to correspond with Friends here; and it being thought necessary that there be a correspondence held not only with them, but other neighboring yearly meetings,—viz., Maryland, Virginia, Carolina, Long Island, Rhode Island, etc., Samuel Jennings, Thomas Story, Griffith Owen, Edward Shippen, and Thomas Gardner are appointed as correspondents for this meeting; and they or any two of them may act in that behalf as there may be occasion.

1756. Recommended to the Overseers of the Press to join with the meeting for Sufferings in completing an Essay made of some Extracts from the Holy Scriptures, and the writings of our ancient Friends, in support of our testimony against the formal observation of Fast Days and those called Holy Days, to be communicated to Friends in writ-

ing, or printed, as on consideration they may think necessary, and to strengthen Friends in the maintaining our ancient Testimony in this and every other branch of our Discipline, and to discourage every deviation therefrom.

Which being accordingly completed, was printed. Extract from the essay :

"We profess and acknowledge the same religious Principles our predecessors published to the world, and since by the permission of Infinite Wisdom the peace of this Province hath been interrupted, and the desolating calamities of war experienced by our distressed fellow-subjects on the frontier settlements, we have been affectionately concerned in true sympathy, freely contributed towards their relief, and often been engaged both in public and private to put up our supplications to Almighty God on their behalf; and by the constant tenor of our conduct, manifested that to fear God, honor the King, and promote Peace and Piety among men are acknowledged by us as our indispensable duties; yet ever since we were a People we have had a Testimony against mere formality and human injunctions in matters of religion and the worship of God; and being taught by the precepts of our Lord Jesus Christ, the testimonies of his apostles, and our own experience that the worship and prayer which God will accept, can only be performed and offered by the immediate existence of the Holy Spirit, we are conscientiously concerned to maintain our religious Dissent from formal and ceremonious injunctions, by which set forms and times are appointed in man's will for Divine worship.

"And we can appeal to the Searcher of Hearts that our testimony herein proceeds from inward conviction and a principle of conscience, and not from perverseness, obstinacy, or disrespect to our superiors. We hope the most charitable and Christian construction will be put upon our conduct, in thus dissenting from the practice of other professors of Christianity. For tho' we think ourselves well warranted in adhering to the precepts of our Lord Jesus Christ who enjoined his followers that 'when they fasted they should not appear unto men to fast, but unto their Father who seeth in secret.' Nevertheless it is far from us to censure or condemn such who sincerely esteem it their duty to observe in humility of soul days and times of fasting and prayer. Our intention and desire is to preserve our privileges, both religious and civil, and to maintain that liberty of conscience we are entitled to by the laws of this Province. Conscience is God's prerogative, he is the supreme Lord, Judge, and Guide thereof. We have ever believed that it is by the Light or gift of God that all true knowledge in things spiritual is received and revealed, and as the same is manifested and received in the heart by the strength and power thereof, all true believers in Christ, come to the clear and distinct knowledge of their duty; and will be taught thereby when to fast, and what to pray for as they ought.

"There are some yet living in this country, who are witnesses that so long as the people lived in the fear of God, walked in humility before him, and kept

his holy law and commandment, it went well with them and their children; the land rejoiced, the blessing of the Most High was known, and his powerful protecting providence remarkably conspicuous; for tho' we had no outward barrier, the sword was not permitted to enter within our borders, but the Salvation of the Lord was a defense round about us. But now blood has been spilt and the land is polluted therewith and the sound of war is heard. O, that the inhabitants may consider these things and lay them to heart, before it is too late, and cry mightily to the Lord our God, turning to him with all our heart and imploring his assistance, who, if our ways please him, can arise for our deliverance and cause our enemies to be at peace with us!"

1716. Advised that care be taken to prevent Friends, Children, and all professing Truth, from going to, or being any ways concerned in Plays, Games, Lotteries, Music, and Dancings.

1719. Advised that such be dealt with, as run races either on horseback or on foot, lay wagers, or use any gaming or needless and vain sports or pastimes. For our time swiftly passeth away, and our pleasure and delight ought to be in the law of the Lord.

For Friends' Intelligencer and Journal.

THE WESTERN ORTHODOX BODIES AND A "STRONG" ORGANIZATION.

THE operation of the forces which have been moving for years in the Yearly Meetings of Orthodox Friends is a process which no one interested in Quakerism can disregard. These forces are strong and earnest; they overleap old bounds, and condemn old usages. They use authority when it will serve them; they set it aside when it fails to meet their purpose.

One of the strongest of these is the tendency to a compact and centralized organization. The Western Yearly Meetings, which are now fairly unified in doctrine and methods, since the "Progressive" elements in them have obtained almost undisputed control, show a desire for this which it would seem cannot long be withstood. The Conference at Richmond in 1887 was a step towards it, and this was immediately followed by the proposal to hold more Conferences and to give them greater authority. The movement in this behalf is already of considerable size and importance. Indiana Yearly Meeting's Committee has formulated a programme for such a Conference, to be held when six yearly meetings will unite, its conclusions to be advisory only. Kansas Yearly Meeting's Committee goes further, however, in urging that it be "a delegate body of ultimate authority and appeal in discipline, doctrine, and practice," and that it meet once in five years, beginning in 1892.

The proposition of Kansas represents an idea definite and logical. That of Indiana is a compromise. Yet the Indiana plan would amount, in practice, to much the same thing as that of Kansas, if once the Yearly Meetings were to submit their present independence to the higher authority, even "advisory," of a General Conference, convening at regular intervals. The thought is the same in fact, that as to "discipline, doctrine, and practice" there

must be an authority above that of the yearly meetings, in order to secure uniformity and increase strength. In a letter to *Friends' Review*, of Philadelphia, Dr. William Nicholson, one of the secretaries of the Richmond Conference of 1887, sets forth this view. He strongly urges the Kansas proposal as a necessary means of holding the converts who are influenced by Friends, but who join other churches. "Our revival work," he says, "makes a profound impression upon many communities. Large numbers are reached. But the statistics of our yearly meetings do not show a corresponding increase of membership. What is the secret of this discrepancy? Largely it is due to the incompleteness of our church organization. It is wanting in compactness. Things go too loosely. Too much is confided to individual faithfulness, and individual faithfulness is often sadly lacking in prudence and good judgment. The church not only needs workers, but these workers must be organized and harmonized." And, in illustrating this subject, he says: "And if we put in our nets and make large draughts, (as we may do and are doing), then we must have efficient arrangements for taking care of what we catch. All churches find this to be the most difficult part of their work. It is easy to catch fish; it is hard to save them. . . . Those who have been reached by revival services are sometimes even encouraged to join other churches that are more strongly organized. Thus it turns out that after our laborers have reaped faithfully, a great deal of the grain gets into our neighbors' sacks. . . . *A loose church is fatal to orthodoxy.*"

The proposal of Kansas, Dr. Nicholson declares, is supported spontaneously by all classes. "It has moved steadily onward. It is already at the front as one of our living, vital questions." And as to those whose energy and activity now control the Western Yearly Meetings, it is very reasonable to presume that his enthusiasm of statement does not overstep the facts of the case. It can be easily seen that the "revival" methods need a central direction. Among the Methodists there are presiding elders, bishops, and conferences. In other churches there are officers and governing bodies of corresponding station and power. If the methods of the revivalist bodies are adopted, the system of church organization which they have found most suitable and most efficient will naturally follow.

Friends' Review, which holds a position between the Wilbur element and the Progressive Western element, argues against Dr. Nicholson. It regards the Kansas plan as being simply centralization, "while everything tends now, in religious organizations, toward congregational autonomy." But it adds its judgment that an advisory Conference held "every few years, has everything in its favor."

To the impartial observer of this discussion and of the state of facts from which it proceeds, it seems very plain that the force and the logic are on the side of the movement which Dr. Nicholson represents, and the Kansas Committee has formulated. The Western Yearly Meetings have a life and a purpose of their own. They maintain an ostensibly deferential

attitude toward London Yearly Meeting, but in no instance, so far as we have observed, have they changed their course, or altered their methods, on account of the susceptibilities of that body. It will be found, no doubt, that they cannot do so. Their standpoint is very different from that of London. Their membership is essentially different. The circumstances confronting them,—the opportunity for catching fish,—is altogether different. However much regard they may desire to show toward London, it is impossible for them to do otherwise than live their own life, and go according to the impulse which their own forces give. Outside of Philadelphia Yearly Meeting, and the organizations of Wilbur Friends, they practically control the Orthodox body in America, the yearly meetings of the East, if we except Baltimore and New England, (which follow reluctantly and slowly at times), not venturing to seriously oppose their radical and resolute departures. The demand for a regular pastorate, systematically placed, and supported in a definite manner, is one which the Western Yearly Meetings cannot help but make, and when they find that a compact organization of these is necessary, that a system of work which includes so many workers needs a head, they cannot consent to have their necessities lightly regarded.

To those who see in such movements an entire departure from Friends' principles,—as, of course, we do,—study of the case is interesting because it shows the outcome of the striving after a compulsory uniformity of doctrine, and affords an example which those who hope to maintain the standards of Fox will wish to sedulously avoid. The "revival" path seemed to many not a very great straying away, when it was first entered upon, but it has led directly to the methods, characteristics, and systems of those church bodies from which Friends in the beginning considered themselves essentially and entirely separated. If Quakerism is to be preserved it will be by a close adherence to the principle on which it was originally founded, and this principle must of necessity work out its own methods and systems.

MISSION AND CIVILIZING WORK IN SOUTH AFRICA.

[We copy what follows from the issue for Ninth month of the *Andover Review*, a representative of the Orthodox Congregationalists. The extracts will furnish our readers with some idea of the work of Christianizing and civilizing the natives,—and other people,—in Southern Africa.—EDS. INTELLIGENCER AND JOURNAL.]

The French Protestant brethren connected with the Paris Society have a flourishing mission in southeastern Africa, in the British possessions, but extending beyond them. They have some 6,000 communicants, all of the Caffre or Zulu race, that vigorous branch of the vigorous Bantu family, which fills the greater part of Central and Southern Africa, until in the extreme south it abuts upon the peculiarly modified Hottentot race which by some unexplained mystery speaks a language allied to the Egyptian.

Christian Frenchmen are born to be missionaries. It seems to be almost a pity that a few millions more of them could not, by a friendly reversal of the dra-

gonnades, be forced back into Protestantism, in order to furnish more Protestant missionaries. We know that they are at once the most numerous, the most zealous, and the most effective of the Roman Catholic missionaries. One illustrious name and example will come up before every mind. He was not, indeed, a Frenchman in allegiance, but French in training, and probably largely in race. The sympathy and gayety of the French temperament, and the absence in it of the stiff British pride of race, have always made the French loved by inferior races, even when they have done much less for their advantage than the English. And, as Mrs. Stowe justly says, there is something in the French character which, when it receives Christ in very truth, reproduces his image in almost unique beauty. It may be that only a remnant will be saved of a republic which ages of superstitious tyranny have driven, almost, or quite irrevocably, into malignant atheism. But that remnant, Protestant, Jansenist, or Romanist, will assuredly have a seat very near the throne of Messiah the King. It is impossible to read the simple reports of the *Journal des Missions Evangeliques* without feeling a peculiar spirit of encouragement for the work of the Lord among the nations breathing from them.

The work of evangelizing the heathen villages within the range of the French mission is carried on entirely by native evangelists and private members, male and female. These evangelists are supported entirely by the people. This has been a growing burden for years, as money has, for some reason or other, been getting scarcer and scarcer. Thus far, however, the evangelists seem to have continued at their work, whether they received less or more, and of late, happily, the tide of prosperity seems to be returning. Within a year or two there has been a remarkable revival, less among the Christians than among the heathen, and large additions to the classes of inquirers and catechumens. The interest around each Christian village, it is remarked, corresponds almost exactly to the degree in which it has given a worthy example. Polygamy is a great barrier, especially with the chiefs and principal men, and so also is the refusal of the missionaries to compromise with the practice of selling daughters for wives. "Our daughters are our bank," they say, and they resist an interference with their bank account as warmly as if they were white men.

The French brethren have established an isolated mission on the banks of the great river Zambesi. This has as yet made scarcely any converts, but is establishing an influence amid extreme privations and monotonous miseries. The native king, Lewanika, is a thorough heathen, and a jealous, sanguinary tyrant, but is wonderfully proud that he enjoys the illustrious dignity of having white missionaries settled in his kingdom. Like the barbarian German kings who were breaking up the Roman empire, but valued themselves immensely on receiving some title or badge from the Emperor, this African tyrant contemns the law of God from morning till night, but thinks that he is sure of a blessing now that he has God's messengers with him.

Lewanika, however, is very desirous of frequent conferences with the missionaries, and allows them unrestricted freedom of speech, or rather, unlike some pious rulers of Christendom, seems to assume that this is an inherent attribute of God's prophets. And his conscience does seem at last to have been so far affected that he put an energetic veto on the scheme of a murdering and plundering foray against a weaker tribe, and only gave way when tumultuously overborne by his chiefs and people, who declared that in such a time of scarcity it was a simple necessity. An African king appears to have despotic power over individuals, but very little power as against the will of his tribe, and sometimes very little against that of his council.

Unpromising as these beginnings of the Zambesi Mission may appear, they show a readiness to be convinced of sin, though not as yet to depart from it, far greater than appeared in the beginning among some other Caffre tribes, which now number hundreds, or even thousands, of sincere Christians.

The Protestant churches of French Switzerland have an interesting mission in the Transvaal Republic, extending down to the coast, and to the Portuguese town of Lourenço-Marques. But a law of the jealous Boers now forbids more than five native families to reside on one plantation. This has already broken up several mission-stations, and may break up all in the Republic.

The Boers of South Africa, of whom the most are within the Cape Colony, are there, I believe, guilty of no intrigues against their British allegiance, to which, indeed, they have no great temptation under a power which is both Teutonic and Protestant, which allows them ample openings to a great career in other parts of the world, and which grants them wide powers of self-government at home. But in nationality, though they have a large admixture of Huguenot French blood, they still remain obstinately, or I should rather say perseveringly, Dutch. When the wealthier young men receive a University course, it is still taken in the Netherlands. I have seen it represented that Cape Colony is not a whit nearer being Anglicized than it was seventy years ago. And that peculiar harshness and insolence towards subject races, which has been remarked as distinguishing all branches of the Teutonic race, is more pronounced among the Boers of South Africa than even in our own South, although it is restrained from proceeding to brutal outrage by the ingrained sense of justice which Niebuhr has remarked as distinguishing the Dutch, and also by the firm hand of British authority. The Boers are intensely religious, and even pietistic. Not only the church, but the prayer-meeting is an undisputed power among them. No one, it is said, has any hope of social or political preëminence among them who is not supposed to be eminent in the spiritual life. Indeed, as has been sarcastically remarked by some uneclesiastical Englishmen, the arms of the Church south of the Tropic are weak. But for a long time they were very unwilling to act as if the natives had any souls to be saved. The first Moravian missionary, George Schmidt, aroused such indignation by presuming to baptize some Hottentots'

that he was banished back to Europe. For fifty years the Brethren were kept away from the Cape.

Finally, however, the Boers have advanced so far as to allow that the inferior races are capable of an inferior salvation. They have provided them, or allowed them to provide themselves, or both, with spacious churches. They furnish them with regularly educated white pastors; but no exchange of pulpits is ever permitted, it is said, between these and the clergy of the Boers themselves.

The established Lutheran Church of Finland, the head of which is the Archbishop of Abo, has a mission, now some twenty years old, in King William's Land, in Southwestern Africa. The number of converts is small, some two hundred, but they are much encouraged that, after having in twelve years baptized their first convert, they then increased to one hundred, and within a year have just doubled their number. The heir to the throne of the native kingdom within which their work is done, who exercises an independent jurisdiction over a part of it, has lately been dealing so tyrannically with them that they have been fain to flee into the immediate territory of the king. The Christians, having to choose between their possessions and their religion, have almost unanimously chosen the latter, and have followed their teachers.

Rev. E. H. Richards, of the East Central African Mission of the American Board, reports some of the prayer-meeting expressions of his people. As the *Herald* remarks, the plain strength of religious feeling clothed in the unhackneyed language of these Africans is likely to be found refreshing. Temba, twenty-three years old, prays: "We thank thee, O God, thou hast helped us to-day; thou hast helped us many days in many ways. Put thy truth in our ears; remember us surely. Give us good hearts, Father, to hear thy truth. Take us out of the weeds and off from the rocks. Help everybody and teach them. Thou art able to send the missionaries, let them come in plenty. We worship thee; we serve thee; wash our hearts, all of us; make us to understand thy truth; do not forget us; lead us in thy pleasant paths. Help all people to understand and obey thy words. We thank thee in Christ's name. Amen." Mahkalule, twenty years old, prays: "We are in thy house, O God. Thou art the King of all lands and all peoples. Let down thy strength among us to save us. Abide with us; we love thee. Put good thoughts into our hearts and mouths; save her and make her well who is sick [Mrs. Richards]. Help her much. Show us thy path, for we stay in the forest like animals. Keep us; save us from within and without. Wash us thoroughly with strong soap; we love thee, care for us. We ask it earnestly in Christ's name. Amen." Perengi, twenty-five years old, says: "I have often left the King, but I have eaten bitter fruit. I have often stayed well in my heart. I am happy now. I am now the King's. I love his word and his law. I will not again leave him."

At Umtwalume, in the Zulu Mission, Mr. Wilder reported, April 2, 1888, that 116 inquirers had announced themselves within a few months. They have dedicated a new church, into which they will

be able to crowd six hundred people. At the dedication thirty-nine were received on confession of faith, many of them parents, two were restored, and thirteen infants were baptized.—Mr. Wilder and Mr. Bates, of the East Central African Mission, had, June 15, 1888, reached the island of Chiloan, on their expedition to Umzila's country. "It is sad to learn that the Portuguese steamer which landed these brethren on their missionary errand landed also hundreds of cases of gin. Half of the porters who brought the cargo ashore were women, many of them with babes on their backs, who were driven to their task by an Arab, horsemanship in hand. These women marched into the water up to their waists, received loads from the side of the dhow, and carried them to the house of the Portuguese governor. No food was given these porters from morning to night, but in the afternoon whiskey was dealt out to all. Will not Christendom make its voice heard so that these atrocities shall cease?"

SCRIPTURE LESSON No. 36.

NINTH MONTH 22D, 1889.

DEATH OF SAUL AND HIS SON.

GOLDEN TEXT:—"Evil shall slay the wicked; and they that hate the righteous shall be condemned. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be condemned."—

Psalms 34: 21, 22.

READ I. Samuel 31: 1-13.

SAUL, as we have seen, became the people's king, who, while "small in his own eyes," and willing to obey Divine instructions as made known through Samuel, prevailed against their enemies. Human nature was, however, strong in him, and instead of giving God the glory he became exalted and ambitious of applause. Taking counsels of his own wisdom he suffered such reverses that his army came to be openly defied by the Philistine host.

From this dilemma he was delivered by the young man David, who thereby won his favor for a season. But Saul finding David's greater achievements calling forth greater praises than were bestowed upon himself, his heart became filled with envy and jealousy, he sought to take the young man's life, dealing very treacherously with him; though David was doing battle with and for the king and his people.

This course on the part of Saul proved an element of weakness in the nation, causing it to become to some extent divided against itself, a portion of the king's military forces being directed against one who, with his band of followers, had heretofore been and who also had continued to be his able captain and faithful servant. David was at last compelled to flee from his own country for refuge, which he found with the Philistines, and when the opposing armies drew near at Gilboa "where the king and his people were slaughtered together," he with his men was in the camp of the enemies of Israel, ready to fight for those amongst whom he had found safety. This brings us to the beginning of our lesson.

The battle went sore against Saul. He had witnessed the death of his three sons, and amongst them his trusted and faithful Jonathan, whom he had chosen for his successor as king of Israel.

Sore wounded of the anchors. We may extend sympathy to Saul in his hour of retribution. Sorely wounded, bereft of his sons, his people slain, and the enemy gathering around him, at whose hands he could not hope for mercy. "The angel of Pity shuns the walks of war."

He fell upon his own sword. In a twofold sense this was true. How often do those designing evil for others fall upon their own sword. How deep and full the lesson! "The Philistines came and dwelt in them" (the Cities of Israel). Saul, the king whom the people had asked for and trusted as a deliverer, had fallen, leaving them more in the hands of their enemies than when he came to rule over them. His was a wasted life,—the old, sad story of the sin of one bringing sorrow and suffering to many others who were innocent."

All adown the ages how many have been the repetitions of the errors of Saul,—that of dividing available strength against itself; in nations falling because weakened by internal dissensions arising from jealousy, ambition, and preferment of place amongst their rulers; in the denominations of the Christian Church spending their powers in contention with each other, instead of uniting their energies to do battle with their common foe—the evils around them.

Again, in discords springing up between prominent members of the same organization tending to greatly diminish their ability for good amongst the people. To bring the subject still closer home, do we not too often, when our duties have been clearly set before us, waste our time and our strength in efforts to resist the call or evade compliance therewith?

Yet on the other hand there always have been and still are those represented by David, who in the language of Saul rewarded good for evil. These, in their just lives, are in the daily practice of those noble virtues that exalt a nation. While they are the salt of the earth, they are preparing themselves an inheritance in the Kingdom of Heaven.

NOTES ON THE LESSON.

Israel under their first king had gained but little of worldly advantage over the rule of the judges. They had clamored for a king who might lead them in battle as did the kings of the surrounding nations. They thought of him as a leader in the cruel wars of those semi-barbarous times, and Saul was, in outward appearance, all that a people could ask. The higher ideal which Moses had placed before the tribes in the beginning of their career as a nation was too exalted for a people just escaped from bondage. The king must be one whom they could see with their eyes and hear with their ears. They were too low in the scale of moral and spiritual life to understand and appreciate a government in which a power they could not see dispensed justice, and led them to battle through an individual not of their own choice, who claimed to be called and appointed by Jehovah,—the God of Gods, and Lord of Lords, of whom they had no outward semblance.

And the Ark of the Testimony, the only visible link between them and Jehovah, had ceased to be the sacred altar of their highest good, prophet and judge alike having through the degeneracy of the times failed to appreciate this acknowledged centre of their religious faith.

There is instruction in all this for ourselves, as a people claiming to own and acknowledge the Lord of all as our priest and king, having no outward head, but sitting as in the presence of Him, whom seeing not we worship, and feel that His all-pervading spirit is near to bless, though no word be uttered. Let us ask ourselves individually, have I kept close to this divine Ideal, which is the foundation of the hope of our Israel? or am I looking around for some chosen human leader to direct my steps and show me the way of life? The light that enlighteneth every man, has it ceased to shine, are its beams only to come through an earthly channel? We have need to examine our position in the relation we bear towards this central truth of our profession. Are we turning again to the beggarly elements, the ceremonies and sacraments, which the apostle declared never made the comers thereto perfect, but the bringing in of a better hope did; a hope that maketh not ashamed, and that finds its fulfillment in the hearty acceptance of the declaration "The kingdom of God is within you."

And this is the light that will show us the path of duty and help us to walk therein, with a clear assurance that He, the Great Ruler over all, will so order and direct the affairs of each little kingdom, our individual kingdoms, that when he comes to gather his elect from the four quarters of the earth, not one shall be overlooked or forgotten. May we suffer him to reign in our hearts until every enemy of the soul's peace has been routed, and his right to rule over us is established forever.

The law of life is this: No one can be good, or great, or happy, except through inward efforts of his own, sustained by faith, and strengthened by the grace of God. The message of the Baptist must be repeated: "Change yourselves, or to you at least no kingdom of God can come." . . . In the mighty cycles in which God works, our years and ages are moments. And so shall we give up our hope of heaven and progress because it is so slow, when we remember that God has innumerable ages before him? or our hopes for our own personal improvement when we recollect our immortality?—Robertson

An interesting experiment is reported from one of the Leipzig hospitals. Pieces of skin from bodies of several white persons were some time since grafted upon a negro under treatment. These transplanted fragments gradually became darker and darker, finally assuming the same color as the rest of the patient's skin. This circumstance induced the further experiment of grafting black skin on a white body. That was fourteen weeks ago. After a few weeks, the transplanted piece began to whiten, and back it is impossible to make any difference of color between it and the rest of the body.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, NINTH MONTH 14, 1889.

WAITING UPON THE LORD.

THE testimony of the scriptures to the value of waiting upon the Lord, is very full and comprehensive. The figure is borrowed from the custom of ancient kings, which required that tried and trusty men should be chosen to stand in readiness to respond to the slightest wish of the king and to do his bidding without questioning; these were always in his presence or near his person, so that his will could at once receive proper attention.

The illustration is one of great force and beauty and full of instruction for those who are trying to be obedient to the Divine Will. It implies a watchful condition, a condition in which the chief desire is to know the mind of God upon every question that the soul is required to solve,—upon every doubt that may arise in the uncertainty of the affairs that concern the best interest of the soul.

These are so intimately associated with the life we lead in the world, and are in so great a degree restricted or enlarged by the circumstances of our earthly environment, that it is sometimes difficult to distinguish what is the direct will of God, and what has only a human desire for its origin. In this condition, the true safety lies in patient waiting. The Psalmist gives us his experience, when, after taking counsel of his earthly promptings he was led into a violation of the Divine law written not alone upon the stone tablet of Moses, but on the fleshy tablet of his own heart, he makes the record; "I waited patiently for the Lord, and he inclined unto me, and heard my cry . . . and set my feet upon a rock and established my goings." It is only by this continuous waiting, leaving our cause with him, that the strength to obey is found.

We must make haste slowly—give ourselves the benefit of every doubt and lose no measure of confidence that all our steps may thus be "ordered of the Lord." It is this confidence and trust that makes the waiting of avail. If there is unrest and doubt, we shall not attain to what we are waiting for. Let us ever bear this in mind, and in all we do commit our ways to Him who sees the end from the beginning, and suffers no affliction to come to any, that He does not make a way of escape or give the needed

strength and grace to overcome. We can place ourselves in no condition in life that we are beyond the need of Divine help or beyond the pale of His loving care. The apostle's injunction is worthy of being put in practice, "Whether we eat or drink or whatever we do, do all to the glory of God."

DEATHS.

COFFIN.—On Ninth month 3d, 1889, of typhoid fever, at his residence at Moxham, near Johnstown, Pa., John Coffin, in the 33d year of his age.

He was one of four men whose privilege it was to be enabled to save from drowning, during the awful flood of the Connemaugh Valley, about twelve hundred persons; and he has left a name which can never be forgotten as long as Johnstown is remembered.

He was a member of the Society of Friends, of the family of the Nantucket Coffins, and possessed those qualities of mind and heart which fitted him for social distinction, and for preëminence in business as an inventor. He was most fortunate in his domestic relations,—with nearly everything which renders length of days desirable.

CLAYTON.—At her home in Highland township, Chester county, Pa., on the morning of Fourth month 21st, 1889, Hannah B. Clayton; a member of Fallowfield Monthly Meeting.

HAIGHT.—At her residence in Farmington, N. Y. Sixth month 17th, 1889, Euphany, widow of James Haight, in the 92d year of her age; a member and elder of Farmington Monthly Meeting.

Thus has passed away one whose services were mostly within the home circle, as bodily infirmities in the later years of her life did not permit the diligent attendance of meetings which she so faithfully adhered to when health permitted. She retained to a remarkable degree an unclouded mind till near the close. She found much consolation in perusing *THE INTELLIGENCER AND JOURNAL* for which she had always been a liberal subscriber as well as for other Friends' writings and periodicals, which she donated to distant relatives. In obedience to Divine requisitions, her love and faith in the testimonies as held by Friends (which were embraced in her mature years) only strengthened with advancing time, and were, by her ever present, prayerful state of mind, held forth in her labors with others, which without doubt will leave a lasting impression for good.

M. C. C.

HAINES.—Ninth month 5th, 1889, Ella B., daughter of John L. and Martha Haines, of Mantua, N. J. Interment at Upper Greenwich Meeting.

HEWES.—Ninth month 8th, 1889, at her home, 1523 Park Avenue, Baltimore, Md., Sarah M. Hewes, a member of Baltimore Monthly Meeting of Friends, aged 88 years and 7 months.

JOHNSON.—In Philadelphia, Ninth month 2d, 1889, Angeline V., widow of Wm. A. Johnson; a member of the Monthly Meeting held at Green street, Philadelphia.

PAREISH.—On the 8th instant, at Oxmead Farm, near Burlington, N. J., Joseph George, son of Sarah Longstreth and the late George Dillwyn Parrish, in the 24th year of his age.

PENNINGTON.—At his residence, West Philadelphia, Ninth month 7th, 1889, Ellis Pennington.

PRICE.—In Denver, Colorado, Ninth month 7th, 1889, Philip Price, son of Benjamin and Jane Price, of Chester county, Pa., in his 66th year.

WALTON. — In Philadelphia, Ninth month 6th, Edward H. Walton, in his 77th year; for a number of years employed in the U.S. Mint. Internment at Stroudsburg, Pa.

WOODNUT. — At Salem, N. J., Ninth month 5th, 1889, Sarah H., daughter of Lydia P. and the late Richard Woodnutt, aged 33 years.

NEWS OF FRIENDS.

DUANESBURGH QUARTERLY MEETING.

This was held on the 1st and 2d of Ninth month. The meeting for Ministers and Elders, on Seventy-day, (Eighth month 31), was larger than usual and one of deep interest. Friends were present from Philadelphia and New York, and also from Shrewsbury and Purchase Quarterly Meetings. The silence in which we gathered was broken by our valued Friend, Frances J. Newlin, of Philadelphia, who bore a loving testimony from the lines of her own experience, and that we may advance spiritually, may even attain the high position of Elder or Minister in the church. Yet we must still remain as little children in the Father's house. That indeed this meek, teachable, quiet condition of spirit is the only way in which it is possible to hold loving intercourse with our Heavenly Father. Jacob Capron followed with a few thoughts in regard to the duties of Elders to those young in the ministry, and the necessity of early recognizing that which is valuable.

Robert S. Haviland expressed that his heart was full of praise and thanksgiving for the mingling together of Friends, for the privilege and desire for worship, and for the strong cords of Divine love cementing in one bond of union the hearts of the faithfully dedicated ones.

On First-day morning a large number of the visiting Friends gathered with the First-day school, at ten o'clock. The various exercises were interesting, especially the prompt and fine expression given to different points in the lesson; and the words of cheer and encouragement at the close were helpful and encouraging. As the hour for meeting arrived the house was well filled in every part. After a short silence Robert Haviland appeared in supplication. Frances J. Newlin followed with the words of Jesus to his disciples: "It is expedient for you that I go away; if I go not away the comforter will not come," her line of thought bearing mainly upon the spiritual mission of Jesus and the operation of this Christ-spirit upon the hearts and lives of men to-day.

Robert Haviland referred to the condition of David when he attempted to wear Saul's armor to protect him, but found it cumbersome and hindering. So it may often be when we depend upon outward influences and surroundings. Like David, we must put away all these and trust in the God of Israel alone for our success and preservation.

Wm. M. Jackson spoke of the importance attached to the proper development of the physical stature, and the long years of close application to develop the intellectual in our children; while there is so much neglect in the culture of that which is spiritual. That part of our nature that reaches out after the Infinite will only grow and develop by use. It is subject to the same conditions and governed by

the same law, that of use or exercise to secure proper development.

At 3.30 p.m. a meeting was held in the interests of Philanthropic Work, by members of that committee. A paper was read by Joseph A. Bogardus concerning the duty of Friends in regard to the Temperance question, bearing mainly upon its moral and educational aspect. This was followed by some discussion upon the License system. An appeal was then made by Wm. M. Jackson, of New York, in behalf of the Colored People of the South, showing in some degree the working of schools now under the care of Friends and their beneficial results. The meeting was well attended, and thought to be a profitable occasion.

On Second-day morning, after a precious season of quiet, Robert Haviland again spoke to us with earnestness and deep feeling, in regard to the quality of the service we render to the Master: that he requires of us entire consecration. Then shall our duties be no longer heavy burdens, but a loving, tender service gladly rendered, which shall bring joy and thanksgiving to our hearts.

Frances J. Newlin followed with the words: "To him that overcometh will I give to eat of the Tree of Life that stands in the midst of the Paradise of God." After reviewing the different temptations which came to Jesus, she drew a beautiful lesson from each one, and brought us to that condition where we must turn from every worldly allurements with a "get thee behind me Satan," and experience a desire to worship the Lord our God, and serve Him only, thus realizing that sweet peace of mind which is to us the ministry of angels.

The business of the Quarterly Meeting was conducted in joint session, the answering of the Queries called forth some expression from exercised minds, which was strengthening and helpful, and the sweet social intercourse of Friends was feelingly referred to.

M. J. H.

In a private letter from a Friend in St. Thomas, Ontario, the Mission School opened there by Friends a year ago, is thus encouragingly referred to: "We are preparing for the anniversary of our Mission School on Ninth month 9th, and are going to give the scholars a free supper; they are very much excited over the prospect. We are preparing a few dialogues and recitations, trusting it will be a treat for the parents as well as the children. We had fifty six yesterday, (Ninth month 1), and such fine-looking children; how they have improved in outward appearance since we first started! We have received good encouragement from Lobb and Sparta Friends, and feeling it to be our duty to go on with the work, we are endeavoring to do so to the best of our ability. I can see and feel no cause for discouragement, and feel we are growing stronger in the inner life which is the most essential. We count no labor lost in the work, and have over sixty names enrolled, and after several moving away, and a few others leaving for other schools, our average attendance is from thirty-five to forty. To one woman in the Bible class who is very capable and anxious to help, we gave a class, in which she takes great interest."

—We are informed that the hour for gathering of Salem Quarterly Meeting of ministers and elders has been changed, as follows: At Woodbury, in Twelfth month, 2 p. m.; Woodstown, Third and Ninth months, 3 p. m.; and at Salem, in Sixth month, 3.30 o'clock p. m.

—A correspondent, B. H., thus writes us: "In speaking of the old meeting-house at Merion, it was Edward R. Price who left funds, and not Edwin Price. Please make the correction."

For Friends' Intelligencer and Journal.

A SYMBOL.

A VINE in its early periods of spring and summer growth creeps slowly and feebly on its way. Its stem and leaves enlarge in the ratio of distance from the root. Nature never gives a reason for her phenomena; it is the task of science to solve that. Each leaf is a lunglet of the tree or plant; and the office of these organs is to decompose the unseen poisonous gases in the air—to inhale the elements of growth and to purify the source of all vital life. The vine's strength and vigor is the resultant of its organs. Due in part to the root, its increase and energy are gained and promoted by agencies remote from its origin.

A vine may be called a symbol of a society. It was so used by one or more of the prophetic writers. We see in the simile that while the root never loosens its hold, it is not the chief sustaining power of growth. The life and vigor are due to organs born of to-day. In a society, these lunglets attack the poisonous evils in the social world and promote its own growth in the purity which they thus evolve. It has been noted that the course which a vine takes is some force of moisture attracting it; so in a society its will is not its way, its progress is due to wisdom not its own. In the ultimate of use the end is lost to our view. Does it go back and build on the ruins it has left? The dismantled fortresses of war it was called to leave and to testify against, can it go back to repair and garnish? The Minnesota massacre, in which entire families were slain, is referred to as revolting and awful, though the dark chapter was enacted by a barbarous and benighted tribe. Do we take our children back to scenes of slaughter as revolting in the national lessons of the Sabbath School? Do we not know that in the impressions on child memory we are forming pictures that we cannot erase? Can we get a child to see that "God is love" in scenes in which we are teaching that he has commanded the carnage of the innocent? In a few months, by another change, we lead our children to the Son of God and show them another scene where still waters and green pastures delight the flocks of sheep and lambs that under the guidance of the Good Shepherd live harmless and unharmed. Can it be that we are inciting our zeal to mislead our aims, and permit its little foxes to spoil our tender vines?

SIDNEY AVERILL.

Wyand, Ill.

THE heavens beckon us onward not away from earthly things, but through them into spiritual realities.—*Lucy Larcom.*

For Friends' Intelligencer and Journal.

THE NARROW WAY.

WE are told in the scriptures of truth that "straight is the gate, and narrow is the way, which leadeth unto life; and few there be that find it," also "that wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

As this subject presented it led to serious contemplation, with feelings of sorrow and regret, that only a few are willing to accept the way pointed out by Divine Wisdom, to procure peace and happiness, even an hundred-fold in this life, and in the world to come everlasting life, "which they who have tasted and handled of the good word of life, and the powers of the world to come," can set their seal to; and though it is called a narrow way, there is ample room for all that is right, only hedging out all evil and all wrong doing, which the broad way takes in of various shapes and forms. There is the lust of the flesh, of the eye, and the pride of life, ambition, avarice, and covetousness, and many temptations that allure the mind if not guarded against, from the path of peace, destroying all that is lovely, pure, and holy. Oh that we may be wise to consider our latter end so as to lay up treasures in heaven, wherein nothing that is impure can enter, for saith the poet.

"Pure are the joys above the skies:

And all the regions peace,

No wanton lips nor envious eyes

Can see or taste the bliss.

These holy gates forever bar

Pollution, sin, and shame,

None shall obtain admittance there,

But followers of the Lamb."

REBECCA PRICE.

Maryland, 8th. Mo. 31, 1889.

FACTS show conclusively that in both Great Britain and the United States the number of people who abstain entirely from the use of liquor is steadily increasing, and that those who use liquor of any sort are more and more inclined to drop rum, whiskey, and brandy for the lighter wines, ale, and beer. That these changes in habit have already gone far enough to produce noticeable effects is demonstrated by the wonderful sobriety of the recent vast crowds in this city. Public opinion now frowns on drunkenness, and a man suffers serious harm who allows himself to be overcome by liquor. The next step should be the organizing of a public sentiment which will suppress the saloon by making it disreputable for a man to enter such a place. That the next centennial celebration will find the United States a nation of total abstainers is in the highest degree improbable; but it is not too much to hope that it may find the country, although consuming a large amount of liquor, free from the demoralizing influences of "stand-up drinking" in rum-shops.—*The Nation.*

OUR reverence becomes more worthy, or, if you will, less unworthy of its Infinite Object in proportion as our intelligence is lifted and expanded to a higher and broader understanding of the divine methods of action.—*O. W. Holmes.*

SEPTEMBER DAYS.

Creedy plays his viol 'mid the grasses,

The last shrill sound at night, the first at morn;

Late poppies grow along the garden passes,

And light winds gossip in the ripening corn.

The sluggish creek in meadows lately greenish

Is flanked with gold and purple, either brink;

From dusty hedge the late wild rose is leaving

A deathly pallor on her lovely pink.

With Tyrian fruit the lowly poke is laden;

Wych-hazel weaves "her thread of golden bloom;"

The wandering woodbine like a gypsy maiden

Warms with its color the deep forest's gloom.

The morning sows with pearls Arachne's weaving;

The orchard peach looks out with cheeks a-blush;

From shady nook the ring dove's note of grieving

Floats far and faint upon the noontide hush.

By country roads the scarlet sumac's burning,

And over zigzag fences spread and shine

The lush dark elderberries, daily turning

Their loyal heart's blood into purple wine.

Down the lane-path, where cows come in the gloaming,

The thistles stand with faded armor on;

In buckwheat bloom the weary bees are roaming,

To gather sweets till the last day is done.

With all thy gift and grace, O fair September,

Some anniversaries it is thine to bring

That flood unwilling eyes but to remember

And choke with sighs the heart that fain would sing.

And yet, when God has filled the earth with beauty,

And given the soul a quickened consciousness,

One may go forth in pleasant ways of Duty,

And feel the chastening Hand in close career.

Ellet C. True, in The Independent.

TWO SONNETS.

THE SPECTRUM.

How many colors here do we see set,

Like rings upon God's fingers? Some say three,

Some four, some six, some seven. All agree

To left of red, to right of violet,

Waits darkness deep as night and black as jet.

And so we know what Noah saw we see,

Nor less, nor more, of God's emblazoury

A shred—a sign of glory known not yet.

If red can glide to yellow, green to blue,

What joys may yet await our wiser eyes

When we awake upon a wider shore?

What deep pulsations, exquisite and new:

What keener, swifter raptures may surprise

Men born to see the rainbow and no more!

Chas. Matthews, in the Academy.

SLEEP.

Thou best of all God's choicest blessings—Sleep;

Better than earth can offer—wealth, power, fame.

They change, decay, they come and go and cease;

Through all the years thy freshness thou dost keep;

Over all lands thine even pinions sweep.

The sick, the worn, the blind, the lone, the lame,

Hearing thy tranquil footsteps, bless thy name.

Anguish, despondent sorrow brought to weep;

Footstep of the captive's soul and bird-like gleam.

Thou art the hunted range, the rest the slave.

Show at the outcast pity, call at the exile home.

Beggar and king, young and hoary, creep

For our loved ones wealth, joy, honors, crave,

But God, He giveth His reward—Sleep.

From Sonnet Page in the Century.

MOTHER'S BOY.

Two little clinging sunny arms—

Two little hands with rose-leaf palms;

Two brown eyes, in whose clear depths

The brook's own sunshine laughs and leaps;

Two little ears like pink-white shells;

A snowy chin where a dimple dwells;

A dainty nose; two peach-bloom cheeks;

A red-lipped mouth that soft words speaks;

A brow reflecting the soul within,

Untouched by sorrow, unmarked by sin;

A crown of curls whose traceries hold

The chestnut's warmth and the sunbeam's gold;

A rounded body; two rosy limbs;

A voice like notes from cathedral hymns;

Two restless feet and a laugh of joy.

What is the total?—mother's boy.

—Emma C. Dowd, in Harper's Young People.

A DAY AT CHAPPAQUA.

EVERY one has heard of Chappaqua, the little Westchester county town on the Harlem Railroad, thirty-two miles from New York, famous as the home of Horace Greeley and the spot where he established his well known experimental farm. Many friends and admirers of the Chappaqua sage may like to hear how his pet farm looks to-day, managed, as it is, by his youngest daughter, the only surviving member of his household, a young and lovely woman who has chosen to withdraw in some degree from society and live here—"far from the madding crowd."

On a delightful day in early spring, the writer and a friend went to Chappaqua to visit Miss Greeley on her farm and to see the workings of the well known Mountain Institute, a Quaker school near by. We were met at the station by the Institute wagon, drawn by a pair of fat bays. The wagon was filled to overflowing by red-cheeked college girls under the charge of the kindly superintendent. They all jumped out and gave up to us their pretty wagonette, glad of the fun of walking back to the Institute, a mile and a half distant. We drove first to Miss Greeley's home. The picturesque cottage can be seen far off. It is perched on the side of one of the two long ranges of hills that inclose the village. Behind it rise wooded heights, and below it is the famous meadow which Mr. Greeley succeeded at such a cost in reclaiming from the swamp. Great was his pride in these redeemed acres. "Look at this," he was wont to say, sweeping his arm over the waving flat, "everything else I have attempted may be a failure, but here are solid results."

We drove some distance along the meadow,—part freshly ploughed, part green with growing grain. Along its unenclosed edge stands a row of old oaks. One of these with wide branches was pointed out as the tree into which Mr. Greeley used to climb by means of a step-ladder, and there, seated on the curve of a limb, scribble his editorials in that hiero-

glyphic handwriting which was the terror of printers and proof readers. A long flight of wooden steps takes one up the side of the steep hill to the cottage. There is no inclosed yard around the house; no shrubbery or flowers; only a row of plummy Norway pines shuts it off from the edge of the cliff. A big dog met us with a friendly wag of his tail, and a pleasant looking little maid opened the door and led us into a large, sunny room, cosy and quaint, with a low ceiling, a polished wood floor spread with many rugs, many niches and alcoves, old-fashioned furniture, and walls almost lined with books. The worn covers of many of these volumes told of long and loving use. One was struck with the absence of flowers. The vases held neither roses nor other cultivated blossoms, but instead, branches of wild laurel and hemlock.

Everything in the room had some association with Mr. Greeley. Here was his easy chair; there his desk, just as he had risen from it last, the pigeon-holes crammed with papers; a pile of scribbled sheets lay upon the slab beside his inkstand, crusted with ink long dried. On the desk was a plaster cast of his hand. Opposite the desk, in a curtained recess, was a portrait of Mrs. Greeley, taken in her youth, and a smaller picture of her husband. While we were looking at the two striking and strongly contrasting faces, the door opened. We turned and saw Miss Greeley. We had pictured her as grave and pale. What we saw was a blooming, beautiful young woman, radiant with health and cheerfulness; dimples in her cheeks, her hazel eyes sparkling with animation. Her manner was full of cordial warmth and graceful vivacity. This was the recluse we had been prepared to see.

"Do you live here all alone?" the writer asked pleasantly.

"Oh, no, I have my dogs and my little maid. She is young, but she is a perfect treasure, and she is devoted to me."

"Do you not get very lonely?"

"No, indeed; I am too busy to be lonesome."

"You occupy yourself with books and music?" with a glance at the open piano.

"No; I am not at all musical. I read, of course, but I am no student."

"Then you superintend your farm? You look as though you lived a great deal in this bracing air."

"Half my time," she answered, laughing. "I often walk five or six miles a day. I know everything that goes on upon the farm, but I have a good man who takes care of it for me. He lives with his family in a cottage near by. However, I am to have cows this year, and a stone dairy built over a stream, where I can make butter. I think I shall like that."

She did not tell what kind of work it was that occupied her time and kept her from being lonely. That presently was disclosed, but by another.

"Is this the house that Mr. Greeley built, the one we have all heard about, the lodge in a vast wilderness?"

"Oh, no; that house was burned to the ground. This one was originally my father's carriage house. He had it remodelled and made into this rather

quaint, but very comfortable, cottage. Would you like to see the ruins of the old homestead in the hemlock wood?"

She tied on a shade-hat and we started out, accompanied by a friend of Miss Greeley's who is paying her a visit. The path lay along the terrace-like top of the long hill. Sloping heights, covered with century-old oaks, rose on our left. The trees were now just turning into green. Below us, on the right, lay the reclaimed swamp, transformed here into a white-blossomed orchard,—more results from Mr. Greeley's experiments. He had planted those apple-trees with his own hands. The hills on the left grew more broken as we went on. The oak woods gave way to a belt of cedar, then to a forest of hemlocks,—beautiful trees, with their trunks straight as masts, and their coronals of rich green foliage. In the midst of this hemlock wood we came upon the ruins of the old house. Only the foundations marked the spot where it stood. The hemlock trees had come to the very door. Mr. Greeley would not let any of them be cut down. He was famous for his little hatchet, but he did not cut down trees; he only had a passion for trimming them.

One of the trees, peculiarly graceful and beautiful, had been left when the house was built, so that its trunk came up through the floor of the piazza. "My father loved to sit under this tree," Miss Greeley said, "and watch the birds fluttering in the branches overhead. He was delighted when a bird built its nest in the tree." A stone's throw from the ruins is the ravine that was so dear to Mr. Greeley's heart,—a deep, rocky chasm, with a swift, foaming stream at the bottom. In the side of the ravine is the steep flight of rickety steps, down which he used to take his friends, that they might drink of his medicinal spring, bubbling out of the rocks, half way down the chasm. Following the ravine, we came to where the stream tumbled over a rocky declivity in a succession of cascades. Further on the water falls in a white sheet over a dam, which Mr. Greeley spent \$4,000 to build after Prof. Gillespie's model, that he might irrigate his fields at will. A fresher carried away the dam, to the Professor's consternation; but it was rebuilt, and now its solid, moss-covered masonry seems a part of the native rock. In the cliff that rises on one side of the dam are two oval excavations, which are called the "Indians' ovens," where the squaws are said to have baked their bread in the days when this hemlock glen was an Indian settlement.

We returned to the cottage by another path through the wood, and, on our way, passed a large, solidly-built barn. "Here," said Miss Greeley's friend, "is where Gabriella gives her barn parties."

"Barn parties?"

"Yes. She gives parties now and then to the working people of the neighborhood. They all come, young and old,—the grandmother and grandfather and the little tots. They even bring the babies. They dance old-fashioned dances, and play the games that were in vogue over a hundred years ago among the country people in England. Miss Greeley moves among them and seems heartily to enjoy seeing

them have a good time. Some simple refreshments are served,—cake and coffee or lemonade. Miss Greeley is a strong temperance advocate. She has formed a novel little Temperance Club, composed of some of the village and neighborhood women. She meets with them every week, and they take counsel together as to the best way to reform individual cases of drunkenness in the community, and they have done much good in their quiet way. In the winter the stone barn is put to another use. Miss Greeley meets her Sunday-afternoon Club here. In summer the place of meeting is this beautiful grove of pines. You can see the rustic seats and benches under the trees. The Club consists of the children and grown up people mostly of the uneducated class. They come to hear her read and to get the books and magazines she distributes among them. She does not read to them from the Bible or from religious books. They get enough of that at church. She picks out something entertaining, yet with a good moral. They are fond of Will Carleton's poems, of Tennyson, and of bits of biography and travel. They were delighted with Bunyan's 'Pilgrim's Progress,' some of them never having heard of it before. Miss Greeley also teaches a Sunday school of adults. She walks to the Episcopal Church at Pleasantville—nearly two miles off—every Sunday. But she thinks nothing of four or five miles. If any of the neighborhood people are sick or in trouble, she will walk to their houses over the rough hills, seldom riding except in bad weather."

The evening proved dark and cloudy, but Miss Greeley drove over to the Mountain Institute with us to hear a lecture on Alaska, given by Miss Mary Tucker Magill. It was a half-holiday, and the boys had been having a spirited ball game, and the girls a botanical ramble with their teachers. Miss Magill had an attentive audience, and the pupils sat as still as mice in the pretty, spacious lecture-room and listened intently, but they did not applaud. The speaker made good points and told a number of funny stories, at which they smiled and twinkled, but were too true to their Quaker teachings to give vent to any noisy demonstration.

Educating the two sexes together is said to work well, and to be stimulating to the intellect of the pupils and conducive to refinement in manner and morals. The boys and girls meet at table, in the classes, and in the evening study room. Once every two weeks the young ladies give a reception in the handsome parlors reserved for their use, to which the boys are invited. This hour of social intercourse in which the teachers pleasantly participate instructs the young people in the niceties of etiquette and the art of conversing. Lectures and elocutionary entertainments are provided weekly; and there seems to be no pains spared in the cultivation and refinement of the pupils, and in home care and influence.

Everything about the new and magnificent building gives the impression of light and cheerfulness. Its exterior is of brick and concrete, its interior throughout of Georgia pine, beautifully veined and polished. Its one hundred and fifty rooms are of ample size, well-ventilated, and exquisitely clean.

The building is situated on an eminence commanding a magnificent view of the Chappaqua Valley, bounded by a range of mountainous hills in the distance, while in the rear the Chappaqua Mountain begins to rise almost from the very doors. Its sides, covered with noble growth of oak, chestnut, and cedar, afford a wide ranging place for the pupils. The extensive grounds in front are beautifully green, and dotted with trees, hedges, and shrubbery.

Professor Collins, the president, is a fine type of the modern Friend. In matters of science and culture he keeps abreast of the age. Simplicity is the rule of the school, but plainness is not carried to the extreme of austerity. The parlors are handsomely furnished, decorated with flowers and pictures. Music is now taught, and great attention is paid to gymnastic exercises and to physical culture. The Quaker faith, though inculcated, is not enforced, and several of the teachers are of the other religious beliefs. But the pupils like to attend the venerable Quaker meeting house, which stands just beyond the college grounds. This house was built in colonial times, and during the Revolutionary War was converted into a hospital for sick and wounded soldiers.

It has often been said that the Mountain Institute was founded by Horace Greeley. This is not true. It was built by the Friends in order to carry out their distinctive ideas of education. But Mr. Greeley was in strong sympathy with its spirit, and when his family was in Europe, the year before his death, he wrote to his daughter Gabriella: "It is my wish, my dear, that you come home and graduate from our Quaker school at Chappaqua. If you will, you shall have a little pony to ride to and from the Institute." So there are many links of association between Greeley farm and the Quaker college.

—Mary E. Bryan.

THE FLIGHT OF BIRDS AND INSECTS.

Few questions in natural history are so fascinating as that which concerns the power and speed of flight of birds and insects, and none yields more startling results. Of all British birds none is so beautiful or so secluded in its habits as the kingfisher. Its low arrow-like flight, as it darts like a strip of azure, green, and gold, is familiar to every angler. He hears it far down stream; it comes under the old ivied bridge, passes like a flash, and is gone—how quickly a correspondent has been fortunate enough to find out, or at least approximately. He was traveling on the Great Western Railway, which between Pangbourne and Reading runs parallel with and close to the Thames. As the train approached the river, a kingfisher started from the bank and flew along the river for nearly a mile. Mr. George Rooper watched it the whole distance, and its relative position with the window never varied a yard, the bird flying at exactly the same pace at which the train traveled, and which the observer had just previously ascertained to be fifty-five miles an hour. This is about half the speed at which the eider duck flies, as, when fairly on the wing, it makes upward of 120 miles an hour. The rapidity with which all birds of the plover kind fly is well known, and golden plover have been seen

midway between Hawaii and the mainland. An officer in Donald Currie's line recently brought home with him a specimen of the St. Helen, a wax-bill which he caught when on watch on the bridge of the Grantully Castle. At the time the nearest land was distant 1,000 miles, and the captive was so distressed that it allowed the officer to capture it.

The power of pigeons on the wing is proverbial. In 1850, on the 6th of October, Sir John Ross despatched a pair of young pigeons from Assistance Bay, a little west of Wellington Sound, and on the 13th of October a pigeon made its appearance at the dovecot in Ayrshire, Scotland, from whence Sir John had the two pairs he took out. The distance direct between the two places is 2,000 miles. An instance is on record of a pigeon flying twenty-three miles in eleven minutes; and another flew from Rouen to Ghent—150 miles—in an hour and a half. An interesting incident of flight is that of a pigeon which in 1845 fell wounded and exhausted at Vauxhall Station, then the terminus of the Southwestern Railway. It bore a message to the effect that it was one of the three despatched to the Duke of Wellington from Ichaboe Island, 2,000 miles away. The message was immediately sent on to his Grace, and by him acknowledged. In a pigeon competition some years ago the winning bird flew from Ventnor to Manchester—208 miles—at the rate of fifty-five miles an hour. The following is still more interesting, as it entailed a race between birds and insects. A pigeon fancier of Hamme, in Westphalia, made a wager that a dozen bees liberated three miles from their hive would reach it in better time than a dozen pigeons would reach their cote from the same distance. The competitors were given wing at Rhynhern, a village nearly a league from Hamme, and the first bee finished a quarter of a minute in advance of the first pigeon; three other bees reached the goal before the second pigeon; the main body of both detachments finished almost simultaneously an instant or two later. The bees, too, may be said to have been handicapped in the race, having been rolled in flour before starting, for purposes of identification.

Birds of prey, with their scythe-like sweep of wing, are not less remarkable for swiftness than long-sustained flight. Many of the falcons attain to a hundred and fifty miles an hour; while a peregrine which belonged to Henry IV. of France escaped from Fontainebleau, and in twenty-four hours after was found at Malta, a distance of not less than 1,530 miles—a velocity of nearly sixty-seven miles an hour, supposing the falcon to have been unceasingly on the wing. But such birds never fly by night, and allowing the day to be at the longest, its flight was perhaps equal to seventy-five miles an hour. The best speed of a railway train is only a little more than half the velocity of the golden eagle, the flight of which often attains to the rate of 140 miles an hour. Of all birds, the condor mounts the highest into the atmosphere. Humboldt describes the flight of this bird in the Andes to be at least 20,000 feet above the level of the sea. Upon one occasion a falcon was observed to cut a snipe in two, with such strength and speed did it strike down upon its

prey. Sparrow hawks and merlins have not unfrequently been known to crash through thick plate-glass windows in pursuit of prey or at caged birds. Swallows were long supposed to be the fastest birds that fly; but this is by no means the case. They attain to an immense speed in their rushes, but are among the most fatigable of birds. There is a well-authenticated instance of a swallow having flown twenty miles in thirteen minutes. The speed of a swallow flying straight and swift is about ninety-two miles an hour; its ordinary course sixty miles. The swift easily attains to 200 miles, and seems quite tireless on the wing. The Hobby falcon, which is a summer migrant to Britain, hawks for dragon flies—among the swiftest of insects—which it seizes with the foot and devours in the air. It also kills swifts, larks, doves, and (in Bulgaria) more rarely, bee-birds.

Leeuwenhoek relates an exciting chase, which he beheld in a menagerie about 100 feet long, between a swallow and a dragon fly (*Morella*). The insect flew with incredible speed and wheeled with such address that the swallow, notwithstanding its utmost efforts, completely failed to overtake and capture it. Chabrier states that the male of the silkworm moth travels upward of 100 miles a day, and it has been computed that the common house fly, in ordinary flight, makes 600 strokes per second, and advances twenty five feet; but the rate of speed, if the insect be alarmed, may be increased six or seven fold, so that under certain circumstances it can outstrip the fleetest race-horse. Every one, when riding on a warm summer day, must have been struck with the crowd of flies which buzz about his horse's ears, even when the animal is urged to its fastest pace, and it is no uncommon thing to see a bee or wasp endeavoring to get in at the window of a railway train in full motion. If a small insect like a fly can outstrip a race-horse, an insect as large as a horse would travel very much faster than a cannon ball.

Of all birds the albatross has, perhaps, the most extended powers of flight. It has been known to follow a vessel for several successive days without once touching the water, except to pick out food, and even then it does not settle. In describing the flight of this bird from personal observation, Capt. Hutton writes as follows: "The flight of the albatross is truly majestic, as with outstretched, motionless wings he sails over the surface of the sea—now rising high in the air, now with a bold sweep and wings inclined at an angle with the horizon, descending until the tip of the lower one all but touches the crests of the waves as he skims over them. I have sometimes watched narrowly one of these birds sailing and wheeling about in all directions for more than an hour without seeing the slightest movement of the wings, and have never witnessed anything to equal the ease and grace of this bird as he sweeps past, often within a few yards—every part of his body perfectly motionless except the head and eye, which turn slowly and seem to take notice of everything. 'Tranquil its spirit seemed and floated slow. Even in its very motion there was rest.'"—*St. James's Gazette*, (London.)

THE SCHOOL QUESTION.

The best gift a father can bestow upon his children is the gift of a good education. Money given may be lost; and character may be lost with it. Such double wreck is not uncommon. Money given to an uneducated or ill-educated child is almost sure to be lost; for the fool and his money are soon parted. But a good education is inalienable. No one can rob the possessor of his inheritance, and he cannot give it away. There are holes in the pocket, and wealth slips out; but wealth of brain is safely invested. Moreover, it brings, if not the other wealth, what is better—a competence, and a capacity to enjoy it. Ignorance may buy books, but cannot read them; music, but cannot enjoy it; pictures, but cannot appreciate them. The wise poor man gets more out of life than the rich fool. Finally, on the lowest ground a good education is a noble bequest. For there is always an opportunity for brains in America, and America always pays a fair price for brains. Competence in brain is sure of competence in pocket. Wise men are rarely rich, but they are rarely poor, and never paupers. The well educated do not gravitate to the alms-house or the penitentiary.

The best provision a father can make for himself or his wife in old age is a good education given to his children. He who has three or four children well equipped in mind, strong in will, rich in love, has the best annuity and the best life insurance. The father who has sown bountifully will reap bountifully. Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall your children give unto your bosom. The father in his maturity is the natural support of the child in his youth; the child in his maturity is the natural support of the father in his old age. The man whose savings bank is in his own children is the thriftiest of men. Tuition bills pay better interest on the capital invested than any other investment.

The parent is not his child's best teacher. Few parents have the time, the knowledge, the skill. Division of labor is the law of the century; it is the condition of progress. Tolstoi writes novels well, but he cobbles shoes badly. We employ a gardener for our flowers, a groom for our horses; why not a teacher for our children? He who is Jack-at-all-trades is master of none; and the well educated child is educated by a master, not by a Jack. Even the professional teacher does well to intrust his children to some other teacher, as a professional physician his children, when sick, to another physician. The father and mother ought to know what their children are studying; ought to share their intellectual life with them; but ought not to attempt to furnish it. Your child will get education from you unconsciously; send him to some one else for his purposeful studies. John Stuart Mill would have been a broader man if he had been educated away from home. Home is not a good place for study; interruptions come too easily. Even the minister and the writer find it difficult to study systematically at home. It is too much to expect systematic study of a child.

Boarding-school or day-school? A categorical reply is impossible. It depends—on the child, the

home, the school. The best boarding-school is better than the best day-school; a poor boarding-school is worse than a poor day-school. In the boarding-school the influence is more continuous, more persistent, more effective; if it is good it is better, if bad it is worse. All homes are not ideal homes; and even from very good homes it may be well for a boy to be separated for a while. Many a child first learns to love his home when he is away from home. The mother misses her child, sadly misses him; but that is not to weigh in the balance. The mother's enjoyment counts for nothing against the child's welfare. Speaking generally, it is wise for every boy to spend at least two or three years away from home in a boarding-school before he enters on life, whether in college or in business. Are there not dangers in boarding-school? There are. That is one of the advantages. For our boys must learn to meet dangers, and it is better to meet them at first, under guidance and supervision, than to be kept from them in youth and to be surprised by them in early manhood.

Three other things remain to be said, with emphasis, but without elaboration.

The best school is the cheapest school; we cannot afford to stint in providing for our children's education.

The school that builds the best character is the school that gives the best education. For education is character-building.

No school gives a good education unless it is pervaded by a spirit of deep, earnest, and practical religion.

This is the season when parents are selecting the school for their children. We hope that these suggestions—the product both of observation and experience—may serve such parents a useful purpose in their selection.—*Christian Union*.

WOMEN AND PUBLIC AFFAIRS.

It is not necessary, to-day, that anything should be said in advocacy of the higher intellectual education of women. For the question of woman's collegiate and university education is practically settled, and we may expect, in the next quarter of a century, to witness almost as great unwisdom in movements for the higher education of women, as has been manifest in the past in ignoring the subject altogether. The tendency of the time is to multiply women's colleges, while the present collegiate institutions of the country can be made available for all purposes, for some time to come. And if the funds expended in founding new colleges for women, which start only partially equipped for their work, were used for the endowment of institutions already in existence, the opportunities for woman's higher education would be immensely enhanced in value.

But there is one branch of higher education in which American women have little instruction, and, consequently, little interest. They are taught little concerning their own country—what are its immense resources, what its marvelous history, wherein its government and civilization differ from those of European nations, what are the perils of the Republic, and what the great issues pending at the time. In-

deed, there are many men and women who consider this ignorance creditable, and I have heard women boast of it, as if it glorified, rather than stultified them. Their reading of newspapers is mainly confined to those journals which treat of fashion, dress, household affairs, and polite society almost exclusively.

It is otherwise in England. The intelligent women of the middle class of England—the class with which Americans are chiefly brought in contact—take a very lively interest in politics, know what are the public questions of the day, and are accurately informed concerning them. They are ready with a defence of Gladstone's course in dealing with the Irish question, or, if they think it defective, they will tell you where and why. Since church and State are one in England, they are versed in the affairs of the English Church, even when they are non-conformists. They are familiar with colonial affairs, and have an opinion of their own concerning the wisdom or unwisdom, justice or injustice, of English management in India. And all the while they are never unwomanly, and one is held entranced by the charm of their intelligent speech.

A young Brahmin, visiting England, expressed his astonishment at her advanced legislation. "Why is it," he inquired of his companion, an enlightened Englishman, "that India has stood still these last eight or ten centuries, while England has made such astounding progress in the arts and sciences, and in good government?" His companion gave him a *résumé* of the underlying causes of modern civilization, and concluded as follows: "In addition your women are children even to old age, and do not stimulate men, but hold them back. But the women of the Occident are learning to keep step with men in scientific pursuits, a knowledge of art, and a study of social problems. And this is a stimulant to men to go farther." If the partial education of women has been productive of such good results, what may not be anticipated when women share with men every incentive to noble achievement, every opportunity for growth, with the right to debate and act with them on the great matters that have a bearing on the future of the nation?—*Mary A. Livermore, in Union Signal.*

A MEETING HOUSE IN WALES.

Two centuries ago the religious teachings of William Penn reached the inhabitants of these secluded glens, were examined, believed, and accepted by a sufficient number to form a society and to build a meeting house. Witnessing for truth and righteousness and growing in numbers aroused the persecuting spirit of the clergy of the Established Church, who secured the aid of civil magistracy to suppress the pestilent heresy and godly example of these true and faithful disciples of Christ, a thorn in their flesh, and a swift witness against the prevailing vices and ungodliness of the times, which they made no special and effectual effort to discourage or suppress. Suffering from persecution, many of these Quaker families emigrated to Pennsylvania and settled near Philadelphia.

In an old and interesting book, "A Collection of

Memorials Concerning the People Called Quakers," printed in Philadelphia originally, but reprinted in London, 1788, loaned by a friend, I find many facts illustrating the principles, character, and sufferings of those good people who lived in the vicinity of this town; and by a personal visit to their old meeting-house and cemetery my interest has been deepened. Following an up-hill and winding road three miles we reached, on the mountains, a farm house called "Tyddyn-y-Gareg" (rock farm), an old, antiquated, dilapidated building, where two hundred years ago a Quaker family lived, and near which is the old Quaker grave-yard, surrounded by a stone wall five feet high. The graves are unmarked, but there are several headstones of recent date, with Welsh inscriptions. The last Quaker burial was some fifty years ago. The meeting house, 30x25 feet, of rough stone, gray with age, is a little distance from the grave-yard. It is now called "Tabor," and is used as a house of worship by the Congregationalists.

Between this sacred spot and the town is a hill farm called "Bryn Mawr" (great hill), where an ancient and esteemed Quaker named Rowland Ellis lived. He was born in 1650, and "convinced of the truth" in 1672, united with the Quaker Society, and on account of his testimony suffered five years of imprisonment. In 1680 this true disciple of William Penn, because he would not violate his conscience by taking the oath of allegiance, was arrested. The judges before whom he appeared and stoutly refused condemned him to suffer a long imprisonment, and said: "That in case the Quakers refused the second time to take the oath, they should be proceeded against as traitors, the men hanged and quartered, and the women burned."

Rowland Ellis, released from prison in 1686, went to Pennsylvania, bought land a few miles out of Philadelphia, and came back for his family. He called his new home after the farm on which he had lived in Wales, "Bryn Mawr," which is now the name of a station, with beautiful surroundings, a few miles out on the Pennsylvania Railroad. Rowland Ellis was a minister, distinguished for his piety and service, an able advocate for civil and religious liberty, the doctrines and discipline of society, and the best interests of humanity. He died at the house of his son-in-law, John Evans, in 1729, was buried at the Plymouth burying grounds, and of whom it is said, "He rests, enjoying the reward of the righteous, and his works follow him."—*Dolgelly (Wales) Letter in Cincinnati Commercial-Gazette.*

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit-world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.
From one stage of our being to the next
We pass unconscious o'er a slender bridge,
The momentary work of unseen hands,
Which crumbles down behind us; looking back,
We see the other shore, the gulf between,
And, marvelling how we won to where we stand,
Content ourselves to call the builder Chance.

—Selected.

LITTLE VICTIMS.

In a recent issue of the *Home Maker*, Dr. Mary Taylor Russell, in an article entitled "Physical Culture At Home," urges the humanity of every house containing chairs and tables adjusted to the children's height. She says: "It is a not uncommon sight to see a child at home or in school painfully adjusting his body to the shape of chairs intended for adults, with his feet twisted in the front rounds of the chair for support, and his hips and spine so little supported by the seat and back of the chair as to recall the old whimsicality that Americans have found a use for the small of the back, for they sit on it. Such arrangements are little less than barbaric, for they cause a species of torture no less real than the Chinese shoe, and quite as far-reaching in its effects, for in no case can rest or comfort for tired muscles be gotten from these ill-adjusted supports."

Dr. Bissell suggests that, while chairs and tables cannot be arranged to suit the varying heights of each individual in the family, by a wise adjustment of hassocks for the feet and cushions for chairs, each member can at least be healthfully seated, and forced to endure the least physical discomfort and friction. Every adult arranges, so far as he can, to study or read in positions that make him least conscious of the body. Witness the patented chairs, adjustable to every conceivable position, book-rests, lamps that not only soften the light but can be adjusted to every changing position of the adjustable chair. Yet a child is expected in most families to become the adjustable material. Not being patented against injury, he may spend the greater portion of his after-life in trying to regain an erect figure, even shoulders, and adjustable glasses; and, besides, is forced to endure physical limitations that hamper and control his best efforts.

CIVILIZED BUFFALOES.

PETER RONAN, Indian agent at Flathead Agency, Montana, in his report for 1888, wrote:

"In 1878, one year after I took charge of the Flathead Reservation, believing that from the manner in which buffaloes were being slaughtered by the white hunters for their hides, and by travelers and would-be sportsmen, who shot the animals down and left their carcasses to taint the atmosphere where they fell, there would soon be none left, I conceived the idea that this noble beast, which is now almost extinct on the American plains, might be saved from total annihilation by getting some buffaloes on an Indian reservation, where they could be bred, herded, and cared for by the Indians. There were no buffalo west of the Rocky Mountains, and the nearest herd was on the eastern plains in the vicinity of Fort Shaw, in the Territory of Montana. At my suggestion, Indians undertook and succeeded in driving two young buffalo cows and a bull from a wild herd near Fort Shaw, through Cadotte's Pass, and across the main divide of the Rocky Mountain range into the Flathead reservation, on the Pacific slope. The buffaloes have increased from three to twenty-seven head. Besides, several males were

slaughtered by the Indians for their feasts. The buffaloes are now owned by two individual half-breed cattle owners of this reservation. Tempting offers have been made to them to sell the herd, but I advise a continuation of ownership. It seems to me that the Government should take steps to secure these buffaloes, which are among the last remnants of the millions that roamed the great American plains in former days. They could be herded, cared for, and the number increased in proportion to that of similar herds of stock cattle."

LITTLE THINGS IN LIFE.

LITTLE words, not eloquent speeches nor sermons; little deeds, not miracles nor battles; nor one great act nor mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not "the waters of rivers, great and mighty, rushing down in torrent noise and force, are the true symbols of a holy life."

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifference to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness, or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of life.

And then attention to the little duties of the day and hour in public transactions, to private dealings, or family arrangements, the little words and tones, little benevolences or forbearances, or tendernesses, little self-denials, self-restraints, and thoughtfulness, little plans of quiet kindness and thoughtful consideration for others; punctuality, and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes you green hill so beautiful? Not the outstanding peak or stately elm, but the bright sword which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up.—*Christian Union*.

RELIGION OF THE INDIANS.

WRITING OF "Physical Wonders" in the *New England Magazine* for Ninth Month, Marston Watson says:

"I do not think that most are aware how religious the Indians were. One of the first things the Pilgrims found in their explorations on Cape Cod, before they arrived at their final destination, was an enclosed cemetery. 'A great burying place,' says Winslow in his journal, 'one part whereof was encompassed with a large palisado, like a church-yard, with vines upon the top of the palisado, and as these one by another as they could, two or three foot in the ground. Within it was full of graves, some bigger and some less, some were also piled about,

others had like an Indian house made over them. Without the palisado were graves also, but not so costly.' These last were doubtless the graves of the common people, while the others were monuments of distinguished men. At one place they found a woman sitting in tears on the grave of a departed friend or relative, lamenting her loss. At the death of one of the family, the survivors put on mourning by blacking their faces and hands."

He doeth much who loveth much; and he also doeth much who doeth well.—*Thomas à Kempis.*

NEWS AND OTHER GLEANINGS.

—The Prohibition State Convention of New York, which met at Syracuse last week, nominated a State ticket, headed by Jesse H. Griffen, of Westchester county, for Secretary of State.

—The "Congress" of the Association for the Advancement of Women, of which Julia Ward Howe is President, is to be held this year at Denver, Colorado, on the 8th, 9th, and 10th of next month.

—The demand for woman suffrage now accompanies the movement for Prohibition very closely. The Prohibition Conventions of Pennsylvania, Massachusetts, and Nebraska have recently declared in favor of it.

—A dispatch from Johnstown, Pa., says: A new business directory of Johnstown and surrounding boroughs contains the names of over five hundred business and professional men. It also shows that there are now thirty-six grocery stores and fifty-one saloons open in the place. A complete list of the dead in Cambria Borough has been made by mail carrier Bridges, and he finds that there were 324 people drowned in the flood. This district was below the stone bridge, and the full force of the water did not catch it. It is the only absolutely correct list of any part of the flooded district yet published.

—The following advertisement appeared in a recent number of the London *Tablet*. "To Parents—Unruly girls and boys of any age visited and punished at their homes by a thorough disciplinarian accustomed to administer corporal punishment. All bad habits cured by one or two attendances. Fee, five shillings for two visits. Address 'Birch.'"

—The Kansas Equal Suffrage Association will hold its annual meeting at Wichita on the first three days of next (10th) month.

—Miss Ferguson, a graduate of Mt. Holyoke Seminary, (Mass.) went to Wellington, in the Western Province of Cape Colony, (Africa), fifteen years ago, to found a school for girls. The result of her work is Huguenot Seminary, with a corps of nineteen teachers, mostly Americans, with 225 pupils in attendance, mostly of Dutch parentage, with large buildings and grounds, an observatory and telescope, and excellent appliances in all the departments.—*Woman's Journal.*

—A Mutual Benefit Exchange for Woman's Work has been established at 134 West 23d street, New York, which differs in some respects from other exchanges. The most important improvement is that no entrance fee is charged. Articles are received only from women who are self-supporting, the main object being to aid working women. Contributors put their own prices upon articles, which are returned to the owner if not sold within three months after consignment. Only a reasonable percentage is deducted. Besides articles of ornament, decoration, and utility, home-made delicacies of all kinds are received and lunch is served daily.

—Rebecca Harding Davis, in the *Independent* of Eighth month 15, warns country girls against joining the ranks of poorly paid shop-girls in cities. The supply of saleswomen is far beyond the demand. In the second and lower grade shops, which make up a large majority of the whole, girls are paid but \$2.50, \$3, or \$4 per week for a service of fifteen hours daily. This low rate of wages is caused by the host of girls, daughters of laborers and mechanics in town, who board at home, and who can thereby clothe themselves for their wages. Girls from the country, who crowd into the city every spring and fall, with applications for places as saleswomen and cash girls, find it impossible to pay board and clothe themselves on their wages.

—The value of good roads can be better appreciated by those who digest the following notes of Prof. J. W. Jenks, in his "Road Legislation for the American State" on conditions in Illinois. It is there found that a full load can be carried on the State roads only three months during the year, two-thirds of a load three months, and half a load six months. Good dirt roads there would reduce the cost of hauling one-half and good permanent roads of macadam, three-fourths. The defective highways the State now possesses cost it an extra \$15,346,230 for hauling, and depreciate the value of its farms \$160,000,000. In other words, if it had a good system of roads, the farmers would be benefitted \$160,000,000 in the value on their farms, and save \$15,300,000 annually in hauling—a good interest on \$255,000,000.—*Engineering News.*

CURRENT EVENTS.

THE establishment of the Presbyterian Academy near Hartsville, (Bucks County, Pa.), called afterward "Log College," was celebrated on the 5th instant, near the place where the building stood. Among those present was President Harrison, who returned to Washington next day.

It was decided at a Cabinet meeting on the 7th instant not to call an extra session of Congress.

THE Brooke Iron Company, at Birdsboro, Pa., has advanced the wages of its puddlers from \$3.25 to \$3.50 per ton. It is estimated that in the Schuylkill valley within the past two weeks 1,000 puddlers have had their wages increased, the advance affecting 5,000 men employed in other departments.

A TERRIBLE disaster occurred at Antwerp, Belgium, on the 6th and 7th insts. An explosion first happened in a dynamite cartridge factory, and this was followed by a terrific fire, in which further explosions constantly occurred, and two great storehouses of petroleum were destroyed. Eighty thousand barrels of oil were burning at one time. The loss of life is estimated at 200, most of them work-people, (including many girls), employed in the cartridge factory.

THE great strike of the dock laborers on the Thames has not yet been entirely settled at this writing but many employers have conceded the demands of the men. Their principal demand is for the payment of six-pence an hour, (about 12 cents), the old rate being five-pence. In New York the rate is 30 cents an hour.

NOTICES.

* * * The sub-committee for Concord Quarterly Meeting of the Yearly Meeting's committee to visit the branch meetings, expect to attend:

Darby Meeting, First-day the 22nd, at 10 a. m.

An appointed meeting at Providence, near Meda, on the same day at 3 p. m.

Darby Monthly Meeting, Second-day 23rd, at 10 a. m.

Chester Monthly Meeting, Third-day 24th, at 10 a. m.

FRIENDS' INTELLIGENCER AND JOURNAL.

Goshen Monthly Meeting, Fourth-day 25th, at 10 a. m.
 Concord Monthly Meeting, Fifth-day 26th, at 10 a. m.
 Wilmington Monthly Meeting, Sixth-day 27th, at 10 a. m.
 Birmingham Monthly Meeting, Seventh-day 28th, at 10 a. m. at West Chester.

A stated meeting of the Philadelphia First-day School Union will be held on Sixth-day evening, Ninth month 13th, 1889, at eight o'clock, in Friends' Meeting-House at 15th and Race streets. Friends interested in First-day School work are especially desired to be present.

DAVID L. LUKENS, Clerk.
 SARAH M. HOLCOMB, Clerk.

The Burlington First-day School Union will meet at Mansfield, Seventh-day, Ninth Month 14, at 10.30 a. m. All interested friends are welcome.

Carriages will meet the morning train at Columbus.

WM. WALTON, Clerk.
 SALLIE T. BEAVER, Clerk.

Acknowledgments. The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

R. B. . . . \$ 10.00
 Previously acknowledged, . . . 136.00

Amount, . . . \$146.00

Ninth month 9, 1889. JOHN COMLY, Sup't.

Quarterly Meetings in Ninth month will occur as follows:

16. Illinois Yearly Meeting.
28. Scipio, Scipio, N. Y.
30. Indiana Yearly Meeting, Richmond, Ind.
- Canada H. Y. M., Yonge street, Ont.

Circular Meetings in Ninth month as follows:
 22. Warrington, Pa.

Memorial Meetings. The Friends of West Grove meeting, at West Grove, Penna., propose to hold a meeting in memory of our lately deceased friend Sarah Hunt, and hereby extend an invitation to any of her friends who feel an interest, and have a concern, to participate by attending or by writing.



This powder never varies. A marked of purity, strength, and wholesomeness. More economical than the ordinary kinds and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 100 Wall St., N. Y.

Her public relations and her past life, will be welcomed.

The meeting to be held in West Grove meeting-house on First-day, 9th. Mo. 22nd, 1889, at 2 o'clock p. m. Commencement to be addressed by Rev. Amos C. Dorrance, West Grove Chester Co., Pa.

DAVID L. LUKENS, Clerk.
 SARAH M. HOLCOMB, Clerk.

The Salem First-day School will be held at Salem on Seventh-day Ninth Mo. 14th, at 10 o'clock, A. M. We will be pleased to have members of other Unions meet with us.

ROBERT B. COLLINS, Clerk.
 LORETTA W. WILKINSON, Clerk.

The Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will meet at Race street meeting-house, Philadelphia, on Seventh-day, Ninth month 21st, 1889, at 1 p. m.

JAMES H. ATKINSON, Clerk.
 ANNE C. DORRANCE, Clerk.

PUBLISHERS' NOTICES.

As a definite number of copies of the *Intelligencer and Journal* is printed each week, we would started to inform our friends who may wish extra copies of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

We particularly ask that when notice is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is to be sent. Sometimes, instead of the name, the name of the person to whom the paper is to be sent is given. In such case, the new name may appear on our list, and we suppose it to be a new subscription, and send two papers.

When it is a new subscription, please say so, and this will also help to avoid mistakes.

Matter intended for insertion in the *Intelligencer and Journal* should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers the paper is now mailed on Fifth-day and must be sent to press at noon of the day preceding.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
 SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
 LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
 HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE: EDWARD H. MARSH, Swarthmore, Pa.; SARAH H. PEIRCE, Philadelphia; GEORGE L. MARIS, West Chester, Pa.; MARY ANN FULTON, Wilmington, Del.; AMOS HILLBORN, Philadelphia; ALFRED PASCHALL, Doylestown, Pa.; ESTELLE HALL, Swarthmore, Pa.; CLEMENT M. BIDDLE, 815 Arch street, Phila.

WORK OF THE ASSOCIATION

The work of the Association is chiefly to secure funds. These are used to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aiken, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

Capital Paid In, . . . \$1,500,000.

Six per cent. Guaranteed Mortgages on Farm and City properties.

Six per cent. Debenture Bonds interest payable half yearly.

Five per cent. Saving bonds in small or large amounts running six, twelve, eighteen, or twenty-four months.

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INTELLIGENCER.
Vol. XLVI. No. 38. }

PHILADELPHIA, NINTH MONTH 21, 1889.

{ Journal.
Vol. XLVI. No. 38.

TRUST.

- "How does the rivulet find its way?
How does the doweret know it is day,
And open its cup to catch the ray?"
- "I see the germ to the sunlight reach,
And the nestling knows the old bird's speech.
I do not know who is there to teach."
- "I see the hare through the thicket glide,
And the stars through the trackless spaces ride.
I do not see who is there to guide."
- "Ho is eyes for all who is eyes for the mole,
All motion goes to the rightful goal.
O God, I can trust for the human soul."

From the Sunday School Times.

THE FOUNTAINS OF THE JORDAN.

RIVERS, like men, have their childhood and infancy. They are born and they grow. Sometimes it is not an easy matter to determine where they start from. The sources of the Nile were for many centuries a matter of conjecture, and there is some doubt whether they are yet definitely known. There is, however, no dispute about the sources of the Jordan. There are three of them,—one at the northern extremity of the Holy Land at Tel-el-Kady, and two just beyond the northern confines. It will be as pleasant an experience, and as pleasant a memory, to look down into the vigorous rivulets where they gush forth from the cool and copious springs, as to watch the full-grown river just before it is about to lose itself in the Dead Sea. One of the usual camping-places in a trip through the Holy Land is at Cesarea Philippi, within hearing of the prattle and murmur of the rivulets as they break from the main spring of the Jordan at the base of Mount Hermon. Before describing it, however, I want to introduce you to our mode of traveling in the East.

In Syria and Palestine, travel is on horseback. Through the greater part of the country there are only indistinct and narrow paths. You must depend upon these entirely between Damascus and Jerusalem. Camels and donkeys are used for bearing burdens and for riding by the natives. Tourists use horses, and for the sake of protection and convenience, travel in parties led by a guide or dragoman, who speaks Arabic, the language of the country, and makes all the arrangements, provides for the meals, and is responsible for the safety of the party. There were eleven tourists in our party, twenty-four campmen, fifty horses, and eight tents. Quite a cavalcade! Our horses were small Syrian horses, very

frisky, and free with their hind feet, but tough and sure-footed. After sitting on their backs for eight or ten hours a day for three weeks, each rider very naturally became attached to his own particular animal.

Three people occupied a tent, and each had his own cot and wash-basin and pitcher. The campmen slept out in the open air. The tents were large, and thick rugs were spread on the floor. A fixed time of rising and starting on the day's journey was strictly observed. The gong aroused us at five, sounded for breakfast a half hour later, and at six we start off on the horses, following the sound of the dragoman's horn. While we are at breakfast the tents are being taken down, and, with the baggage, being packed on the mules. They started ahead, and without stopping, proceeded to the camping-place for the night. When we reached it, the tents were ready for us, and our baggage in its proper place in them. At noon the luncheon tent was spread, and we were glad, after the forenoon's ride, to get its shelter from the sun, and to refresh ourselves with the usual bill of fare,—cold chicken, canned fish, bread, hard-boiled eggs, raisins, and nuts.

The traveling gait is a walk, for the paths are steep and often dangerous; and the average journey was eight hours a day. On arriving at the camp after a day's ride, we always found a refreshing cup of tea, which the cooks had ready for us. We had dinner at half-past seven, and spent the evening talking or reading in the dining-tent or at our own tent door. One of the most pleasant experiences of tent life in Palestine is sitting at the tent door in the cool of the evening, under the soft skies and mellow atmospheres of that land, meditating upon the localities seen during the day or to be visited on the morrow, and reading over in Bible and guide book about sacred events which occurred in them centuries ago. You will remember that sitting in the tent door is a custom as old as Abraham (Gen. 18: 1).

The journey from Damascus southward to Cesarea Philippi requires two days. The distance must be forty miles. After leaving the fresh plain of the Syrian capital, the path passes through a dreary country, where nothing grows but briars and thorns, which are carried long distances and used for firewood. The first night the camp is pitched at Kefr Hawar, a little village alongside a branch of the Pharphar, which gets its name from the poplars which grow there. Soon after leaving this narrow strip of verdure the country is again barren. You are here on the side of the Hermon ridge, with that massive, majestic mountain on the right, nine thousand feet above the sea, and called by the natives

Jebel esh Shaykh,—"The Mountain of the Aged," or "The Chief Mountain." Clouds almost always obscure his brow, even on the clearest days; and we had reason to think, in the two evenings we encamped at his foot, of the Psalmist's expression "the dew of Hermon" (Psa. 133: 3).

From the southern spurs of Mount Hermon the first view of Northern Palestine is had. And when it is had in its full extent, just before you descend, it is singularly beautiful and impressive. We sat for more than an hour on the bastions of the Castle of Subeibeh looking down upon the first panorama of the Holy Land. The hills of Naphtali and Ashur stretch, like sentinels, from the east to the west, full of repose and great with strength, opposing a formidable and apparently impassable wall to the dwellers of the north. They are the Alps of the land. Between them and the base of Hermon lies a rich plain, at the southeastern extremity of which is a sheet of silver,—the waters of Lake Merom. At the very base of Hermon are clumps of orchards,—the site of Cæsarea Philippi, the northern limit of our Lord's journeys, and concealing the chief source of the Jordan.

The castle of Subeibeh dates from Saracenic and Crusader times. It is the most extensive ruin in the East, covering an area of 1,000 by 250 feet. The capacious cisterns, still full of water, the strong bastions, the massive beveled blocks of stone indicate that it was regarded as a fortress of much importance. It was abandoned in the seventeenth century. A steep descent over red soil and through olive orchards brought us to our camp at Cæsarea Philippi.

Cæsarea Philippi, at the main source of the Jordan, was adorned by the tetrarch Philip, who gave it the name of Cæsarea in honor of the reigning Roman Emperor Tiberius Cæsar. His own name was added to distinguish it from the Cæsarea on the Mediterranean, so often mentioned in the Acts. The location would naturally be chosen for a town. It is one of the most charming spots in all the land, fresh with grasses and trees, and fragrant with wild-flowers. The sacred river, the Jordan, gushes out from under a rock grotto, a large chamber at the base of Mount Hebron. The floor is covered with large fragments of red rock, which have fallen from the ceiling. On the face of the rock are some niches which are very old. Greek inscriptions show that they were associated with the worship of Pan. The water rushes forth in copious streams, and hurries along, through beds of mint and thickets of oleannder, towards the open plain beyond. It is very cool and refreshing, and no one from afar will drink without thinking of friends and drinking some quaffs for them. If this spot were in America, it would be famed as a picnic-ground, or used for a Sunday-school assembly. I wonder whether it will not be used for Christian conventions when this land has heard and accepted the gospel.

Here, then, is the main source of the Jordan, in which our Lord was baptized, and which, after passing through Lake Merom and the Lake of Galilee, and traversing the entire length of the land, loses itself in the Dead Sea,—a sad destiny for such pure

and crystal waters as break forth from Mount Hermon. But so it often is in life. Many a one has the best start, begins with a good home, has a pure childhood, goes forth into the world with bright prospects, but at last is lost in an end of vice and sin, and buried in the grave of infamy or the drunkard.

The Jordan has two other sources; one, further north, rising in the Anti-Lebanon Mountains, and forming the Hasbeya River; the other, four miles south of Banias, is at Tel-el-Kady, "The Hill of the Judge,"—a name which refers back to Dan, which means "judge." The hill is a bald knob on the plain. Two splendid springs gush forth from its base, the one where two large and wide-branching oaks grow. It was on this plain and around this hill that the Danities, not contented with their little slice of territory on the Mediterranean, "sought them a land to dwell in." Six hundred of them, men appointed for war, went to this rich country and built a city, which they called "Dan, after the name of Dan their father. . . . Howbeit the name of the city was Laish at first." Without a doubt, the Danities watered their flocks in the beautiful springs which are still pouring forth copious and life-giving streams of water. This is the northern extremity of the Holy Land. We shall now understand more clearly the expression of the Bible, "from Dan to Beersheba;" that is, from one end of the land to the other, just as we should mean by saying "from Maine to Florida."

D. SCHLEY SCHAFF.

For Friends' Intelligencer and Journal.

EXPERIENCES AT SEA: LETTER FROM EDWARD H. MAGILL.

STEAMSHIP "CIRCASSIA"—At Sea.

A VOYAGE by sea is perhaps too common now, and too monotonous to be of special interest to your readers. And yet I believe there are many among them who will be glad to hear how we are faring in this the beginning of our year abroad. Well provided with books for reading and study, to make the long journey less wearisome, we bade farewell to our friends in New York, and set sail in this steamer on Seventh-day p. m., the 24th inst., at four o'clock. Kind letters and telegrams met us on board, which we answered as far as possible, by the pilot, who left us at 6.30, on passing the light-house at Sandy Hook. When we felt that we were fairly separated from our native land, and all the dear friends and interests that we were leaving behind us, much as we hoped from this year's leave of absence, so kindly granted us, it could but be with feelings of solemn sadness that we sat in the early twilight in the stern of the vessel, and looked far back over her boiling wake toward the rapidly receding land that we should not see again for so many months, and which we might be leaving for the last time. The next morning, as I was sitting in the saloon, writing to distant friends, sacred music from the music room above attracted my attention. I at once left my writing and joined the rest above, where the religious services were being held, it being First-day. Although the particular form of service, (Episcopal), was not our own, I always feel drawn, in the absence of our own

religious meetings, to mingle with earnest worshippers engaged in prayer. And no true Friend can regret me for this. I am sure, on the eve of one entering the uncertainties of the sea. With the exception of a hard wind and rather a high sea during Sunday and night, the first few days of our voyage passed pleasantly, the sea being mostly smooth, and the weather delightful. As icebergs had been met by our vessel on her way over, our Captain was directed by the owners to take on this return voyage, a more southern route, as they would be likely to be melted by the warmer waters of the Gulf Stream. Our course is therefore nearly 100 miles further south than is usually taken by vessels to Glasgow, (our place of destination), at this time of year.

Our time is spent quietly reading or writing, or conversing with friends, or walking the deck and looking at the sky and sea. As we met no vessel of any kind for a number of days together, the view might seem monotonous, with the broad expanse of ocean around us to the horizon on every side, and the over-arching sky above it. But to one who really loves the sea it has a thousand changing hues and aspects, and the changes from the light gray of the early morning to the deeper blue under the mid-day sun, and the varied tints of the evening twilight reflected on its surface, and above all, when the moon and the solemn stars look down into its depths by night,—all of these constant changes, and many more, make the voyage anything but monotonous, but full of attraction and delight every hour to every true lover of the sea. This is the fifth time that I have crossed it, and it has never lost the charm of novelty and variety in these twenty-two years. Of course there must ever be an element of uncertainty about a sea voyage in consequence of the necessarily inadequate nature of the very best of human devices to resist the fury of the elements upon its vast surface when they are once unchained.

Up to Fourth-day afternoon our voyage was without incident or cause of the slightest anxiety, but that day, at 5.30, the movement of the screw suddenly stopped, the passengers asked each other, with anxious faces, what was the cause. Of course all knew better than to trouble the officers with questions at such a time. But in just fifteen minutes we started again, and all were relieved. But on Sixth-day, at 11.30 a. m., the vessel again stopped, and this time the delay was not to be of so short continuance. It was soon reported that the crank of the main propelling shaft had become, in some way, disarranged as to its proper connections with the driving rods; and that to repair the damage in the large machinery, so near the centre of the propelling power, much of it would have to be taken apart, and a tedious process of "chipping and filing" resorted to. Soon the engine room began to resound with the hammering of iron, and as we looked down from the skylight in the upper deck to its dark and gloomy depths below, and saw the torches moving rapidly about, and heard the deafening sounds, it did not require a very vivid imagination to recall the forges of Vulcan and the Cyclops. We were told that all would be right in two hours. But the day wore

slowly on; it became more and more cloudy and windy as night approached; the sea grew rougher every moment; and the compass on deck (with the proper allowance for variation), now plainly showed that instead of N. 70° E. which would be our normal course, we were actually heading considerably west of north. And our anxiety was not diminished on finding that during the repairs the steering apparatus was powerless, and we were drifting before the wind! The Captain had come to lunch from the engine room, his forehead dripping in perspiration, and looking worn and anxious, and at dinner he was absent entirely. All had great sympathy with him, and through the entire day were careful never to refer to the accident in his presence. So far as the passengers could know, the prospect of entering upon a dark and cloudy night, without a rudder, and powerless upon the troubled sea, was immediately before us. But at last, about 7.15 p. m., as we were anxiously watching from above, we saw the great pistons begin to move up and down, and the heart of the vessel began again to beat. The instant relief of all hearts on board was indescribable. That night, as the storm increased, and the ship pitched and rolled in the swelling waves, and kept arousing us in our berths at intervals by the sudden lurching, we sent up heartfelt prayers of thanksgiving to the Great Giver of all good that we were not tossing powerless upon an angry sea, but calmly and steadily, under full steam, ploughing our way through the rolling waves to our destined port.

It is due to the owners and officers of this excellent Anchor Line to say that our seeming risk and danger was only seeming; and that the repairs were made expeditiously, and at the most opportune time, in the day, and not in the night, and upon a comparatively smooth sea. I should further say that in all other respects the ship is admirably managed. Neatness and cleanliness are everywhere manifest; the rooms and passages are airy and pleasant; and the remarkable steadiness of the great steamer, even in a rough sea, is most acceptable, especially to those who are so unfortunate as to be affected with *mal de mer*.

Except for this accident, and the consequent delay, we have had a most enjoyable voyage. But I have been renewedly impressed, at each time in crossing the ocean, with the immense distance, which I never in the least realized before crossing it, and which the mere enumeration of 3,000 miles utterly fails to express. Its vast extent and utter loneliness can better be appreciated when we consider the time occupied in steaming day and night across it, and that, even in these days of great traffic between nations, it is not uncommon to be for several days together without the sight of a single sail. As we are nearing the coast there is one singular circumstance which I have observed each time in crossing over. It is that the increased possibility of rapid communication with the friends whom we have left behind us gives us the feeling as we steam onward for the last two days that we are actually approaching them.

The weather has been generally very pleasant. We have enjoyed our books; our conversations together

and with our fellow-passengers ; our brisk and invigorating walks upon the deck in the day and evening ; that inexpressible sense of perfect rest which comes from an ocean voyage ; and the ever-changing views and hues of sky and sea. The voyage has been such that many times when far out upon the ocean, we have found it as smooth and calm as the waves of the Sound ; and now, as I write these words, as we are approaching the Irish Coast, we have been having two of the most perfect days that I ever experienced at sea. The broad surface of the ocean has scarcely been broken by a ripple, except by our vessel's motion ; and like a great gently undulating mirror it lies before us, a thin mist slightly veiling the otherwise dazzling rays of the sun as it is reflected upon it ; and we have seemed to be literally sailing on a sea of glass. The only evidences of life outside our vessel that meet the eye are some low sailing seabirds that skim the water, and an occasional school of leaping porpoises, or a passing whale.

In a few hours more we expect to be sailing along the north coast of Ireland, and later passing up the Clyde, and then all eyes will be busy looking upon scenes that we, at least, have never seen before. We expect to spend between two and three weeks in Scotland and England, and then cross over into France. Of this part of our journey I will give some account in my next.

EDWARD H. MAGILL.

THE PILGRIMS' LIFE IN COMMON.

[From the article with the above title, in the *New England Magazine*, for Ninth Month, by Edward Everett Hale, we make the following extracts describing the life of the Pilgrims, after their arrival on Cape Cod, in the Mayflower, in 1620.—EDS. INTELLIGENCER AND JOURNAL.] As early as 1602 or 1603 the congregation which we know as the first church of Plymouth, was formed by "some of the Lord's free people," who "joined themselves (by a covenant of the Lord) into a church estate, in the fellowship of the Gospel, to walk in all the ways made known or to be made known unto them, according to their best endeavors, whatsoever it should cost them, the Lord assisting them."

Thousands of the readers of these lines have, at one or another time, joined themselves with other Christian men and women in a covenant which uses almost these words, perhaps these very words, for this has been a favorite expression in the old church covenants of New England. With the change of time, however, the phrases do not mean to us quite what they meant to the people who joined in church estate with William Bradford, with William Brewster, and others at Scrooby, or what they meant to those Englishmen and Englishwomen who afterwards joined with these people "in church estate" at Leyden. To these people there was the present idea that a church could act, one may say, as one person acts, in the bringing in of the Kingdom of God. In covenanting together as they did, they meant to be of use to each other, not simply in their interior life, but in the outward affairs of Christian men and women ; "and that it cost them something, this ensuing history will declare." These are Wil-

liam Bradford's words, in the very beginning of his history of the emigration to Holland, and the after-emigration to New England.

It is an interesting thing, then, to trace the habits of social life which these men and women, so intense in their Christian sympathy and desire for common life, thought best to form. And it is somewhat curious to observe that the mere circumstances of their life in Holland, surrounded by people whose language they could not speak, brought them together, as they probably were not brought together in their scattered homes in Nottingham, in Yorkshire, and in Lincolnshire. So far as one may guess, they met each other in England on the Lord's Day, but probably not often on other days. But in Leyden they met each other all the time, they lived together, almost as they would live in a modern phalanstery, and they had opportunities for carrying out the life in common which they would not have had had the Fool-King permitted them to remain in England.

They all removed to Holland, living first in Amsterdam, and then removing together to Leyden. With hard and steady work they made a competence. So happy and comfortable was their condition, and so attractive their circumstances, and especially their union, that their numbers enlarged considerably from the outside while they were in Holland. This seems natural. For here was a society of Christian men, with whom pure men and women of tender conscience could unite in worship and religious sympathy, and could bear each other's burdens. They lived a life, not unpleasant, not oppressed by government, and fearing no man. Though they lived in a "foreign" city, there were so many of them that one could speak the dear English language as if he were at home. So was it that Edward Winslow and his young bride, that John Carver and his bride, and that Miles Standish joined them. Indeed, of all the little company who first landed at the American Plymouth, Brewster and Bradford are the only two of whom it can be certainly said that they belonged to the original Scrooby congregation. It is almost certain that Edward Southworth was a third, and there are the names of many, whose history is not known, who were probably of that company.

They had the additional good fortune of being able literally to live together. A modern phalanstery would not have been more sociable,—nor would it separate a community more definitely from the rest of mankind.

In January of 1611, Robinson, with three others of the company, bought a large house and garden near the University and Cathedral. The price they paid was eight thousand guilders, of which a quarter was paid down and the rest secured by mortgage. They obtained possession the next year, and from that time this large house became the place of worship of the church. One of the purchasers, Jepson by name, was a carpenter. He built on the vacant land twenty-one houses. These were occupied by the several families of the church, and they thus organized a visible settlement of their own within the city.

Almost all of us will remember dreams of our own,

—or even plans,—of similar settlements of congenial souls. Hundreds of such plans have taken to our Western States companies of people who agreed in some one ruling and central hope; who liked to converse on it with each other, and were willing, even by changing homes, to establish a town where at first, at least, there should be no unsympathetic neighbors. Thus the Moravians founded Bethlehem, the Icarians founded their town, the companions of Robert Dale Owen founded New Harmony. In the Leyden home of the Pilgrims there was no agreement to share and share. But they did make a town within a city. This little settlement, with its large house for the pastor, and its twenty-one small houses for the people, visibly suggested to all men who saw it what was the truth, that here was one company of men, who, without holding their goods in common, had made a covenant with each other to bear each other's burdens.

We do not know precisely how many there were in their company. Indeed, it varied from time to time. At the period of the embarkation for America, the "larger part" remained. One hundred sailed. Such an expression suggests that the full number then was about two hundred and fifty. The whole number of those who first and last crossed to America was apparently somewhat less than two hundred. But these were not all from Leyden. After they landed in Plymouth, in their first plans, they arranged for "two rows of houses and a fair street." "Then in the afternoon we went out to measure the grounds, and first took notice how many families there were, willing all single men who had no wives, to join with some family as they saw fit, that so we might build fewer houses, which was done, and we reduced them to nineteen families. To greater families we assigned larger plots." "And so lots were cast where every man should lie, which was done and staked out. We thought this proportion was large enough for the first."

This was on the 28th of December; on the 9th of January they divided the ground after the proportion which was made. "They agreed that every man should build his own house, thinking by that course men would make more haste than working in common. The common house in which for the first we made our rendezvous being near finished wanted only covering, it being about twenty feet square."

When the time for emigration to New England came, they needed ships and money for the great adventure. They needed much more than they had. They therefore went into partnership with certain English merchants, men who wanted to favor a Puritan enterprise, who advanced the necessary capital. It was just such an arrangement as many a young man makes to-day, who goes West to take up a ranch. In the case of the Forefathers the arrangements were somewhat hard, as one might expect, considering the distance of the colony, and the uncertainty of returns.

A negotiation was attempted for such a purpose in 1617, but nothing came of it. In a second effort Cushman and Brewster were sent to England, and made an agreement with the persons who eventually

furnished the money. Briefly it was this: About seventy merchants and other gentlemen in England, living mostly near London, "aiming to do good and to plant religion," subscribed at least ten pounds each to the adventure. Many subscribed more. To these the emigrants joined themselves. Whoever went in person, over the age of sixteen years, was counted as if he had subscribed ten pounds. If he chose to subscribe ten pounds more, in provisions or money, he was counted as having a double share of stock,—and in that proportion for each ten pounds.

All these adventurers, those who stayed at home and those who emigrated, became partners in trade, work, fishing, or any other enterprise. The emigrants were to be fed from the common stock. At the end of seven years there was to be a division, and each partner was to receive a dividend.

The particular point where the emigrants were most displeased was the failure of the agreement to give them any time to work for themselves. They also wished and expected each man to own his house and home lot at the end of the seven years. But when they arrived in England, their own agents had gone so far under the agreement that it was impossible to consider or re-adjust any details. The leaders were determined to go. In face of all disappointment they held the others up to the plan. . . .

The position, then, as I have said, was the same which our own time often sees when a person or a company in an eastern city of the United States sends out one or more emigrants to California, to Oregon, to Montana or Texas, providing the capital for the adventure. In this case it was agreed that, in the division of profits at the end of the seven years, each emigrant should share as if he had contributed ten pounds in the beginning, and, in the meantime, should receive his clothing, his food, and his home. Such in substance was the agreement. The emigrants lived up to it fairly, and, as has been said, at the end of seven years, paid the stayers at home £1,800, in discharge of their share in the joint enterprise.

Carver, Winslow, Bradford, Brewster, Standish, Fuller, and Allerton were the persons of largest means in the Leyden group of the emigrants. It seems as if their quota of subscription to the common stock were paid in "provisions" for the voyage and the colony, and that, by provisions, is meant such articles of food as could be best bought in Holland. When the little vessel arrived in England, the colonists met, to their dismay, the old story that there was not money enough yet, and they were obliged to sell from their stores sixty pounds' worth of butter which had been provided for the voyage. Cushman had already cut the emigrants short of beer, by taking that article from the list of necessary stores. And to after times it is an interesting thing that the first settlers, in spite of themselves, were made teetotallers for a year by this enforced abstinence.¹

¹ As the original MS. of this story is in the hands of the Leyden Pilgrims' Society, I have been unable to consult it. The story is given in the Leyden Pilgrims' Society's "The Pilgrims of Leyden," pp. 100-101. The story is also given in the Leyden Pilgrims' Society's "The Pilgrims of Leyden," pp. 100-101. The story is also given in the Leyden Pilgrims' Society's "The Pilgrims of Leyden," pp. 100-101.

By such means the addition of one hundred pounds for things absolutely necessary was made as hastily as possible in England. The season was advancing,—and, indeed, it was to the loss of time here and now that the subsequent hardships of the first winter in America were due.

Writing on the 20th of June, Cushman, one of the London agents of the Leyden party, estimated £1,500 or £1,600 as the amount needed for the expedition. Of this he could only find that £1,200 had been paid in by all parties, besides some cloth, stockings, and shoes. There was so little money among the Holland adventurers that Cushman had to send them five hundred pounds, "though we may go scratch for it," which he did. With such help the Holland party now bought their provisions for the voyage and embarked. They had left for themselves "scarcely any butter, no oil, not a sole to mend a shoe, nor any man a sword to his side, and were wanting many muskets, much armor."

At the end of seven years the handful of the original company which was left closed this hard contract by a final payment amounting, as has been said, to £1,800.

It is from utter ignorance of these details that Robertson with his usual carelessness says: "The colonists of New Plymouth, in imitation of the primitive Christians, threw all their property into a common stock." The error is repeated by Grahame, and even by Chief-Justice Marshall.

Nothing can be more misleading. They had their separate homes, their separate property. They made their own purchases, their own contracts, their own wills. For the purpose of emigration, they were in a joint-stock company, and they agreed to work for that company, rather than for their own personal advantage, while the company's venture required. So does a man agree who makes himself a partner in any partnership. But the agreement in no sort involves the surrender of personal property in a common stock.

It is indeed rather a curious comment on Robertson's false statement, that it was these very men who invented the system of public Registration of Deeds and Wills, which is perhaps the strongest protection of Real Property now known. From the simple practice of their little state it has been borrowed in all the Registries of the English-speaking world.

THE most precious gift given into man's possession is his individuality. It is his to preserve and protect. It is not self-sacrifice, but weakness, to yield simply for another's approval. Sometimes the highest evidence of love is firmness, for there is no more absorbing power than selfishness, and to minister to it by self-oblation is to influence for evil, not for good. Human guides are very fallible, and the law of God makes them unnecessary. Hold fast to the individuality that preserves identity, and do not mistake weak yielding for love.—*Selected.*

ple drank ten pounds' worth of wine and liquor at one night of debauch. And so it was,—if ten pounds then represent eighty pounds, or four hundred dollars now.

From the Christian Register.

AN UPWARD LOOK.

SCARCELY an hour ago, a dear friend and myself were seated on a breezy hill-top. A high mountain was before us, with lesser ones around. The soft music of the winds sighing through the pines, and their delicious fragrance floated over and around us. We talked of many things,—of books and of friends, of life with its possibilities and its failures. I lamented my want of persevering purpose and consequent shortcomings, asking what could be done as a remedy.

"Do the thing you can find to do," she said earnestly. "Take the duty that lies nearest you, whether it be for yourself or for others. Do not strive to reach beyond. The work will grow upon you, your hands and your heart will be full; and, above all, look up and without, not down and within. So shall you just *begin* to be satisfied, and there will be no time for lamentations."

And here let me dedicate to my friend the first thing I am moved to do as I reach my own room again. I would tell to others what this one true soul has been to me, hoping it may help them also.

Her life has been one of such high ideals and active hopes, such aspirations and energies, as I have hardly ever seen in any other person. With her the ideal has indeed been the *real*, and she has never let go its hold.

Years ago, when untoward circumstances environed me, and she would bid me, "Be brave, do your best!" I used to think, "Ah, how much easier to 'preach than to practice!' Just let you be tried, and we will see!" We have seen. Great trials have come to her in the years which have followed; but she has done as she bade me do,—her very best.

To-day I sat at her feet, and made my acknowledgments for wronging her, even in my thoughts. She has done better than I could have dreamed she would. With the thorns piercing her feet and brow, she has gone on, always cheerful, always helpful,—gone bravely on, doing good service both for God and man. She has but grown the stronger as the years have gone over her, and had she more love and help to give, the more she gave. To-day she stands my ideal among women,—not perfect, perhaps, but brave and helpful, loyal and true, thus going on to perfection.

I wish she could be to all others in need what she has been to me. Not that I have always profited by it as one ought; but it has been a strong tower to lean upon, and a light ever going before my weary feet.

As we sat on that breezy hill-top, with the grand old mountain before us, I felt it was indeed good to be there, and almost longed for the tabernacles, that we might dwell therein forever.

But that is not the order of earthly things. We must needs come down from the mount, and take up the burden of life again. Yet, on such heights and in such moments, what inspirations one gets! If we could but bring them down and *live* them, how blessed it would be!

O fellow-workers on life's highways together, let

us be more to each other than we have ever been before,—more loving, more helpful, as the years go on! Every life has its trials, every soul its Gethsemanes. Ours are not the exceptions. Trial is needful for us as well as success. Strength is born therein,—strength to do and to bear all that may await us here. Only let us look up, let us be brave and true, and the victory will be ours.

"Say not, the struggle naught availeth,

The labor and the wounds are vain;

"For, while the tired waves, vainly breaking,

Seem here no painful rush to gain,

Far back, through creeks and inlets making,

Comes silent, flooding in, the main.

"And not by eastern windows only,

When daylight comes, comes in the light;

In front the sun climbs slow,—how slowly!

But westward, look! the land is bright."

II.

RELIGION.

RELIGION should be a strength, guide, and comfort, not a source of intellectual anxiety or angry argument. To persecute for religion's sake implies belief in a jealous, cruel, and unjust deity. If we have done our best to arrive at the truth, to torment one's self about the result is to doubt the goodness of God, and, in the words of Bacon, "to bring down the Holy Ghost, instead of the likeness of a dove in the shape of a raven." "The letter killeth, but the spirit giveth life;" and the first duty of religion is to form the highest possible conception of God.

Many a man, however, and still more many a woman render themselves miserable on entering life by theological doubts and difficulties. These have reference, in ninety-nine cases out of a hundred, not to what we should do, but what we should think. As regards action, conscience is generally a ready guide. To follow it is the real difficulty. Theology, on the other hand, is a most abstruse science; but, as long as we honestly wish to arrive at truth, we need not fear that we shall be punished for unintentional error. "For what," says Micah, "doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" There is very little theology in the Sermon on the Mount, or, indeed, in any part of the Gospels; and the differences which keep us apart have their origin rather in the study than the church. Religion was intended to bring peace on earth and good will toward men: and whatever tends to hatred and persecution, however correct in the letter, must be utterly wrong in the spirit.

We may be sure that quarrels will never advance religion, and that to persecute is no way to convert. No doubt those who consider that all who do not agree with them will suffer eternal torments seem logically justified in persecution even unto death. Such a course, if carried out consistently, might stamp out a particular sect; and any sufferings which could be inflicted here would on this hypothesis be as nothing in comparison with the pains of hell. Only it must be admitted that such a view of religion

is incompatible with any faith in the goodness of God, and seems quite irreconcilable with the teaching of Christ.

In religion, as with children at night, it is darkness and ignorance which create dread. Light and love cast out fear.

In looking forward to the future, we may fairly hope with Ruskin that "the charities of more and more widely extended peace are preparing the way for a Christian church which shall depend neither on ignorance for its continuance nor on controversy for its progress, but shall reign at once in light and love."—*Sir John Lubbock, in Pleasures of Life.*

THE SCRIPTURE LESSONS.

No Scripture Lesson has been prepared for the last First-day in this quarter,—Ninth month 29. This gives an opportunity for the several schools to review the lessons that have formed the subjects of study during the quarter. Or it may be devoted to the Temperance cause, or to any other question that it is thought profitable to bring to the attention of the schools.

The lessons for the succeeding quarter will continue the history of the Hebrew nation to the close of the reign of King Solomon.

While to many Friends these old narratives seem little else than recitals of bloody wars and lapses into barbarism of the Hebrews, the care and attention that has been given to bring before our young people the best religious thought of those early ages, and to find instruction in tracing the course of action, and the motives that governed the leaders of the nation, with the successes and the failures to which they led, has, it is believed, been profitable, as showing that then, as now, a living up to man's highest sense of what is his duty to the Divine Being has brought peace and quietness of spirit, while disobedience has led invariably to failure and alienation from God.

And running through all we have found a golden thread of truth linking the present and the past together in the eternal verities, which have never lacked for witnesses of their value to the human race in the darkest times of its apostasy.

—The lessons for 1890, it may be announced, are all taken from the New Testament. This may be some relief to the minds of those who have felt burdened with the necessity of studying the earlier Jewish history, with its details of wars, etc.

Why is it that we are so busy with the future? It is not our province: and is there not a criminal interference with him to whom it belongs, in our feverish, anxious attempts to dispose of it, and in filling it up with shadows of good and evil shaped by our own wild imaginations? To do God's will as fast as it is made known to us, to inquire hourly—I had almost said every minute—what his purposes are, and to leave our present duties, and even our business, in his control, with a cheerful trust that the path which he marks out, leads to our perfection and to himself.—Is it not our duty and happiness, and why will we not walk in the plain, simple way?—*(Continued.)*

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, NINTH MONTH 21, 1889.

DIVINE GIFTS.

How true it is that the Word of God is alike true to each inspired soul, and although not able always to formulate it into written or spoken words, when it is voiced by some gifted one, it is recognized and cheers and encourages as if the inspiration were direct to each individual. It comes too with such sweetness that it excites no jealousy, only gratitude that it is made a living power.

The ability to voice this Word is indeed a Divine gift, and should be prized by the recipient and cherished and guarded with most untiring care, that it be not hindered in its service by too much contact with that which partakes of the earthly nature. The higher realm of the spiritual should be given the kingly place, and this with no detriment to the moral, intellectual, or physical, for each being alike good has its own princely position upon which God has pronounced his approving verdict. The variety too that is ours from the right exercise of these gifts by each obedient man or woman, makes life broader, richer, fuller, and prepares us for the larger intercourse of spirit in the *great beyond*, to which we are all hastening, and of which we know absolutely nothing, but that our hope and faith and imagination makes it an essential that adds greatly to our life here.

When a gifted brother says that: "In every earnest life, there are weary flats to tread, with the heavens out of sight,—no sun, no moon,—and not a tint of light upon the path below; when the only guidance is the faith of brighter hours, and the secret Hand we are too numb and dark to feel," how the faithful ones of earth, hearing the words, respond to their truth and give thanks for their utterance; for they have awakened an echoing chord and although the note is a sad one it cheers, for there is the sympathetic touch in it of kindred feeling. Hope springs up and reveals the knowledge that was for the moment hidden out of sight, that beyond the clouds the sunlight is still lurking though for days and even weeks it lies obscured. And when he goes on to say that "God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours," we take up our

tasks again refreshed as with a cup of water, and welcome the silence and the work, for we feel the stronger for our brother's Divine gift.

A welcome must be given the exercise of a gift also, when it comes as a voice of chiding, else we may miss what is often important, a spur on the tender side to enable us to throw off the clog that keeps us weighted down to lower achievements, when we should rise above the small hindrances and follow the high aim till success is assured. So when we are shown, (as if a glass were held before us in which we see ourselves) that "if we listen to our self-love, we shall estimate our lot less by what it is, than by what it is not; shall dwell on its hindrances, and be blind to its possibilities; and, comparing it only with imaginary lives, shall indulge in flattering dreams of what we should do, if we had but power; and give, if we had but wealth; and be, if we had no temptations. We shall be forever querulously pleading our difficulties and privations as excuses for our unloving temper and unfruitful life; and fancying ourselves injured beings, virtually frowning at the dear Providence that loves us, and chafing with a self-torture which invites no pity. If we yield ourselves unto God, and sincerely accept our lot as assigned by him, we shall count up its contents, and disregard its omissions; and be it as feeble as a cripple's, and as narrow as a child's, shall find in it resources of good surpassing our best economy, and sacred claims that may keep awake our highest will;" hearing this we must accept it as a sermon meant for us; that our own spirit was not so attuned as to receive direct, and rejoice that another was made the gifted instrument for our benefit.

All along the lines these good gifts are showered, and to each one, if we so earnestly desire it as to wrestle for the blessing, some gift may fall; and then to use it wisely and well we shall need to let the voice ascend in prayer both for ourselves and those who call us friend, for all are "bound by gold chains about the feet of God."

We are much obliged to those of our subscribers who have kindly forwarded us, in reply to our request, copies of the issue of Eighth month 10. We have now about half a dozen, which may serve present purposes.

DEATHS.

BUNTING.—Ninth month 9th, 1889, at Steelton, Pa., Mary P., daughter of Charles A. and Helen C. Bunting, aged 5 months.

CHAPMAN.—At his residence, Germantown, Ninth month 10th, 1889, Joseph Chapman, in his 66th year; a member of the Monthly Meeting of Friends of Philadelphia.

FOGG.—On the 25th of the Eighth month, 1889, at her residence in Elsinboro, Salem county, N. J., Ann Thomp-

son Fogg, widow of the late Thomas Fogg, in her 81 year. A valuable member of Lower Greenwich Monthly Meeting and an elder for many years, she possessed an even temperament, and was pleasant and agreeable to all her friends. She loved God, and the same divine feeling extended to the human family; hence her many acts of kindness to the poor and suffering; the needy never called her in vain, and many more sought out her comfort. Surely such a good Samaritan will long be remembered with gratitude and praise. Behold the just and upright; their end will be peace and quiet forever.

C. F.

HAINES.—At Malvern, Pa., Ninth month 12th, 1889, of diphtheric croup, Henry P., youngest son of John G. and Rebecca P. Haines, aged 2 years. Interment at Goshen Friends' ground.

HANCOCK.—At his residence, near Burlington, N. J., Ninth month 8th, 1889, Ridgway Hancock, in his 72d year.

JARRETT.—In Alton, Illinois, Eighth month 17th, 1889, Joseph Jarrett, formerly of Horsham, Pa., son of the late Jacob E. Jarrett, aged 57 years.

PEASLEE.—At his residence, near Clarksboro, N. J., on the afternoon of Ninth month 11th, 1889, of pneumonia, Amos J. Peaslee, in his 77th year; an elder of Upper Greenwich Preparative and Woodbury Monthly Meetings.

A son of the late Amos Peaslee (well known as a minister of our religious Society.) He was firmly attached to our principles, ever ready to aid in the furtherance of measures for their perpetuation, and was greatly useful in meetings for business.

When Swarthmore College was started he was one of the liberal contributors, and took an active part in the forming and carrying on of Friends' Publication Association, which afterward resulted in the organization of the present Friends' Book Association, of which he was a director for many years. He was also useful in civil society, being president of a bank at Woodbury, and in other public measures for the good of the community. He was affable and courteous in his demeanor, and had a large circle of warmly attached friends.

ROBERTS.—At his residence, Philadelphia, Ninth month 12th, 1889, Edward Darlington Roberts, aged 72 years, a member of Green Street Monthly Meeting. Interment at Westchester Friends' ground.

For thirty years or more he had been one of the city surveys.

UNDERHILL.—At his late residence, near Wilson, Ellsworth county, Kansas, Ninth month 8th, 1889, Cyrus Underhill, in the 59th year of his age; a member of the Monthly Meeting of New York.

Although far separated from any members of his own Society he had made his influence felt in the community as a "Friend" in deed and in truth. A local paper says of him: "Cyrus Underhill was an old settler of Ellsworth county, having moved here from New York City in the country's early days. As a citizen he was highly respected, always unassuming, never seeking the emoluments of office, honor, or of praise. Simply doing right toward his neighbors and friends seemed to be the only principle of honor which he aspired toward."

But nature is not so subtle;

Her many hands reach out to us,

Her many tongues are gossamers;

Perpetual riddles of surprise

She offers to our ears and eyes.

—Whittier.

THE LIBRARY.

EXTRACTS FROM THE JOURNAL OF ELIZABETH DRINKER, from 1759 to 1807, A. D. Edited by Henry D. Biddle. Pp. 423. \$2.00. Philadelphia: J. B. Lippincott Co.

This is a very interesting volume, made up of extracts from a journal kept for nearly half a century in Philadelphia, with some explanatory footnotes added by the editor, a short introduction, and a good index.

Elizabeth Drinker's maiden name was Sandwith; her father, William Sandwith, was a shipping merchant in Philadelphia, and her mother was the daughter of Martyn Jervis. She was born in 1735, and died Eleventh month 24, 1807. In 1761 she married Henry Drinker, who was a prominent and quite prosperous shipping merchant, and a strict Friend. Her life, after marriage, as before, was almost entirely spent in the city, the exceptions being the summer absences at places in the country,—several of them under compulsion of the terrible yellow fever visitations of 1793, 1797, and other years. Her journal begins over two years before her marriage; she and her sister were then boarding with a family named Warner, on Front street between Arch and Race. Their house adjoined a large one built by Benjamin Shoemaker, and this, which stood on the corner of an alley, known afterwards as Drinker's Alley, she came to live in, in 1771, her husband having purchased it of the heirs of Benjamin Shoemaker. There they lived until both died, and the dwelling, a spacious double mansion of forty feet front, with a large garden in the rear, came to be well known as "Drinker's big house." Old residents may recall the name, and in "Watson's Annals" it is particularly mentioned.

Most of the journal consists of brief outlines, often relating to personal and domestic affairs, but all of them are of interest as mentioning persons, places, and family events, such as deaths and marriages, while many throw light on manners, customs, and social conditions. The whole book, attentively read from beginning to end, produces the impression of a frank and sympathetic autobiography. The outlook is that of a conscientious Friend, and the affairs of the world are measured by the Friends' standard. But while there are often glimpses of the precision and care with which all was arranged and ordered in her household, there is a kindly and cheerful tone in the comments which are dropped.

The first ten years of her married life were spent in a house on Water street,—at least connected with or near her husband's place of business. In 1771, as already stated, they removed to Front street. Their children were five in number. Sarah, born 1761, married Jacob Downing. She died in 1807, a few weeks before her mother. Ann, Nancy, born 1764, married John Skyrin. William, born 1767, is referred to in the book in many places as not having good health. Henry S., born 1769, married Mary Smith, and had a large family,—fourteen children,—of whom some died in infancy. Mary, born 1774, married Samuel Rhoads; this branch of the family, the editor of the volume mentions in a note, is now

extinct. Mary's marriage occasions several notable entries in the Diary. Her husband was "gay,"—that is, he did not dress "plain," and despairing of getting father Drinker's consent, the young people were married, "out of the order," in 1796. Here are a few extracts from the Journal :

"Aug. 10. Day before yesterday, the 8th inst., Molly was gone, as I thought, with Sally Large, shopping. . . . After candlelight, a young man whom I had no knowledge of,—William told me afterwards it was Richard Jones,—came into the back parlor and gave a small, unsealed letter into William's hands. . . . It was directed to Henry and Elizabeth Drinker. William handed it to me,—I wondered from whom it came, directed to us both, and by that messenger, but upon opening it, and reading the address on ye top, 'My Dear Parents,' I cast my eye down, and to my unspeakable astonishment saw it was signed, 'Mary Rhoads.' I exclaimed something, and no doubt my countenance showed my inward feelings in a measure. 'What is that?' said my husband. . . . William told me since . . . the subscription of Rhoads took a great burden from his mind; not that he had any other particular person in his thoughts, but we did not know that she had seen or spoken to S. R. for six months past. . . . My husband was much displeased and angry, and when I wished to know where she was at present, he charged me not to stir in the affair."

The journal proceeds with further details, which we cannot insert at length. It proved that the marriage had taken place "at the widow Pemberton's house in Chestnut street, the family being all, her son Joe excepted, out of town. Robert Wharton, being a magistrate, had married them according to Friendly order," in the presence of twelve witnesses. After some time the Drinkers became reconciled with the young people, and ultimately the monthly meeting accepted their acknowledgments as sufficient. Here are some relating to the subject :

"Oct. 9. Our daughter Mary came in meeting time to see me this afternoon. 'Tis nine weeks to-morrow since she left us. I was pleased to see her, and heartily wish an amicable meeting would take place between her and her father."

"Oct. 15. Well! I have been this afternoon to S. R.'s without leave. William went with me; we stayed till night, moonshine,—nobody there but ye family. I feel best pleased that I went."

"Nov. 1. Sally Downing here after dinner. Molly came in while she was here. Molly staid until her Father came in; he came out of the Fourth street meeting unexpectedly, being unwell—the first time they have seen each other since her marriage. He talked to her plainly, and at the same time kindly. She wiped her eyes and made a speech, which I did not attend to, having feelings of my own at ye time."

"Nov. 4. H. D. paid his first visit to S. R.'s—glad am I that he has been there."

The mention of individuals, in all parts of the volume, is so continual that hundreds and possibly thousands of names are given. The Friends' families in Philadelphia during the latter half of last century are to a large degree indicated in one way or another. Many interesting details are also suggested concerning the Society. Thus :

"Oct. 5 [1759.] Went this morning to monthly meeting; saw four couples pass [names given].

"Oct. 26. Called this morning on Hannah Callender. She went with me to monthly meeting; five couples passed—three cleared and two entered."

"Nov. 28 [1761.] H. D. breakfasted with us. Went to monthly meeting this morning, A. Warner, Sen., and Sister [her own sister, Mary Sandwith] with me; declared my intentions of marriage with my friend H. D.; Sarah Sansom and Sarah Morris accompanied us to ye men's meeting. Stephen Collins and Polly Parrish, and two other couples passed."

"Dec. 26. I went to monthly meeting, A. Warner, Sen., and Sister with me. Informed Friends that I continued my intentions, etc. Sarah Sansom, Sarah Morris, A. Warner, and Sister went up to the men's meeting with us. Israel Morris and Phoebe Brown passed their first meeting."

"July 22 [1762.] Took up an abode during the warm weather at our place near Frankford. Did it suit H. D. to be constantly here, I think I could be very happy in the country."

"Aug. 17. Sister and Hannah [Sansom] went to meeting this morning; it being Frankford week-day meeting. It consisted of two persons besides themselves."

"Sept. 4, [1794.] A number of young men of our Society have lately been with the elders of the three monthly meetings; two have been with H. D., to propose a more easy method of passing marriages than has hitherto been in practice. They propose that a Friend shall be appointed to make mention of the intentions of A. B. and C. D., and that the parties may be excused making a public appearance. I am apt to think this scheme will not take place."

"April 17, [1796.] H. D., in his sulky, set off from our door between 3 and 4 in the afternoon. He expects to lodge to-night at Joseph Potts's, Plymouth; to-morrow to proceed to Pottstown, and lodge there; then to go forward over hill, dale, and mountain to Catawissa, where he expects if nothing occurs to hinder, to arrive on Sixth-day next. A new monthly meeting is to be opened or settled there. James Cresson, John Morton, Ellis Yarnall, Arthur Howel, etc., etc., are also going."

"May 14. Philip Atkins, master of the ship *Sussex*, for Liverpool, was here this evening. H. D. paid him 210 pounds [Penna. currency] equal to 120 guineas, for the passages of Samuel Emilen, William Savery, Deborah Darby, Rebecca Young, Phoebe Speakman, and Sarah Talbot; H. D. being treasurer for the Yearly Meeting."

"Nov. 9 [1801.] They are levelling Friends' burying-ground, as I saw from J. Downing's chamber window. A shameful innovation in my opinion."

"June 10, [1802.] My husband met a committee at the Fourth street meeting-house on the business of erecting a meeting-house in ye graveyard."

"June 6, [1803.] My husband is gone to meet a Committee to consider ye propriety of building a meeting-house in ye burial-ground—or rather to settle ye plan, etc. To build a house in ye burial-ground H. D. says has long been concluded. They meet to put it forward."

"April 15, [1805.] Sally Downing called. She is in good health. She had been to the new meeting in the burying-ground, but it was so crowded she came away. This is the first time of its being used for a woman's meeting-house."

"April 17. A man who stood for the express purpose of counting the number of women who went into the new meeting-house in ye burying ground counted 1,600; from another we heard it was 1,700; so that we may suppose there were about 1,650—a great number of zealous women."

She mentions, in 1772, attending meeting at Buckingham, in Bucks county, "said to be the largest house and body of Friends belonging to it of any

country meeting in the Province." In the Ninth month, 1777, a few days before the battle of Brandywine, (and about three weeks before the occupancy of the city by the British army), her husband, Henry Drinker, was arrested by order of the Revolutionary authorities, and confined in the "Freemasons' Lodge" with James, John, and Israel Pemberton, John Hunt, and others, the party making about twenty altogether, and being the "Friends Exiled to Virginia," who are so often mentioned in the history of that time. (A paper upon this transaction, prepared by Annie Cooper, was published in the INTELLIGENCER AND JOURNAL, Twelfth month 15, 1888.) They were kept under surveillance at Winchester, Va., until the following spring, when they were released. There is no evidence that these Friends, — with possibly one or two exceptions, — had shown any particular activity in behalf of the British, or had done anything to warrant their arrest. But that they had discouraged their own members from enlisting in the army, — on either side, — was of course true, this being according to their peaceable profession, and consistent simply with their long-maintained and well-known discipline. The entries by Elizabeth Drinker, during the autumn and winter of 1777-8, show her great concern for her husband's situation, but they give no sign at all of her preference for either of the combatants in the war. In the Fourth month, 1778, she was one of the four wives of the imprisoned Friends, (the others being Susanna Jones, Phebe Pemberton, and Mary Pleasants), who went to Valley Forge to see General Washington, and then to Lancaster to urge the State authorities to release their husbands. The details of this journey, over the bad roads and through the rains of the early spring, she graphically describes. Both General Washington and his wife received them courteously and entertained them at dinner, which was elegant, but soon over, the journal says.

There are many details showing the terrible character of the yellow fever visitations in 1793, 1797, and other years. In 1803 one of E. D.'s domestics, Sally Dawson, died of it, but other than this the Drinker family appear to have entirely escaped. They went, however, into the country, each summer when it prevailed. The entries on the subject of the fever give many names of its victims, and show the general alarm and distress. But nothing is more notable, perhaps, than the view they give us of the practice of medicine in that day, and the nature of the remedies which the physicians employed. We may be able, at another time, to make some extracts from the diary exemplifying this topic.

It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still to be silent. It is better to say nothing than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you speak to the honor of your holy profession, as well as to the souls of those who have in you a friend when you speak from God. — *P. C. Thompson*

NEWS OF FRIENDS.

BLUE RIVER'S QUARTERLY MEETING.

This was held Ninth month 7th, 1899. Select Meeting assembled at 2 o'clock Sixth-day afternoon, and I am informed it was an interesting session. The First-day School Conference met that evening with a fair attendance. The general routine business being transacted, a programme was presented consisting first of an essay by E. H. Coale, followed by the reading of a poem and some remarks as to best ways to interest scholars from fifteen to twenty years of age. Then a question was discussed as to the benefit of a united action with township and county organization of other societies. This was opened by one of our number and replied to by one of another denomination. The distinctive principle of our Society was brought forth and elicited some remarks. In the reply theory was denounced, and a teaching of vital truths complimented, but an apparent difference was visible. Still a spirit was manifest that it would be best to associate with the township and county organization, but no action was taken.

On Seventh-day the Quarterly Meeting convened at ten o'clock and while there was but a small body of Friends present, a general feeling was that we had a profitable meeting. The silence that pervaded the gathering evinced to us that God still taught his people himself. The ministry was full of deep inspiration and tended to arouse the indifferent and encourage all to a more faithful life. Some of the answers to the queries were marked by an unusual degree of fullness, while others were inclined to the opposite, and we pray that the inquiry that is springing up may be guarded that a growth may be felt and every monition of duty may be obeyed. First-day morning dawned clear and pleasant and the commodious house was filled, and an earnest, solemn, impressive quiet spread over the assembly. The ministry was felt to be of the Divine Uction, and "Abide with me" was the exhortation repeated so touchingly with a power that all seemed to be bowed in the spirit of Love. The requisite of a Christian life, with an exhortation to more faithfulness, all bearing upon practical Christianity as the essential element to our success in spiritual advancement.

Thus closed another season of refreshment under the power of Divine guidance, and as we believe this, we trust that it may spread out and reach to the innermost parts of our Society; and not only this but to all mankind.

MARY G. SMITH.

Hesperia, Ill.

PELHAM HALF-YEARLY MEETING.

We take the following report of the sittings of Pelham Half-Yearly Meeting from *Young Friends' Review* for Ninth month:

Norwich Monthly Meeting is held in Eighth month on the day previous to the Half-Yearly Meeting, another day previous to the 24th. We had a very large attendance, about thirty in number, started on the morning of the 24th, mostly in all their day-wear. The day was not so hot as it usually is at this season, and we were unfortunate enough to have to travel with the dust clouds of the day. We found the streets of Norwich

miles a sufficiently long journey for one such day. However, with the kindly greeting of Friends, the refreshing effects of water applied, and the benefit from a good meal, we soon forgot our baptism of dust.

Select Preparative Meeting met at 9.30 on the morning of the 23d, Monthly Meeting at 11 a. m., and the Half-Yearly Meeting of Ministers and Elders at 3 p. m. Friends belonging to Pelham and Norwich Monthly Meeting were in attendance. None from Battle Creek, Mich.

Sunderland P. Gardner had come to be with us at our Half-Yearly Meeting, accompanied by his son Anson L. They attended the Monthly Meeting, when Sunderland spoke with his usual clearness and power. At the close of the first meeting, becoming ill, he was obliged to leave, and was unable to attend the sessions of the Half-Yearly Meeting, much to the regret of those in attendance. The spirit was indeed willing, but the flesh was weak. Hopes are entertained of his speedy recovery. But a man at eighty-seven has lost to a large extent his recuperative powers. [A note elsewhere in the same issue of *Y. F. Review* says: "We are glad to learn and inform our readers that Sunderland P. Gardner arrived home safely and is improving in health."]

The Monthly and Half-Yearly Meetings of business were not above their usual size, nor was there much business out of the ordinary line transacted, but the house on First-day was filled to overflowing. Nearly a thousand people must have gathered. The meeting was orderly and interesting. The speakers were William Cornell, Samuel P. Zavitz, and Serena Minard, closing with prayer by S. P. Zavitz. Serena spoke long and to great satisfaction. Many had come, no doubt, in the hope of hearing Sunderland, and in that were disappointed, but it was felt that the meeting had been one of unusual favor, and many expressions to that effect were afterwards heard. The exercises all tended to draw the hearers to the indwelling Word as the great teacher and guide in spiritual things.

—Although the day was exceedingly stormy, Haddonfield Quarterly Meeting, at Moorestown, N. J., Ninth month 12, was very well attended, a liberal representation from the neighboring quarters of Salem, Burlington, Bucks, Philadelphia, and Concord being acceptably with us. Living testimonies were borne by Louisa J. Roberts, Rachel Bond, Ezra Fell, Isaac H. Hillborn, and Franklin T. Haines. A portion of the sub-committee of the yearly meeting's committee to visit and encourage our members in the more faithful attendance to the requirements of our discipline and upholding and sustaining the testimonies of our Religious Society, were present, and gave counsel and encouragement. Allusion was made by a member of another quarterly meeting to the habit of some Friends not observing the ancient practice of the society for the past two hundred years of rising in time of public prayer,—that being considered not only a mark of respect, but of entering into a unity of spirit.

G. T. H.

—A note from our friend Aaron B. Ivins, (received too late for last week's paper), states that he is now

at Poland Springs, South Poland, Maine, and contemplates returning home the last of this month. We print this with the view of serving his numerous correspondents.

SWARTHMORE NOTES.

THE twenty-first year of the College was opened on Fifth-day last by a very appropriate address by Acting President William Hyde Appleton, in the College hall. In his remarks Dr. Appleton paid a high tribute to President Magill's long service as head of the College.

—Some important changes have been made in the methods of discipline by the Faculty. The several classes will hereafter each consult a certain member of the Faculty on questions relating to their college welfare. Professor Appleton will advise the Seniors; Professor Beardsley, the Juniors; Professor Rolfe, the Sophomores, and Professor Hoadley, the Freshmen. Professor Benjamin Smith will have entire disciplinary charge of the Preparatory School, and he has also been made Vice-President of the Faculty.

—The new Freshman Class numbers 54, and the total number of students in the College is about the same as it was last year.

—H. S. Williamson, of Lancaster, has presented the College with a handsomely executed crayon portrait of the late Isaiah V. Williamson, who was among those who did much for the institution in a financial way.

—The old enforced attendance of Freshmen in the college assembly room for study has been done away with, and all the college classes are now allowed to study in their rooms. The nine o'clock retiring regulation for the Preparatory School has also been abolished.

—A member of the Faculty says that the entrance examinations this year were of a higher standard than ever before in the history of the college.

—A letter from President Magill announces his safe arrival in England after a very pleasant voyage.

—The students have begun their foot-ball practice and the prospects for this exhilarating and healthful game are very good. The grounds recently graded within the track on Whittierfield will be used as a game field this year.

—Professors Hoadley and Weaver have been added to the Faculty of Instruction.

S.

THE "STRAIT" GATE.

EDITORS INTELLIGENCER AND JOURNAL:

IN the letter from Rebecca Price, published in your issue of last week there is an orthographical or perhaps a typographical error. The true reading of the text quoted is "*strait* is the gate" etc., not *straight*. Matthew 7: 13-14, Luke 13: 24. This may seem at first view an unimportant difference, but it is very far from being such. The two words, apparently much alike, are entirely distinct in meaning and a proper understanding of the text depends upon the use of the correct word. Jesus says: "Enter ye in at the *strait* gate, for *wide* is the gate and broad is the

way that leadeth to destruction." "Strive to enter in at the *strait* gate for many, I say unto you, will seek to enter in and shall not be able."

The word *strait* is the equivalent of *narrow* and as used in the text suggests most forcibly the sad contrast between the wide and beaten thoroughfare in which the mass of mankind prefer to travel, and the small gate and narrow path which suffices for the few who deny themselves the sinful joys of this world for the sake of eternal life in the world to come. The improper use of the word "straight" deprives the passage of much of its force and meaning.

Brooklyn, N. Y.

C.

NOT QUAKERS OF THE GEORGE FOX TYPE.

A FRIEND who was recently in Washington has handed us a copy of the *Post* of that city of the 2d inst., in which is an account of a "revival" conducted in a tent in that city by four so-called "Quaker evangelists." The report says:

"There's an old-time religion,
And it's good enough for me;
There's an old-time religion,
And it's good enough for me;
There's an old-time religion,
And it's good enough for me,
As we go marching on.

"This was the refrain that floated in the air at the corner of East Capitol and Ninth streets yesterday afternoon. The tented tabernacle of the Quaker evangelists was pitched upon a vacant lot, and the work of 'converting sinners and perfecting believers,' as announced from the platform, was in progress.

"Quaker meetings are popularly supposed to be conducted on stringent principles of quiet and decorum, but the visiting Quaker evangelists will dispel that illusion. Nothing formal is attempted. Whenever there is a lapse in the proceedings some sister will break in with a song, which the rest of the congregation assist in finishing.

"In short, the meetings of the Quaker evangelists are conducted just as an old-fashioned Methodist revival. The exhorter calls upon those present to stimulate the cause by relating their experiences, and there is never any lack of responses.

"The meetings will be held every evening hereafter except on Saturday evenings. The evangelists comprise Rev. J. B. Shockley, Brother Cyrus Hall, Sister Phoebe L. Hall, and Sister Sarah Hall. The exhorting is done by the former, and the ladies conduct the singing and Bible instruction. The evangelical institution being conducted in this city is a branch of a larger enterprise, now in progress at Portsmouth, Ohio. Rev. Mr. Shockley is himself a Methodist, but the remainder of the evangelists are Ohio Quakers. He stated to the representative of *The Post* that in Ohio and Indiana many of the Quaker bodies had given up the quiet method of worship and followed the plan of evangelization upon which the present series of meetings is conducted. There is nothing about them to indicate anything pertaining to the usual Quaker form of worship."

It is suggested to us that we should explain that

this proceeding is not any sort of Quakerism whatever. Doubtless our readers generally are aware of this, but the public outside may not be so well informed. Those who are carrying on their "revival" so entirely in the "old-fashioned Methodist" manner would do well, we think, not to call it a "Quaker" proceeding, at all. It is unjust to all parties.

NOT YET.

JOHN xii. 7.

Nor yet thou knowest what I do,
O feeble creature earth!
Whose life is but to angel view
The morning of thy birth!
The smallest leaf, the simplest flower,
The wild bee's honey-cell,
Have lessons of My love and power
Too hard for thee to spell.

Thou knowest not how I uphold
The little thou dost scum;
And how much less canst thou unfold
My universal plan,
Where all thy mind can grasp of space
Is but a grain of sand;
The time thy boldest thought can trace
One ripple on the strand!

Not yet thou knowest what I do
In this wild, warring world,
Whose prince doth still triumphant view
Confusion's flag unfurled;
Nor how much proud and daring thought
Is subject to My will,
Each strong and secret purpose brought
My counsel to fulfil.

Nor yet thou knowest how I bid
Each passing hour entwine
Its grief or joy, its hope or fear,
In one great ~~lovely~~ design;
Nor how I lead thee through the night
By many a various way,
Still upward to unclouded light
And onward to the day.

Not yet thou knowest what I do
Within thine own weak breast,
To mould thee to My image true,
And fit thee for My rest.
But yield thee to My loving skill;
The veiled work of grace,
From day to day progressing still,
It is not thine to trace.

Yes, walk by faith and not by sight,
Fast clinging to My hand;
Content to feel My love and might,
Not yet to understand.
A little while thy course pursue,
Till grace to glory grow;
Then what I am, and what I do,
Hereafter thou shalt know.

F. E. Havergal.

Feeling is deep and true, and the world that floats on the surface
Is as the tossing buoy, that betrays where the anchor is hidden.

— Longfellow.

AUTUMN DREAMS.

WHEN the maple turns to crimson,
And the sassafras to gold;
When the gentian's in the meadow
And the aster on the wold;
When the moon is lapped in vapor,
And the night is frosty cold;

When the chestnut burrs are opened,
And the acorns drop like hail,
And the drowsy air is startled
With the thumping of the flail—
With the drumming of the partridge,
And the whistle of the quail;

Through the rustling woods I wander,
Through the jewels of the year,
From the yellow uplands calling,
Seeking her who still is dear:
She is near me in the autumn,
She, the beautiful, is near.

Through the smoke of burning summer,
When the weary winds are still,
I can see her in the valley,
I can hear her on the hill,
In the splendor of the woodlands,
In the whisper of the rill.

For the shores of earth and heaven
Meet, and mingle in the blue;
She can wander down the glory
To the places that she knew.
Where the happy lovers wandered
In the days when life was true.

So I think when days are sweetest,
And the world is wholly fair,
She may sometimes steal upon me,
Through the dimness of the air,
With the cross upon her bosom,
And the amaranth in her hair.

Once to her, ah! to meet her,
And to hold her gently fast.
Till I blessed her, till she blessed me—
That were happiness at last,
That were bliss beyond our meetings
In the autumn of the past.

—Bayard Taylor.

FROM MARTHA SCHOFIELD: THE STORY
OF AN OLD COLORED MAN.

EDITORS INTELLIGENCER AND JOURNAL:

AFTER school closed we visited some country churches, driving from twenty to thirty-six miles a day, often long distances through woods, and once eighteen miles without crossing the smallest stream of water. Turning into the woods we find a good sized church, and the people coming by trails that would soon lose a white man. Children of all ages and sizes, always clean, and boys just beyond the creeping height in pants. Shawls spread on the floor before the pulpit or along the aisles served for sleeping places, and once we counted six infants sprawled on the same one, all quiet in day dreams. The women take little part, for everywhere the superiority of man has been drilled into both sexes, and if the the superintendent is absent a thirteen year old boy is expected to take charge of the Sabbath School, in-

stead of a much better educated woman. To arouse men to their duties as husbands and fathers is partly our mission, to make them see that, believing themselves better than horses and cows, they do less for their wives when they let them raise a family of children in one or two rooms.

Slavery encouraged immorality, and many a woman was sold for no other reason than because of the few children she brought her "owner."

In these visits to new places there are always some amusing things. At one, a very tall, thin mulatto, with white hair, old-fashioned light linen pants, came trembling to the front, and addressed me with "the Bible says the man must be head, but I'd hate mightily for you to bin my wife, you so far ahead I'd had to follow." Then turning to the audience—"I've bin waitin twenty year to hear such talk, prayen for it; I've hear'n ministers plenty, but she's the three wise men." No one thought of smiling except our own party, and we dare not then.

The prayers are often full of pathos and earnestness, given with a tune which rises and falls like music. They talk in a conversational way to a Living Presence. "O Lord, go down to the corner of the lane, and turn our children back, for they are going in de road to destruction fast as de heel of time can turn." "Come in Lord and take all our sins and cast them overboard into the sea of forgetfulness where they may not condemn us." "Stand by the Deacon; he aint well; ease his pains and cool his fevers."

One minister told his people: "Many of us is like a man that was arrested for a crime, and when the judge asked him if he had a lawyer, replied, no, he had no money"; and the judge said, 'well, the State will give you justice!' The man answered, 'that's what I don't want. Now if the Lord gives us justice we wont want it, for our sins is great. We might gain the whole world and lose our souls. I knew a white woman, and she got sick, and grew worse, and her cry was, 'Doctor, save me, save me; there's plenty of money,—save me; there's money plenty, and niggers plenty.' She had onto a hundred head, but they didn't save her."

There is so much native dramatic power and skillful intonation, that even with bad grammar it is real oratory. No one criticised a little mistake, as when the deacon prayed "for the one who is to stand up and speak to us. Give him the tongue of a ready writer, that he may inscribe righteousness to the people gathered before Thee."

No wonder the race love the forms of religion. History will never gather up the martyrs who endured and suffered, faithful as Martin Luther or George Fox. Lately an old man, whom we have known a score of years, called to borrow a little money to keep his horse until the crop was ready. He owns a few acres, but the house and all its contents were burned a short time since, and the rebuilding took all he had. He came in fear and trembling, not liking to borrow and never begging. "Miss, I come to see you. I beg de Lord, (the lowland people always say *de* for *the*), to come front of de battle. He carry me all long dis far in de sum-

mer, de Lord do it; sometime some one bring us mouthful to eat, cause me to shed tears, to thank Him!" He is a genuine Uncle Tom in name and nature, and some of the folks he lived with told him the following incidents in his life:

"Dear Miss, de Lord can fill us, we have enuf to eat, but if we aint got Him there's an achin' void, for dat Spirit of God will still gnaw de mind. My owner was a hard man, but God made me able to bear it. He had a butler who used to go round and preach and pray with de people. He was letter-learn't; he teach em de catechism. After while Mass'r told him he wouldnt have singing and prayin on his plantation. He had a good many young gals, he set a white, beast-like, fraid de singing and prayin' break his evil progress.) He had em all called round the steps and made the butler tell em. The spirit of the people fell, and the butler wasent strong in the faith, an he give up.

I told em I had a little house; come there and I would try and pray for 'em. Den the people meet, and we went on. Master, he domineer and do all he could to punish me for it, but I couldnt stop; if I could ha' stop I would, but God wouldnt let me stop. I went on for five year, and Mass'r everlastin domineer an cuss me about it, but I couldnt stop—de Lord wouldnt let me. At de end of five year, gwine into de six, Mass'r went to driver and told him if I sing on that pace agin he punish him. Driver cum an told me, den I feels struck; I didnt know what to do. I takes de people and went out in de wilderness bout a mile from home, and made a brush tent, and we sing and pray and preach dare. Master find it out: his son say de light when we go, and told he father, and Mass'r taken his horse and ride and ride in every swamp until he find where we make the camp. Next day he sent driver fetch me to house. I was down in swamp cuttin' wood; soon as driver holler for me, my mind struck me, dar is a mountain for me to clime. He asked me, when I had meetin? I told him las' night. Where about? I point, and say right in there. He say that man find it out, I tole him, he didnt find out where I kill a hog—(meaning not stolen ones. He say I had a year han bin in yer back an fetch you to house. I answer he wouldnt tie me han for breakin de law (stealing corn). I walk home dat mile, behin' his horse, but I feel empty, empty as a chip, feel like a dead man; couldnt even pray. After I get to de house, driver call and tell him I come, he cum out in de hall and pick up de whip off de table, an ask de driver "where de han cuff?"—he "didn't know"; he ask, where de stock, dat what ye have people feelin, and ye lay on your back and ye han' stretch out to another one—so. I told him none here but one made for Lee Walker (he run away) an dat was too big for me. Den he jump right out de piazza an ketch me by throat to chock me, he find I talkin' too strong. I raise me han', and me conscience tole me to remember Peter, an I hold me han' down, jus' so; he chock me long as he could, and I felt tho' I gittin some life—not so dead like. He carry (took) me in his hand, and stop me naked. I han' on de world, took his hankerchief an tie me eyes, tied me han's up to de bars, pulled me up tight as he

could. He giv' me ten cuts an stop an say "what is de order?" "I tole him," Master I carry the people in de woods because de shouten worried you. Him ask me whether I think he would rather he have 'em in de house or in the swamp where dey catch de plursity? It was mighty cold.

He gave me ten cuts more, t'ank God I feel den I no longer dead. I was *growin'*. He ask me again, and said, "I aint to preach on de earth, I aint to preach on de tree top, I aint to preach in de cloud, I aint to preach in heaven." He gave me ten cuts again; dat was thirty lash. When he gib me de last he ask me de same again. I tell him, "Master your judgment severe against my flesh, but the wrath of God is still worse for my soul, and I 'bliged to pray." He drop he whip and let driver loose me. Marks are there now; every lash cut de flesh and brought blood. I put on my clothes an come out; he was in de lot and stop me, talkin' about Elders and Bishops didn't die in de faith, an' I wouldn't either. While he was talkin', you myent believe it, Missus, but God knows, de eye of faith, de eye within, see me breast fly open, and a white dove fly in me breast, de spirit of God cum as a dove. I fell against de fence, and when he see me fell and me eye burst in tears, he tole me to go to my work. I went home and after sundown people all run to me and ask what I gwine to do, an I tell 'em de devil has run for me for five years, dis one de six, he carry me to de slaughter pen, but I aint give up my shield. I tell 'em, I take 'em back in my house an sing an pray *just as long as I live* me to do it, and *my work, its God's work*. If you'll come I'll sing and pray and talk with you. If you'll come, and if they fetch all de whip an all de han-cuff dey aint gwine to hurt none of you. I'll be de one dey'll destroy. An dey *did* come, we went on more dan we was before. He find he couldnt stop me, the Lord wouldnt let me stop, and he send me to Columbia an I worked on the State House three years." (Carpenter.)

After I left a young man converted under me went in and did the best he could for the people. Master see de Spirit of de Lord in me, an' he break down; he let the young man do it. In Columbia de church put me in high position, an' when Massa took me back he let me have the whole swing. He come down nateral, den, and tell me how good religion is, he wants it hisself, but he had so much property he couldn't get it. He tell me to pray for him, and I tell him I pray so often and it don't seem to do him no good. Den he say de Scripture tell us after long rain it *peck hole in de rock*. I thank God for that whippin'; tho' I was sore it gave me so much *within*, and I've got it yet; I only want to get it stronger and stronger; my ups and downs is great; when I whip de devil he won't stay whipped, and when he whip me I won't stay whipped, I keep prayin' and fightin' with all my soul, believin' God will give me grace to conquer him. Many a time I eat a piece of bread and water, but I aint never know the *gratitude* of it, and I know. He strengthens our bodies and souls. Dis summer I like to die, an' dey start for de doctor. I tell 'em no, my doctor always with me, and sure enough I get up an' an on wed de even. I thank God

I ever was born, to be born again." Says he "was ten years old before the Jackson war."

When we put the amount for horse feed—until corn ready—into that honest, gnarled hand, the divine light made the wrinkled face under its crown of white hair radiant with thankfulness, not to us first, but with a devout bending of the whole body to Him who gave the manna in the wilderness. Very few were the words of thanks to us, but far more impressive the aged form that passed down the steps trembling with a gratitude that could not be uttered except for the murmured "Thank God, thank God," coming from a soul that had tasted heavenly bliss.

Aiken, S. C.

M. S.

WASTE BY DIFFUSION.

In this country men and women of energy and capacity are in constant danger of dissipating their strength by expending it in too many directions. Any kind of executive ability is certain to be overworked among us unless it is resolutely protected by an intelligent purpose. In every small community the man or woman who has the power of doing things is likely to be loaded with the work of the community in every department unless he or she strenuously resists. Church work, charitable work, the interests of the village school and the village library and the village government, seem to gravitate into the hands of the man of executive capacity, and unless he recognizes the limits of his power he is certain to transcend them. In the cities the man of capacity finds himself in constant demand on boards of direction, in churches, societies, clubs, and organizations of every description. The woman of energy is sought for on every hand, and may devote her entire time to committee meetings if she is willing to make that disposition of it. In the larger field of any kind of public life the man of prominence is solicited from all quarters; he is invited to numberless conventions and assemblies; he is urged to speak on all sorts of topics, to lend his name to all sorts of enterprises.

All this indicates the tireless activity of our people, and that latent idealism which foreigners do not always recognize, but which is constantly manifested in the determination to make things better. It is all very good so far as the public interest is concerned, but it imposes a terrible strain on individuals, and is constantly destroying the power of the highest achievement by a diffusion of energy which ought to be concentrated. Americans who are thorough acquire this quality in spite of temperament and the atmosphere in which they live. Our inborn tendency and the impulse we receive from the life about us constantly tempt us to do many things, and to endeavor to reach results in too short a period of time. A lack of quiet growth and of unbending adherence to a single line of work tells against the thoroughness and solidity of our work in literature, art, education, and the higher politics, more than anything else. We are not only in too great haste, but we are determined to do too many things. We overwork ourselves and we dissipate our strength at the same time.

Every one ought to have some interest in public matters, ought to give a certain amount of time and

strength to the general interests of the community in which he lives; but the highest obligation which a man owes to himself, to his family, and to his country is to secure the most thorough development and unfolding of whatever character and power he possesses. This can only be done by concentrating his energy and work along the line of effort which nature marks out for him. If a man is to paint pictures, let that be the supreme interest of his life, and, while he holds himself in ready sympathy with his fellows and identifies himself with all good causes, let him see to it that his art does not suffer by reason of his membership of innumerable committees. He may do well for his country by serving on the school board, or hospital board, but he will do better if he make himself an artist of the first rank. There are thousands of women in America whose energies and strength are like water spilled on the ground because they are given in so many directions. It is simply impossible to accomplish thoroughly a great many things. What must be done to secure really good results is to elect the special direction in which one will serve one's community, and then hold to that. If one has time for charitable work—and every one ought to have some time for such a purpose—one ought to decide where one can work the most efficiently, and then put all one's strength on the objective point. Capable men and women are sacrificed in every community by having too many different kinds of work thrust upon them, and sacrifice themselves by submitting to an unreasonable demand. Except in great crises no community has the right to demand an entire sacrifice of self from any of its members; but this is what a great many communities practically ask when they lay upon the shoulders of men and women, already heavily loaded, burdens too heavy to be borne. Remember that your first duty is to make the most of yourself. Everything that diverts strength and dissipates energy reduces your power to attain your own highest good. See clearly what the good is, and pursue it with a resolute concentration which will not be impeded, delayed, or dissipated by the temptation to do too many things.—*Christian Union*.

NEW BRITAIN, Conn., has a Young Woman's Christian Temperance Union, whose sensible enterprise deserves wide emulation. Organized about a year ago, it immediately began mission work among the young girls employed in the factories of the place, hoping to keep them from spending their evenings on the street by arousing an interest in useful studies. From the small nucleus of one room and twenty or thirty girls, the work has grown rapidly, until now a tenement of seven rooms is required to accommodate the large number of regular attendants. The rooms are open four evenings in the week and two hours on Sunday. There are classes in dressmaking, penmanship, and singing, and reading matter is supplied by a circulating library.

It is singular how impatient men are with overpraise of others, how patient with overpraise of themselves; and yet the one does them no injury, while the other may be their ruin.—*Selected*.

PROGRESS OF FEMALE EDUCATION.

The recent semi-centennial celebration at Mount Holyoke, Mass. [recently] suggests a few words regarding Mary Lyon, a pioneer in the work of female education. Few of the women of this day know what they owe to Miss Lyon, and those like her, who have so smoothly paved for them the pleasant ways of learning. One hundred years ago girls were not allowed to attend any of the public schools of the country, even, to say nothing of the colleges and higher institutions of learning. In 1783 it was voted in town-meeting in Northampton, Mass., not "to be at any expense for schooling girls." In Hatfield, where the founder of what is now Smith College was born and buried, the only privilege which girls possessed less than a hundred years ago was to sit on the door-step of the school-house and hear the boys read and recite their lessons. Less than a century ago the laws of Massachusetts did not recognize a woman as a teacher in the public schools. When the first high school for girls was opened in Boston, in 1825, there was such a great outcry against the innovation, and so many girls applied for admission, that the scheme was abandoned, and was not again attempted until 1853. In 1826 the school committee of Concord, Mass., passed a resolution that "from the first day of December to the first day of April, no misses under ten years of age shall attend school in the centre of the town; nor any over the age of ten years where there are forty male scholars attending the school."

Such was the actual position of young women in this country, with reference to the means and opportunities of an education, when, in 1837, Mary Lyon opened her school at South Hadley. When her scheme became known, and she began to ask assistance to build and furnish such a school, the whole thing was declared to be unpractical, unnatural, unscriptural, unfeminine, unchristian, and whatever else was wrong and visionary. It was declared to be an innovation unheard of and uncalled for; the women did not want to be educated,—and this in the face of the fact that the girls' school in Boston was closed because so many sought admission,—and if women were educated it would ruin their health, impair their womanly delicacy and modesty, unsex them, unfit them for their proper sphere. Against these railing accusations Miss Lyon had nothing to plead but her heavenly vision, and she pleaded as for her own life.—*Mary De Long, in The Universalist.*

THE FORESTRY CONVENTION.

THAT the joint meeting of the American Forestry Congress and Pennsylvania Forestry Association in Philadelphia, October 15th to 18th, will be well attended is already evident, and it is desirable that those who expect to be present should give notice of such intention by mail to Mr. John Birkinbine, Chairman of the General Committee of Arrangements, No. 25 North Juniper street, Philadelphia. Correspondence in relation to details should be sent to the chairman of the proper sub-committees, as follows:

Dr H. M. Fisher, Chairman Sub-committee on

Finance, 921 Walnut street; Mr. Herbert Welsh, Chairman Sub-committee on Meetings, 1305 Arch street; Mr. J. Bodman Paul, Chairman Sub-committee on Hall, 208 South Fifth street; Mr. C. Chauncey Binney, Chairman Sub-committee on Printing, 218 South Fourth street; Dr. J. M. Anders, Chairman Sub-committee on Advertising, 1529 North Eighth street; Mr. George M. Coates, Chairman Sub-committee on Hotels and Railroads, 1817 DeLancey Place. The general correspondence of the committee will be conducted by Mr. F. D. Hartzell, Secretary, 25 North Juniper street.

The committee in charge of the arrangements for the Convention held a meeting Sept. 2d, to hear the reports of the sub-committees. The Committee on Programme reported the following papers as promised: "Forest Reserves in the West," by Col. E. T. Ensign, of Colorado; "The Present Administration of Our National Timber Domain," by Mr. Bowers, late of the Land Office; "The Tan-bark Industry," by Jackson S. Schulz, of New York; "The Hemlock," by Prof. Albert M. Prentiss, of Cornell University; "Forestry Education," by Adolph Leul, of Ohio; "The Pitch Pine; its Home and its Uses" (illustrated), by Prof. J. T. Rothrock, of the University of Pennsylvania. Various other papers have been promised conditionally, and the indications are for a very instructive convention.—*Forest Leaves.*

AN INDIAN ON HOME BUILDING.

At one of our Indian meetings, Dr. Susan La Flesch said: "The plan to loan \$100 or \$200 to worthy Indians is working well. The Indian takes that money and builds himself a house, and begins to live in the right way, or as many of them say, 'to live in the white man's way,' which they consider the best. And then, in three years, he is to pay back the money in installments, or as soon as he can get an income from his crops. And this has great influence over all the other Indians; they want to go and do likewise. The plan is growing and bearing fruit; it is a practical example how much better the white man's ways are. The Indians receive the money only as a loan: it is not given to them. And as soon as this money is returned it is given to other Indians who wish to do the same thing. People say our tribe is in the best condition, still they need much help. We are now like little children, without father or mother, and we have to do for ourselves, even if we are, as so many say, 'further advanced.'"—*Southern Workman, (Hampton, Va.)*

As we pass beneath the hills which have been shaken by the earthquake and torn by convulsion, we find that periods of perfect repose succeed those of destruction. The grass of calm water lies beneath their fallen rocks, the water-lilies gleam, and the reeds whisper among the shadows; the village rises again over their forgotten graves, and its church-tower white through the storm twilight, proclaims a renewed aspect to the population, "in whose hands are all the corners of the earth, and the strength of the hills is His also."—*Ruckin.*

A GREAT majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation over a long enough time. The history of tobacco in the island of New Zealand furnishes a quite suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand, they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-doing so as to be an altogether inferior type of men.—*Medical Journal*.

THE main and proper business of every traveler who would succeed in his journey, is to keep close to his guide, whether the road be joyous or more afflictive.—*Samuel Fothergill*.

How a man's truth comes to mind, long after we have forgotten all his words! How it comes to us in silent hours, that truth is our only armor in all passages of life and death!—*Selected*.

It is not growing like a tree
In bulk, doth make Man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere:

A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light.
In small proportions we just beauties see;
And in short measure life may perfect be.

—Ben Jonson.

NEWS AND OTHER GLEANINGS.

—The annoyance of insects to humanity, especially that of mosquitoes, seems to be attracting increased attention. In the *North American Review*, (Ninth month), Dr. H. C. McCook, of Philadelphia, discusses the question, "Can the Mosquito be Exterminated?" and we observe also the announcement that Robert H. Lamborn has placed in the hands of Morris K. Jesup, of the American Museum of Natural History, New York, the sum of \$200, to be paid in three prizes of \$150, \$30, and \$20, for the three best essays on the destructions of mosquitoes and flies by other insects. May it not be possible, by the way, that since it has become usual simply to shut flies out of (country) houses, their numbers have increased, the old methods being to destroy them?

—We find the following item in the news columns of the *Columbus (O.) Press* of the 7th inst.

"Rev. Oliver White completes three months of service at the Friends' church on Ohio Avenue to-morrow, and desires to see all the members and others interested at the service. The morning subject will be 'Our Celestial Partner.' Evening service will begin at 7.30 o'clock."

—Of the 247 Indian students sent home from Hampton in 10 years who are now living, only 17 are doing poorly or have fallen back into their old ways of living.

—Most of the Indian girls from Carlisle who have been employed during the summer, or for a longer time, in families in the neighborhood of Philadelphia, returned to the school on the 13th instant. A few others came out the same day, to take places for the winter. Several are at Rancocas, N. J., and in that vicinity.

—In the Eastern Penitentiary of Pennsylvania, at Philadelphia, there are now confined, according to the statement of the Warden, 1,060 men. Of these only 19 were bred to mechanical trades, serving their full time, and acquiring a thorough knowledge of their trade.

—We have received a copy of *The Alaskan*, published at Sitka, Alaska,—“the most westerly newspaper in the United States of America.” The date is Eighth month 24, and as it came to us on the 12th instant, this must be regarded as a quick trip. It chronicles the arrival at Sitka, on the 20th, “shortly after noon,” of the steamship *Ancon* of the Pacific Coast Steamship Company's line, nine days from Tacoma, Wash. Territory, with one hundred passengers, mail, and freight. The passengers' list is printed in full, and among the names we observe those of M. K. Paist, and Harriet W. Paist, of Philadelphia.

—Four hundred women and children are said to be regular customers at one beer and wine establishment in London.

—There are now one hundred and one geographical societies in the world. France comes first with twenty-nine, Germany next with twenty-two, and Great Britain third with nine societies.

—New uses for the phonograph suggest themselves daily. An ingenious application is that just made by an enterprising auctioneer in Brooklyn, who, in disposing of land at his periodical sales, has a phonograph to repeat the rules and conditions of sale.—*Electrical World*.

—There is a college for horses in New York, where horses are trained for the fire department service. The college is in charge of a veterinary surgeon, Dr. Sheer, who says that in his opinion horses and boys are very much alike, both amenable to kindness. A whip is never used in the college.

—The Texas negroes, according to statistics produced at the recent Waco convention, now own about a million acres of land, and pay taxes on \$20,000,000 of property. They have 2,000 churches, as many Sunday-schools and benevolent associations, 10 high schools, 2,500 common schools, 3,000 teachers, and 125,000 children at school. They number 23 doctors, 25 lawyers, 100 merchants, “hundreds” of farmers and stockmen, and “several” inventors. They have also 15 newspapers edited by men of their own race.

—One of the oldest engineering projects in the world is now gradually approaching completion, and the work will probably be finished during the present year. This is the canal through the Isthmus of Corinth, in Greece. Work was actually begun on the canal under the Emperor Nero, so that over seventeen hundred years will have passed between its beginning and its final completion. As finally excavated, the canal will be four miles long, with a depth of eight metres, or sufficient for the largest vessels which usually navigate the adjacent seas.

—Clara Barton is still at Johnstown, Pa., engaged in the Red Cross Society relief work. She has had erected a large wooden building, with thirty-six bedrooms, dining hall, kitchen, etc., as a temporary residence for families who lost their homes in the flood, until they shall be able to go to housekeeping again. This “Red Cross House” is cooperative in character, and has proved so beneficent a haven of rest and shelter that Miss Barton has authorized

the putting up of two similar buildings. "These," she writes, "will probably be followed by others, with reasonable hope that many hundreds will find in them protection from the cold storms of winter who could not possibly in these few coming weeks get a home all their own. It is in the work of this kind that donations will be expected."

CURRENT EVENTS.

A SEVERE cyclonic storm prevailed along the Atlantic coast, and for some distance inland, on the 10th and 11th instants. Much damage was done at some of the seashore resorts, especially Coney Island and Sea Isle City, and Atlantic City was cut off from railroad communication for two days by the overflow of the marshes across which the tracks run. Except in the piers, and the light frame structures on the beach,—bath-houses, etc.—the city was not seriously damaged. At the mouth of Delaware Bay many ships, (about 25 of all classes), were wrecked, and a number of lives were lost. Several ships were also wrecked at sea, but mostly of a minor class. No disasters to steamships are reported.

THE Flood Relief Commission completed its work in Harrisburg, Penna., on the 14th instant. It was agreed to give Johnstown \$1,600,000 now. This will be distributed on about the same basis as the first distribution. Up to that date the Commission had received \$2,605,114.22, and had on hand \$1,566,456.50, subject to contracts not yet completed amounting to \$43,000, and appropriations to other parts of the State of \$84,190.05. In the Conemaugh Valley \$769,382.70 has been expended, and in other parts of the State \$169,275.02. Subscriptions are still being received by the Commission.

PRESIDENT HARRISON returned to Deer Park, Md., at the close of last week.

THE first snow of the season at Laramie, Wyoming, and Leadville, Colorado, fell on the morning of the 14th inst.

THE strike of the dock laborers of London ended at the close of last week, their demands being conceded. The increase of a penny an hour in wages will not begin, however, until next month.

THE elections of members of the Chamber of Deputies, (corresponding to our House of Representatives), will take place throughout France on next First-day, the 22d inst. There is much excitement over them.

NOTICES.

* * Haddonfield First-day School Union will be held at Camden on Seventh-day, the 28th of Ninth month, commencing at 10 a. m.

All interested are cordially invited.

MARY C. DECOI, }
RACHEL L. DECOI, } Clerks.

* * Bucks County First-day School Union will be held at Wrightstown meeting-house, on Seventh-day, Ninth month 28th, at 10 a. m.

AMOR ELLIS, }
M. ELLA LONGSHORE, } Clerks.

* A Temperance Meeting under the care of Concord Quarterly Meeting's Committee will be held at Friends' meeting-house, West Chester, on Seventh-day evening, 9th Month 28th, 1889, at 7 1/2 o'clock. Friends, and others interested are cordially invited.

MARY McALLISTER, Clerk.

* * Henry T. Child expects to deliver an illustrated lecture on Temperance, at Friends' Meeting House, West

Chester Pa. on Sunday, the 29th inst., at 7 1/2 p. m., and to attend Friends' Meeting on First-day morning, the 30th inst., at that place.

* * The sub-committee for Concord Quarterly Meeting of the Yearly Meeting's committee to visit the branch meetings, expect to attend:

Darby Meeting, First-day the 22nd, at 10 a. m.

An appointed meeting at Providence, near Media, on the same day at 3 p. m.

Darby Monthly Meeting, Second-day 23rd, at 10 a. m.

Chester Monthly Meeting, Third-day 24th, at 10 a. m.

Goshen Monthly Meeting, Fourth-day 25th, at 10 a. m.

Concord Monthly Meeting, Fifth-day 26th, at 10 a. m.

Wilmington Monthly Meeting, Sixth-day 27th, at 10 a. m.

Birmingham Monthly Meeting, Seventh-day 28th, at 10 a. m. at West Chester.

* * Quarterly Meetings in Ninth month will occur as follows:

28. Scipio, Scipio, N. Y.

29. Indian Yearly Meeting, Richmond, Ind.

Canada H. Y. M., Yonge street, Ont.

* * Circular Meetings in Ninth month as follows:

22. Warrington, Pa.

* * Memorial Meetings.—The Friends of West Grove meeting, at West Grove, Penna., propose to hold a meeting in memory of our lately deceased friend Sarah Hunt, and hereby extend an invitation to any of her friends who feel an interest, and have a concern, to participate by attending or by writing.

Impressive and interesting incidents connected with her public, religious service in times past, as well as pleasant memories of her later life, will be welcomed.

The meeting to be held in West Grove meeting-house on First-day, 9th Mo. 22nd, 1889, at 2 o'clock p. m. Communications to be addressed to Sarah Ann Conard, West Grove Chester Co., Pa.

DAVID FERRIS, } Wm. HUGHES, }
SARAH ANN CONARD, } PENNOCK SEILER, } Clerks.

* * The Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will meet at Race street meeting-house, Philadelphia, on Seventh-day, Ninth month 21st, 1889, at 1 p. m.

JAMES H. ATKINSON, }
ANNIE C. DORLAND, } Clerks.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI No. 10

PHILADELPHIA, NINTH MONTH 28, 1890

NUMBER
10

BEYOND.

THE STANDER WANDERING IN THE SWITZER'S LAND.

Before its awful mountain tops afraid.

Who yet, with patient toek, hath gained his stand

On the bare summit, where all life is stayed,

Sees far, far down, beneath his blood-dimmed eyes,

Another country, golden to the shore,

Where a new passion and new hopes arise,

Where Southern blooms unfold forevermore.

And I, lone sitting by the twilight blaze,

Think of another wanderer in the snows,

And on more perilous mountain-tops I gaze

Than ever frowned above the vine and rose.

Yet courage, soul, nor hold thy strength in vain,

In hope o'ercome the steep's God set for thee;

For past the Alpine summits of great pain

Lieth thine Italy,

—*Rose Terry Cooke.*

From William Pollard's "Quaker Reformation."

ESSENTIAL FEATURES OF QUAKERISM.

A RECENT writer, in treating of the Quaker Reformation, has formulated the principles therein proclaimed, and has called them the "Ten Talents of Quakerism." They may be summarized somewhat thus:

1. God's Spiritual Light that lighteth every man.
2. The indwelling of the Spirit with the disciple.
3. The Headship of Christ in His Church.
4. The priesthood of all believers.
5. The freedom of the Gospel Ministry.
6. The spiritual equality of the Sexes.
7. Spiritual Baptism, and Spiritual Communion.
8. The unlawfulness of war to the Christian.
9. The unlawfulness of oaths.
10. The duty of brotherly love; and of simplicity of life.

The list even in its bareness indicates the striking resemblance that existed between the Primitive Church and that of the early Friends,—as to their creed,—the character of their religious meetings,—the basis of their ministry, and their views on Church Government. They both accepted in all its fulness the truth of the Real Presence and Headship of Christ; they were both free from the burden of Ritualism and Ceremonialism, and from the bondage and hindrance, in any form, of an order of clergy. They were both remarkable for their brotherly love, and for their care of the poor, the suffering, and the unfortunate.

The religious meetings in Apostolic times, though held on the same spiritual and free basis, took doubt-

less a somewhat different shape from the Quaker meetings—for reasons that are obvious. They were composed mainly of people just gathered out of heathenism, who had had practically no religious training; and the meetings had, therefore, of necessity, to be largely devoted to the work of "teaching." That is, they sought in various ways, under the power of the Spirit, to remind and inform one another of the great facts of Religion, and of God's dealings and revelations to men in the past: and this teaching-meeting was generally followed by a social gathering or "Love Feast," for spiritual edification and devotion.

We may mention another point of comparison. There were some of the teachings of the early Friends, which, while really constituting part of the Quaker Reformation, were more of the nature of testimonies, specially belonging to that particular age. Such were doubtless based upon true principles into which these faithful disciples were led by the Spirit of Christ. But we have to remember that the application of principles may and does vary under the same Divine guidance. It had been so with the Primitive Christians. They had their strong testimony to bear about meats offered to idols;—against the use of blood; and so on. But these expressions of a true principle have long passed away, with the need of them. Though the injunction on these subjects was given to Gentile Christians, in the most solemn and unqualified terms (Acts xv.: 28), no believer, Gentile or otherwise, feels any longer bound by it.

So with the early Friends. Admitting that there may have been in their protests against certain evils and extravagances of the time some degree of crudeness and exaggeration—for instance, in the use of what they called plain and truthful language; on the subject of dress and personal demeanor;—and in respect to some recreations;—still they testified in their seventeenth-century style to some important truths that may now be upheld in other ways. In these things we have our own responsibility; which is not met by mere imitation.

We sometimes hear Quakerism described as if it were identical with what is known as "Evangelicalism," plus a few specialties about the ordinances, war, and oaths. On this point we may appeal both to the early Friends, and to their contemporaries the "Evangelicals," of the seventeenth century;—and we shall find the answer from each clear and unmistakable. Leaders of the "Evangelical" sects in those days—such as Baxter and Bunyan—never would admit that the fathers of Quakerism were in harmony with themselves as regards even primary

Christian doctrine. They stigmatized them as *one-sided*,—as *tending to Socinianism*—as *undervaluing the Bible*, and so on; charges which one still hears at times applied by “Evangelicals” to old-fashioned Quakerism; though more unfounded statements as regards each particular, both then and now, could hardly be made. So far from being one-sided, they proclaimed afresh the *central truth* of Christianity. Their testimony to Christ, as Almighty and Divine, was a practical testimony;—and as such it was more definite and unequivocal than that of any other religious community. And their reverence and love for the Bible were so marked, that its plain teachings were accepted by them at great cost and suffering, on points respecting which other churches seem still “halting as between two opinions.”

The Friends themselves—on this question of agreement in what were regarded as fundamentals—were equally uncompromising. While they gladly avowed that they did not differ materially from many other religious communities, in what William Penn called “the common doctrines of Christianity,” they did not hesitate to assert that they differed almost radically in the definition—the understanding—and even in the place of some of these teachings.

The “Evangelical sects—as we have already pointed out—declared, and still declare, their central truth to be the Death of Christ. The early Friends, going wider and deeper, proclaimed the great central and foundation truth to be Christ Himself;—the Living Saviour—the same yesterday, to-day, and forever. They ignored no revealed truth;—the human life of Christ—His death—His resurrection—His ascension—all for our sakes—they thankfully accepted and believed. But Christ the Living—the Indivisible—He who had been God manifest in the flesh, and now is God manifest in the Spirit,—was their foundation Rock. And on that Rock they built, and found safety and rest.

One characteristic achievement of the Quaker movement which is of primary importance was the rousing impulse it gave to individual Conscience. Christ—as these Reformers preached Him—was not only present in the Church as its Head, but He was present in the heart of each disciple. Therefore the Conscience—that wonderful organ or indicator, by which the Divine Presence is noted and its purpose revealed—was not to be a mere collective church instrument, interpreted and controlled by the priest or pastor, or even by the congregation; but a personal indicator, under Christ's direction, planted in the secret of each heart. Under this Divine Guidance, people were to think for themselves—seek for themselves—and act for themselves. And yet not as mere detached and isolated units. The one Supreme Guide who dwelt in each soul, and understood and loved each soul, became—as He was trusted—the true bond of union to His people. This practical faith in Christ's direct revelation of Himself to each believer—as it is held in humility and charity—is still found—even amidst great diversities of operations—to give true unity of purpose and an aggregate of wisdom; and so enables the Brotherhood to work harmoniously together for mutual help, and for the

promotion of the truth. Here we have the true constitution of that union of many diverse spiritual natures, under the Headship and control of one Lord,—which we recognize as a Divine institution, and which we call the Church.

A Church that felt itself so constituted would naturally be continually saying to its members—(in other words, the members would be continually saying to one another)—“Christ is your Master:—take heed to Him:—take heed to His invisible and unsearchable influence,—the convictions of the Spirit,—the guidance and teaching of the Spirit,—the restraints of the Spirit.” And the early Quaker Church *did* constantly reiterate this teaching. George Fox's epistles, and the addresses of his compatriots, are full of such injunctions. The supremacy of Conscience, controlled and enlightened by the Spirit of Christ, was in fact their prominent theme.

Personal Conscience was the rudder which, in the Divine Hand, steered their bark through the stormy sea which these brave men had to traverse. In obedience to it they went forth as Preachers;—they held meetings;—they organized communities for promoting God's truth;—they went to prison;—they laid down their lives; proving faithful to this Light of Christ in the Lamp of Conscience, even unto Death.

But further than that, they did their duty, and were seen to do their duty, in the petty details of every-day-life. Perhaps this is as great a test of a tender and active conscience as can be found. George Fox tells us, “When people came to have experience of Friends' honesty and faithfulness,—that they kept to a word in their dealings, and would not cheat them; but that if they sent a child to their shops for anything, they were as well used as if they had come themselves,—the lives of Friends *did* preach, and reached the *witness of God* in the people. Then the enquiry was, ‘Where is there a draper, or shopkeeper, or tailor, or shoemaker, or any other tradesman, that is a Quaker?’”

This active personal Conscience, which leads to a self-reliance based on the assurance of Christ's presence and help, was the root of that sturdy independence of character which was once (and which is still, to some extent, let us hope) a distinguishing feature of Quaker people. It has been through this true staying power so much needed in the battle of life, that the individual conscience has come to tell upon the whole community. Probably when George Fox spoke of one true Quaker shaking the country for ten miles round, he had in view not merely or mainly preaching, or other public efforts; but rather this integrity and uprightness—this unswerving fidelity to the truth however manifest in the soul,—this conspicuous loyalty to Christ, which brought about the whole movement.

It is a measure of culture, the number of things taken for granted. When a man begins to speak, the churl will take him up by disputing his first words, so he cannot come at his scope. The wise man takes all for granted until he sees the parallelism of that which puzzled him with his own view—Emerson.

OLD YEARLY MEETING ADVICES.

Some Advices given forth from time to time by the Yearly Meetings for New Jersey and Pennsylvania, held alternately at Burlington and Philadelphia.

1715. Advised, That the care and good endeavors of Friends may be exerted in all our particular meetings of business, for preservation of good order and wholesome Discipline; we cannot but earnestly recommend the same to you, in your several places and stations, that your hands slack not therein, but that Friends may everywhere apply to the Lord, who gives wisdom, and will not fail those who seek it in humility and fear.

1739. Recommended to the several Monthly Meetings within the verge of this meeting, once in each quarter of the year, and at such other times as they shall think fit, to call upon their respective overseers to know in what manner they have discharged their trust, and to this end, that such questions be proposed to them as the meeting shall judge proper.

1759.—The spirit of love and concord which hath presided through the course of this meeting, still very sensibly prevailing, and exciting thankfulness in the mind of Friends in general. Under a sense thereof an united concern to maintain every branch of our Christian Discipline is weightily recommended to Friends in their respective stations, with desires that in the meekness of wisdom, we may be qualified in the present sifting times to strengthen and confirm each other therein, and manifest to the world the sincerity of our faith and confidence in the protection of Divine Providence, which hath hitherto been signally manifested for the preservation of the faithful in the most trying dispensations.

1714. This meeting agrees that the Quarterly Meetings do recommend to each Monthly Meeting within their respective limits, that they choose two or more Friends out of each Monthly Meeting (where meetings of ministers are, or shall be held) to sit with the ministers in their meetings, taking care that the Friends chosen for that service be prudent, solid Friends, and that they do carefully discharge their trust in such matters, and in such manner as the Monthly Meetings shall from time to time see occasion to appoint them.

1740. This meeting being informed that doubts have arisen concerning the intent of the minute of 1714 about the appointment of elders to sit with ministers in their meetings, this meeting, for the removing thereof, declares it as their opinion, it ought to be understood to extend to the appointment of prudent, solid women Friends to that service as well as of men.

1747. This meeting recommends it to the several Quarterly and Monthly Meetings within the verge of this meeting, to revive and continue the practice of appointing solid and weighty Friends and elders together with some of their ministers to visit the particular families within their respective meetings, the good effects of which wholesome and serviceable part of our ancient practice and Discipline hath been often

attended with the Divine blessing to the great satisfaction of those concerned therein, and hath been a means of preventing many growing inconveniences and customs amongst us, which it may be difficult guarding against in a more public manner.

1735. In answer to that part of the report of Chester Quarterly Meeting relating to Lotteries. This Meeting are of the opinion that Friends should be careful not to engage in any thing of that kind.

1773. It being observed that a number of Lotteries have been set up for some time past by some of the inhabitants of these Provinces, and a desire of gain in this way being contrary to our religious profession and unjustifiable, and from some of the accounts now received there is cause to apprehend that some professing with us have been drawn in to countenance and encourage this dishonorable and unjust practice; Monthly Meetings are desired to labor to maintain our testimony against it by advising and admonishing any who may be in danger of being ensnared by such temptations, and where any persist either to promote or encourage such means of obtaining unjust gain, that they endeavor to bring them to a due sense of their error, and if they cannot prevail with them to acknowledge and condemn it, the testimony of Truth should be maintained against them.

1706. This meeting do give it as their sense and judgment that it is altogether wrong and of evil tendency to have any grave-stone, or any other sort of monuments over or about the graves in any of Friends' burying grounds, and further, that those monuments that are already in the burying grounds, either of wood or stone, shall be taken away and no new put up, but to be as sparing as Friends well can be for those who were not Friends, and put up before the burying ground was solely confirmed to Friends.

1701. Dear Friends and Brothers, we recommend to you peace and concord as the great fruits of charity, without which we are nothing; and that we labor to approve ourselves men of peace; and makers of peace, which is our ornament, duty, and ensign as the disciples of Jesus.

1735. This meeting recommends it to such magistrates who are Friends to be careful to exert their authority as occasion may require to suppress swearing, cursing, drunkenness, and other growing evils properly within their cognizance.

1746. We entreat all seriously to consider the signal occasion we now have, with the utmost thankfulness and humility to acknowledge the gracious interposition of the Divine Providence in the deliverance vouchsafed to our King, and to our fellow subjects in Great Britain from the difficulties and dangers to which many have been exposed by the base, wicked, and perfidious attempts of unreasonable and ungrateful men, who have combined against our happiness, and were desperately engaged in attempting the subversion of our liberties, in order to subject us to the tyranny of a Popish Pretender, and to the superstition and idolatry of the Church of Rome. And we do fervently desire that all who profess fellowship with us may be peculiarly concerned by the same

course of their conduct to give most convincing testimonies of fidelity and loyalty to our King, who on this occasion hath manifested a paternal care for the safety and protection of all his faithful subjects.

1776. And as we have for some years past been frequently concerned to exhort and advise Friends to withdraw from being active in civil government, it now appearing to us that the power and authority exercised at this time over the several Provinces within the compass of our Yearly Meeting are founded and supported in the spirit of wars and fightings, we find it necessary to give our sense and judgment that if any making profession with us do accept of, or continue in public offices of any kind, either of profit or trust, under the present commotions and unsettled state of public affairs, such are acting therein contrary to the profession and principles we have ever maintained since we were a religious Society; and we therefore think it a necessity to advise, exhort, and caution our Brethren in profession, against being concerned in electing any person, or being themselves elected to such places and stations.

1780. It appears to be our unanimous sense and judgment, that a living concern for the advancement of our testimony to the peaceable Kingdom of Christ, by refraining from such compliances as evidently tend to war and bloodshed still continues to spread in many minds, and a fervent desire hath prevailed amongst us, that according to the advices given forth by this meeting, at sundry times, respecting the payment of taxes, selling of property for the use of the armies, etc., the members of our religious Society be again exhorted strictly to attend to the monitions of Divine Grace, and carefully guard against suppressing them, either in themselves or others, that so they may be preserved.

For Friends' Intelligencer and Journal.

SCENES IN SCOTLAND: LETTER FROM
EDWARD H. MAGILL.

MORLAND, WESTMORELAND, ENGLAND,
Ninth month 11th, 1889. }

I CLOSED my last letter just before we finished our ocean voyage. We arrived at Glasgow on the 5th, that being the twelfth day after we left New York. Our steamer usually makes the voyage in ten days, but our slow progress was the result of an accident to the vessel, the serious nature of which we did not know until we were in port, or it would have caused us great anxiety. As we drew near the Irish coast, of course all were eager to catch sight of land once more, and we were early on deck, in a thick mist, on Fifth-day morning for that purpose. Just before 8 a. m. we saw it like a low line of cloud, close to the sea and it took experienced eyes to determine that land was actually in sight. But in another hour all doubt vanished, the mist partially cleared away, and the long, irregular line of the rocky coast of Donegal, the north-western county of Ireland, was plain to be seen. The sea was so smooth that there was no danger in venturing near to what, in a stormy sea, is really a dangerous coast. Soon the dark cliffs of the rocky isle of Inistrahull rose upon our left and as we passed between it and the mainland, the story was

told of the *Cambria* of our line, which came into these waters on her homeward passage on a stormy night twenty years ago, and mistaking the light on the Island for the one on the shore, steered too far northward, went upon the breakers and was lost, with every passenger on board except one. This, I believe, is the last serious accident which has happened to this generally well managed ["Anchor"] line.

As soon as the coast was sufficiently near, we saw that all the cliffs and steep slopes were remarkably green,—the moist atmosphere of Ireland causing grass to grow readily in places which on our shores would be without vegetation. Of course the origin of the name of the Emerald Isle was very obvious. After we touched at Moville, and let off some passengers, we were soon steaming on opposite the Giant's Causeway, and the Captain kindly steered the vessel very near the shore, that we might view this wonderful formation from near at hand. The great basaltic columns somewhat resemble the finest part of the Palisades on the Hudson, but in most of its extent the effect is much finer. The debris at the foot of the cliff, unlike the dark unsightly piles of broken stones and rocks on the Hudson, were all covered with grass and presented the appearance of a sodded sloping terrace along the shore.

Soon we passed the Scotch headland on our left called the "Mull of Kintyre," and entered the Firth of Clyde. On reaching the mouth of the river Clyde we had to stop and wait several hours for the tide, as the little river will not float the great Ocean Steamer except at or near to flood tide. Soon after daylight on Fifth-day morning, with two little steam tugs, one behind and one in front, to keep us in the narrow channels of the stream, we started for Glasgow, now only about 30 miles away. As we slowly crept along between the walled banks of the river,—for it is much like an artificial canal all the way,—we soon came to the great ship-yards. This is a centre of the ship-building business, and we counted not less than forty vessels, of various sizes, on the way up, in progress of building. Iron (and steel) is the chief material now used, and the merry sound of hammers was kept up a great part of the way. It is said that any one may tell whether times are dull or active by the sound of the ship-builders' hammers on the river Clyde. The work going on that morning would plainly indicate that business was far from dull at this time, and it is said that all the leading yards have orders from various parts of the world which they cannot hope to fill for two or three years.

At Glasgow we mailed our letters, and felt that once more we were within the reach of the facilities of mail and telegraph, which is a great comfort when home and dear ones are so far away. We only saw in Glasgow the ancient cathedral, and the neighboring cemeteries, old and new. The latter is especially attractive to a stranger as occupying a very high point of land, giving a fine general view of the city from its upper slopes. A striking feature of the city is that it is built almost entirely of stone instead of brick; that the walls are dark and gloomy like those of Pittsburg, only more so, and from the same cause, and it has some of the highest chimneys to carry off

the ruins of the chemical works that we over saw. Two of these are said to be more than 250 feet high, and although doubtless strong enough, look frail indeed, with their slender shafts towering in the air.

The next morning we sent on our baggage directly to Edinburgh, and taking only hand satchels with us started for the same place by way of the Trosachs. We passed by rail down the Clyde again towards its mouth, and near where we left that river we saw the great double-rock rising to a great height almost out of the water, and although scarcely any evidences of a building was on its top, the rooms being hewn out of the solid rock below, this was the Tower of Dumbarton, so familiar to all who have followed the strange and adventurous career of the unhappy Mary, Queen of Scots. At Balloch we took a little steamer, and sailed northward on Loch Lomond, and although a heavy "Scotch mist" shrouded the lovely islands and the grand mountain slopes along its shores, we got glimpses enough of them as we passed to make us constantly wish for more, and it is possible that we have carried away with us in memory a far more characteristic scene of the Scotch highlands than we should have done had we seen this lake on a bright, sunny day. At Inversnaid we took coaches and rode over the foot-hills of the northern slope of Ben Lomond to Loch Katrine. On the way we had some commanding views of fine mountain scenery, the mist now fairly rising, and promising us a bright day. On this drive the humble home was pointed out where Rob Roy's wife, Helen MacGregor, was born. Taking another steamer at the west end of Loch Katrine, we started on a boat ride of some two hours that seemed to me, as I now look back upon it, the nearest approach to fairy land that I have ever yet experienced. The first part of the ride was not especially remarkable, but as we approached the eastern end of the lake, the mountains rising higher and higher as we passed, and the lake winding about in a labyrinthian maze among them, and islands rising on every hand, beautifully adorned with the bright colors of ferns and the purple heather in full flower, and shaded by cedars, firs, and larches, the effect was truly magical. And this beauty constantly increased, reaching its climax in Ellen's Isle, just before we reached the end of the lake.

We next took stage again, and leaving the old road through the Trosachs just as we come in sight of the far-famed Trosachs Hotel, we turn off to the right over a splendid mountain-road built a few years ago, at great expense, by the present Earl of Montrose. Our greatest elevation as we drove over to Aberfoyle was 770 feet, and all of these slopes were not at all wooded, but literally covered, most of the way, with the purple heather,—so characteristic of Scotch scenery. Taking cars at Aberfoyle, we soon reach Stirling, where we had planned to spend the night. On our arrival we went to the Castle, as soon as we were settled in a hotel, and there we hoped to have from the walls, what is said to be "the finest view in Britain." But in this we were disappointed, as the mist completely cut off all distant view. So we had to content ourselves with seeing the usual accessories of all of these old castles,—the massive

walls, the moat, the arched entrance, the drawbridge, the portcullis, and the usual display of soldiers performing their evolutions in the open squares which was, I need hardly say, to me anything but an attractive sight.

The next morning being still misty, we started early for Edinburgh. I surely hazard nothing in saying that we found this by far the most beautiful city we had ever seen. The character of the ground is such that it has wonderful natural advantages. The deep ravine through its centre, (the drained bed of a former lake), and the highlands on each side—with the spur of cliffs upon which the Castle is situated at one end of the old tower, and Salisbury Crags and Arthur's Seat at the other,—all give advantages of situation to this city that never could have been given by the hand of art. We saw it from the Tower, from Calton Hill, and from Arthur's Seat, and explored it by tramway and carriage and on foot pretty thoroughly during our two days' stay, and the greatest regret that we had when we turned our back upon the fair city was that all our friends at home could not see what we had seen and so greatly enjoyed. I would gladly describe many of the lovely scenes in and around this charming city, but space forbids, and I must be content with this very general allusion to a visit which has left impressions upon our minds which will endure while memory lasts, and be an endless source of pleasure to us in the retrospect.

We next turned southward, toward the home of our friend, Charles Thompson, of this place, where we had been cordially invited to make a visit. On our way down we stopped at Melrose; "did" the Abbey; sat there upon Walter Scott's favorite stone seat; looked up at the sky between its ruined walls, regretted that we could not "see it by the pale moonlight." Then we drove a few miles along the banks of the Tweed to the home of the great poet, at Abbotsford; and saw his study, his library, his drawing-room, his curious collections of arms of every description, the entrance hall filled with relics of many kinds,—all kept just as he left it. The grounds are exquisitely beautiful, just on the banks of the Tweed, and are kept in the most perfect order. They are surrounded by a massive ivy-covered wall. The situation of Abbotsford would strike many as peculiar, (being on ground so low that it is quite invisible until you approach very near)—and especially as there are so many fine sites upon the neighboring hills around. But he evidently preferred to look up rather than down upon the landscape around his home.

From Melrose to Carlisle we made the most rapid run that I ever remember to have made by train, and the swaying of the cars was almost comparable to that of a ship upon a stormy sea. We stopped a few hours at Carlisle; visited the Cathedral and the Castle, from the walls of which we had a fine view of the productive country around it. We were shown a little dungeon,—some 10 by 12 feet in dimensions, where not a ray of the light of day ever entered, and but a scanty supply of air,—and this is the spot where George Fox had been imprisoned here at one time for a period of three months.

We shall rest here at a friend's delightful old Eng-

lish home, (built by his great-great-grandfather in 1722), for a few days, and then visit some of the most interesting scenery among the English lakes.

EDWARD H. MAGILL.

SCRIPTURE LESSON No. 37.

TENTH MONTH 6TH, 1889.

THE TRIBES UNITED UNDER DAVID.

GOLDEN TEXT:—"Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133: 1.

READ II. Samuel 5: 1-12.

DAVID remained loyal to Saul, reverencing him as "the Lord's anointed;" yet, Saul, perceiving how the hearts of the people were turning to him, and being of a morbid temperament, soon became filled with jealousy, and would gladly have sacrificed him, which was in various ways attempted, but through the strong affection existing between David and Jonathan, the son of Saul, the former was kept informed of much that was planned by his father for the destruction of his friend. This, added to the prudence and ever-abiding trust and confidence in God that were so conspicuous in the character of David, preserved him through all the dangers that were planned for his overthrow. On two occasions Saul was completely in the power of David, yet he was not unmindful of the fact that it was his king who had become his enemy, and he could not lift his hand to do him harm. Not until the death of Saul and Jonathan did David take any steps to bring himself into power. At Hebron, the capital of the tribe of Judah, to which David belonged, he was the second time anointed with the sacred oil and proclaimed king of his tribe. The only remaining son of Saul was placed upon the throne of his father, and ruled over all the rest of Israel. The condition of the divided nation was one of strife and bloody carnage "between the house of Saul and the house of David," the latter becoming stronger and stronger. This continued for more than seven years, when the union of all the tribes under David was agreed upon, and he, for the third time, received the oil of consecration, and was proclaimed king over the whole nation. This brings us to the date of our present lesson.

Then came all the tribes of Israel to David. Hebron was thus made the royal city. It is one of the most ancient cities in the world that is still in existence, and was a well-built town when Abraham entered Canaan more than thirty-eight centuries ago. Here came the elders, and chief men of all the tribes to make a league or covenant with David, as their king, whom they believed was the chosen of the Lord.

And the king and his men went to Jerusalem, etc. This was the great fortress of the Jebusites, a portion of the former inhabitants of the land, whose territory, in the division of Canaan by Joshua, was allotted to the tribe of Judah. A battle was afterwards fought, and this almost impregnable city was captured and set on fire, but the men of Judah were not strong enough to dispossess the Jebusites (Josh. 15: 63). It remained for David to get possession of the stronghold which the people thought was so secure that "the blind and the lame" might be its champions.

David went on and grew great, etc. The admirable qualities of David as a leader and ruler, so strongly in contrast with Saul's late administration, placed Israel at once among the foremost of the nations of western Asia. He ruled in the fear of God. He was poet and musician, and the loftiest strains of his fervid imagination were psalms of praise and thanksgiving to Jehovah. Some of these were written during this period of his life.

Hiram, king of Tyre, etc. Tyre was a city of Phœnicia, a strip of country lying along the Mediterranean Sea, and forming the western boundary of Israel. It was a famous commercial city, its ships traversing the waters of every part of the globe then known. Many of the Israelites are said to have been employed by these adventurous navigators. Hiram was perhaps the first to recognize the growing importance of Israel, and to enter into friendly relations with its king.

When our hearts are warmly in accord with any movement, our thoughts and actions bend and turn to every phase of the subject. Instinctively the necessity of unity is impressed upon our minds, and as each wandering thought is brought under the guidance of the first motive, we are aware of added strength. "See the Friends, how they love one another," has been said of our Society, and it is this union in love that has made in our assemblies the absence of church government an assured possibility.

The perfect love that casteth out fear unites with truth and forms right judgments in the mind that is prayerfully intent. And without the union of these two—love and truth—our hearts and homes would sadly drift into discomfort and unhappiness.

The union of the tribes of Israel under David brought the Jewish nation into greater prominence in the world, so when our wandering thoughts and aims are brought under the guidance of our Heavenly Father's love and care, our lives will have an influence on those around us, strong in the cause of goodness, and thus fulfill the grand purposes of our being. And that God may be with us in everything we do, is surely all that is essential to make us happy creatures. To unite ourselves with Him as we would with a tender, solicitous parent, to strive to know his will and do it, and to love mankind, should all be parts of the great plan by which struggling humanity hopes to reach the higher plane of perfect obedience to that Supreme Power, of which obedience we find in King David's a fitting type.

NOTES ON THE LESSON.

Samuel the prophet had shown great unwillingness to yield to the demand of Israel for a king. The idea prevailed that it was not the purpose of Jehovah to place the nation under any such rule, he being their sovereign and the judges administering the law under his direction. This had been the course pursued from the time of their taking possession of Canaan under the leadership of Joshua, to the placing of Saul at the head of the nation as its king.

But we find by reference to Deut. 17: 15, that be-

fore Israel came into the land, Moses, speaking for God, had charged with great earnestness, "Thou shalt in any wise set him king over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee which is not thy brother."

It is in reference to this requirement of the law that the leaders and elders of the tribes when they came to Hebron to make David king over all the people of Israel, reminded him that they were his kinsmen, his bone, and his flesh. It was a great step in the onward progress of the nation when this decision to unite all the tribes under one government with David at its head, was reached. He had shown himself worthy of their confidence and capable to administer the affairs of state with equity and good judgment. With the frankness and modesty that characterize a truly noble nature he never forgot or tried to conceal his humble origin. He "perceived that the Lord chose him from the sheepfolds and brought him to feed Jacob, his people, so he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands."

He felt that his being so exalted was not to minister to his own glory, but for the sake of Israel. Herein is a lesson for us all; whatever of prosperity or greatness we may have attained is not to be used for the gratification of any selfish desires or indulgences that make us insensible to the claims of others. Position or power is not wisely used unless it brings blessing to other lives less fortunate than our own. Wealth is despoiled of its highest good when he who is its possessor fails to recognize that he is but the custodian of a trust committed to his keeping to be employed for the advancement of the best interests of mankind. And wealth is not always in the "current money with the merchant." The talents entrusted to our care are as valuable and as various as the needs to which they may be applied. Every virtue, every grace, every endowment, represents so much capital, to be increased and made available for our own advancement in all worthy directions and for helpful service to those about us who need our help.

This is the great law of progress and we are fulfilling that law when we employ our talents of whatever sort, whether they be many or few, as only ours to occupy until called upon "to give an account of our stewardship." While in the efforts we make there may be many failures and deviations, and our lives may fall very far short of the ideal for which we aspired, yet if there is this abiding sense of stewardship so faithfully exemplified by David in assuming the responsibilities of the kingly office, we may safely leave our cause in the hands of the Great Judge, who is cognizant of the secret spring of every action, and renders to each one the just reward of his effort.

As the bones are necessary to the human system, so Scripture must have its historical matters. The expositor who nullifies the historical ground-work of Scripture for the sake of finding only spiritual truths everywhere, brings death on all correct interpretation. *A. Hengel.*

EARN YOUR SUCCESS.

ONE of the most futile things in life is the attempt to make men fill places for which they are not fitted, or to do work to which they are not equal. There are few things which cause so much disappointment and general irritation as the mistaken acts of friendship which push a man higher than he can stand, and, in a blind desire to serve him, load him down with responsibilities which he cannot bear. A true friendship is always wise and candid. It recognizes the limitations of one whom it would aid, and does not endeavor to pass over those limitations and set at naught that general law of life which creates an affinity between a man's capacity and the work he is to do. There is, in fact, very little which friendship can do for a man beyond securing him a good opportunity; it cannot, with the best intentions and the utmost zeal, make him equal to the opportunity. Friendship stands at the door and holds it open, but it cannot make him who enters at home in a new place unless there is that within himself which makes it possible for him to adapt himself to his new surroundings. There are a great many men who seem to think that by the assistance of their friends all things are possible to them, and who hold their friends responsible for their failure to secure the places and emoluments which they believe are their due. Such persons are entirely ignorant of that great law of life which imposes upon each man the necessity of working out his own salvation. Character can never be formed by deputy, nor can great works be done, great responsibilities met, and great results realized, by delegation to another. For our opportunities we may well look to our friends; for our successful dealing with our opportunities we must look only to ourselves. Friendship can put a man in the right place and give him the proper tools, but it cannot direct his work, nor can it bring out the skill which nature has denied or which inefficiency has refused to acquire.

There is a broad justice running through life which is only the more apparent because one sometimes finds exceptions to it. As a rule, men achieve the success which they deserve, and obtain the places for which they are fitted. There are some who, by the accidents of the time in which they live, are thwarted of results which might properly have been theirs under more favorable conditions; but the great majority of those who fail are responsible for their failures. Their intentions may have been good, but they have lacked either the wise discernment of their duties or the resolute industry which turns opportunity into achievement. A Napoleon without social or political backing will somehow come to the head of the army and will use it as if it were a part of himself; a McClellan, with the best intentions in the world and the most sincere patriotism, when an army is placed at his hand, and every possible instrument of success put into his hand, will remain paralyzed and, to a large degree, ineffectual. He has the opportunity, but it is too great for him, and in the light of history it is seen to be a misfortune that he was advanced to a place which he could not hold and from which he could not progress. All that we can ask justly from

our most devoted friends is that they shall help us to the possession of the things we need to work with. When they have done that, we can ask nothing more of them which they can wisely render to us. If we fail, the responsibility is upon us and not upon them. Neither their love, their services, nor their resources can fit us for positions to which nature or our own inefficiency have not made us equal. It is easy to lay to our souls the flattery of having been defeated by forces against which no human will could have striven successfully, or to have been thwarted in our effort to work out whatever is in us by lack of opportunities; but if we analyze the causes of our failure honestly, we shall generally find that they have been due to some defect in ourselves—a defect which could not have been remedied by all the friendship and coöperation in the world, and a defect which ought not to have been remedied by any one but ourselves. There is a fundamental immorality in the attainment of success for which a man has not striven; there is an element of falsehood in the holding of a place which has not come to one as a recognition of his ability to fill it. Better a thousand times obscurity and humble work than prominence or opulence gained by accident or secured by favor. There is a kind of aid which it is immoral for a friend to give and equally immoral for another to receive: it is the aid which takes the place of some work we ought to have done, some energy we ought to have put forth, some strength and power of character we ought to have attained. No success is real or lasting or worth having which does not come as the outward recognition of some inward quality by the man who achieves it.—*Christian Union*.

TWO SORTS OF BIOGRAPHIES.

WHAT sort of biographies shall any special young man select to read? Two sorts, I answer. Those of men most like himself in character and vocation, and those of men who are most unlike. Let him read the first sort for light and intensity; let him read the second for sympathy and breadth. Here is a young naturalist. Let him read the life of Agassiz. What preparation can be better for the life that is to deal immediately with nature than to see how nature filled and satisfied a very large, rich human life; what a great, fresh, happy, and hopeful man it made; how sacred nature was to him? Such a life well read must rescue the pursuit of natural science from its abstractness, and clothe it with human interest. Before I undertake any work, I think that it will do me good to meet and walk through the pages of his biography with the best and greatest man who ever did that thing before. But at the same time my young naturalist should also read such a book as Dr. Holmes' "Life of Emerson." He should see how full of strength and goodness a man might be who knew nothing of scientific studies; he should learn the poetic and philosophic value of the stars, and the mountains, and the fields; he should provide himself with humility by learning the dignity and worth of thought and knowledge which is beyond his power, or outside of his range to attain.—*Phillips Brooks*.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, NINTH MONTH 23, 1889.

DISCIPLINE AND ITS USES.

THE use of Discipline is two-fold; it combines instruction, education, the cultivation and improvement in morals and manners, with subordination to authority, and the infliction of penalties enjoined against offenders. As education and cultivation are not stationary but progressive in their development, leading away from that condition of society in which the fear of punishment is the restraining influence in manners and morals, it follows that in the exercise of the functions of Discipline, consideration must be given to the nature of the offense, the circumstances that led to its commission, and the principle involved therein. These are general rules recognized and observed in the administration of the laws by every enlightened community.

When Discipline is considered in its relation to the authority of the church over its constituents, which is our present purpose, it is of the greatest importance that its enforcement shall depend upon such instruction and education in the several particulars over which its jurisdiction extends as shall make its rules and penalties plain and easily understood by every one who is amenable thereto.

No religious organization can be regarded as fairly just to its membership, which does not in some degree provide definite training in the discipline by which it is governed, nor do we see how it can rightfully claim to have a clear charge against an offender of its order, who has not had the benefit of such instruction. In our own case, as a distinctive religious body, holding a fundamental principle, and some testimonies that differ essentially from most, if not all other Christian organizations, it is vital to our continuance as a society that the rules of Discipline by which we are governed and which are binding upon every member who has attained to an age capable of judging for himself,—these rules to which he is amenable, shall be made a part of the "guarded religious training" which our children are to receive not only to "fit them for business," but for membership in the Society which claims them as its own by right of birth.

Members who come into our fold by conviction, are not received until they are acquainted with and ready to subscribe to its rules and regula-

tions, but the children who have no right of choice in the matter, are left to the chance instruction they may pick up in the family, or in meetings for discipline, at which only a small proportion of them are ever seen.

In the early years of the existence of the Society, home instruction was insisted upon, and the reading of the scriptures in the family was very generally observed. Barclay's catechism, Barclay's Apology, the essays and dissertations on the doctrines and testimonies of the Society, were in the library and on the book-shelves of all, whether rich or poor. In the absence of other reading the young people found encouragement and incitement to duty from the perusal of the journals and other writings of men who were still among them, or who, departing, had left a sweet savor of patient endurance and faithfulness to duty, that stirred the very foundations of the soul to noble emulation,—all this in our days is changed, and we have little to take its place. Few of the books that the Representative Committees of our yearly meetings are willing to endorse, are written for the young,—there is a fear of that which is modern,—and we are left to find among the current literature with which our libraries are overflowing, the expositions of our own views without endorsement but in the popular modes of thought and the manner of expressing that thought which now prevail, yet giving in some degree the cardinal principles of our profession. But coming back to the uses of Discipline, we find in nearly every case of deviation from "the order of Society" brought before our meetings, that there has not been the necessary care given in the first steps which led to the deviation. Parents are themselves often without the knowledge that would enable them to wisely direct their sons and daughters in the understanding of its provisions and penalties, which is much to be regretted. Were we alive to this necessity there would be a cooperation with the parents on the part of the meeting, and that watchful care extended which our holy profession calls for. "A word in season," how helpful it is; how many become violators for want of the single word, kindly spoken. Let us remember this when offenses are brought to our notice. Discipline to be effectual must be administered in restoring love. The illustration used by the Great Teacher contains a mine of instruction. The offender, who had wasted his substance in the grossest and most debasing sensuality, when he came to himself and began to be in want, remembered the father's house, the father's love, and there arose in his heart a desire to go back to what he had strayed from,—and while he was yet "a great way off" his father had compassion upon him, and went to meet him and give him welcome.

How harsh and unfeeling our petty exactions appear when seen in the light of a love which responds to the first faint breathings—of the prodigal—for the better life from which he has by wrong-doing exiled himself, and this is the lesson that the "Lips of Truth" left on record for our instruction in dealing with the degraded. If the same tenderness, the same forgiveness is enjoined upon those who are his disciples,—if forgiveness is not to cease until the seventy times seven is exhausted, with what shame and confusion of face, have we to acknowledge the hardness of heart that will condemn the erring ones whose violations are often more in the line of omission than commission, who, through the manifestation of a loving, tender forbearance, and a charity that "thinketh no evil" are won over, and made to feel that it is indeed in the spirit of restoring love and a yearning for their preservation in best things, that the Discipline of the Society is administered. There is an increasing necessity that we recognize this in our dealing with violations that relate simply to points of order and have no bearing whatever upon questions of morals, and until some wiser methods of acquainting our young members with the duties and responsibilities which a right in the Society involves have been adopted, there ought to be a very tender care observed in dealing with such cases that we "hurt not the wine and the oil" in these precious ones, who if kindly taken by the hand and encouraged to "hold fast the profession of their faith without wavering," may become valiant standard-bearers, ready to take our places when we are called to leave the field of action.

WE are desired to say that a Friend, willing to aid two or three young people to an education that will fit them for teaching, proposes to send them to Swarthmore College. Preference will be given to young women and Friends. Application, stating age, sex, where educated, and for what class the applicant is fitted should be made to "L." office of FRIENDS' INTELLIGENCER AND JOURNAL, 921 Arch street, Philadelphia.

MARRIAGES.

GREEN WYLLIE. Eighth mo. 20th, 1889, by Friends' ceremony, J. Walter Green, of St. Louis, and Ida J. Wyllie, of Philadelphia.

DEATHS.

MORRIS. Ninth month 20th, 1889, Gaipluma Morris, widow of the late Phebe Morris, in her 80th year.

This dear friend served Blue River Monthly Meeting faithfully for many years as overseer and elder. She was the last of a family that moved from the western shore of North Carolina to escape the degradation of human slavery, and settled in the Territory of Indiana in the year 1810. The five children of Samuel and his parents, Antoin and Mary, Frankland, with many other

Friends, to leave their native land and much that they held dear, to seek new homes beyond the Ohio river. These old friends have formed a prominent part in the years that are past of Blue River Monthly Meeting, and we have mourned to see link after link taken away, and now the youngest and last is severed, and she goes to make a reunited family, and to receive her reward for the many good works she performed here on earth.

T. H. E.

SPENCER.—At his home, near Springfield, Ontario, Canada, Eighth month 23d, 1889, Adam Spencer, in the 78th year of his age; a minister for forty years among Friends of the Orthodox body, and clerk of Canada Yearly Meeting [Wilbur] at the time of his last illness.

TRUEBLOOD.—At their residence, near Salem, Washington county, Ind., on Fifth-day morning, 5th of Ninth month, 1889, after seven months of intense suffering from the effects of cancer in the breast, which she bore with remarkable patience and Christian fortitude, Clorenda, wife of Thomas H. Trueblood, in her 63d year, daughter of Elisha and Lydia Hobbs, and granddaughter of Mathew Coffin, the father of Priscilla Cadwalader. She was a lifelong and consistent member, and for a number of her latter years an elder as well as overseer of Blue River Monthly Meeting of Friends. A pure-spirited woman, not given to many words—believing example the loudest preaching. She loved to and did attend meetings when health permitted, preferring, if any difference, those in the middle of the week, though often with but the two or three, there to wait at the feet of the Master in the quiet. Her suffering was so great that she often expressed a desire to go home and be at rest. She leaves a husband and five children to mourn her loss, two having gone before her to the higher life.

REBECCA M. THOMAS.

Dear Rebecca Thomas! Thou hast gone to the realms above in peace and everlasting love. I miss thee much, but cannot mourn that thou hast exchanged a life of trial and care for a mansion of rest in the Heavenly Father's Kingdom!

From a long and intimate acquaintance I feel it right to pen a few remarks concerning our dear friend, trusting it may incite others to walk by the same rule, and mind the same thing that made her what she was, a pattern of meekness and love, and her company pleasant, both socially and in mingling with her in a religious capacity.

She was not reared a member of our Society, and said she never expected to be a Quaker; but after she was married to our esteemed friend, William John Thomas and the mother of several children, she became exercised for their spiritual as well as temporal welfare, and under this exercise felt constrained to join with the Society of Friends, and was concerned with her husband to train the precious ones committed to their charge in the nurture and admonition of the Lord, and had the consolation of seeing them religiously inclined, and in due time all settled near them to satisfaction, and members of the same meeting. At one time she said to a friend that she had been too fond of dress, but continuing to be faithful to the openings and light of truth on her mind, she at length gave up much in the cross, to come forth in the ministry, at first only with a few words, yet as she grew in her gift, she was, in the unity of Friends at a suitable time recommended by Sandy Spring Monthly Meeting, Maryland, to which she belonged, and a year or more before her death paid a religious visit to the families of the same meeting, to the comfort and satisfaction of friends, and the peace of her own mind, and though dead she yet speaketh by the

example of a pure and spotless life. May her dear children be comforted in the promise, "Blessed are the dead who die in the Lord; yea, saith the spirit, they rest from their labors and their works do follow them."

Fallston, Md., Ninth month, 1889.

R. P.

THE LIBRARY.

We have received copies in pamphlet form of William Pollard's admirable paper "The Quaker Reformation." It forms, as some of our readers may perceive in looking it over, the major part of a chapter in W. P.'s little volume "Old Fashioned Quakerism," issued two years ago by Harris & Co., London, but it is now separately printed by Swan Sonnenschein & Co., London. (Copies of it are, or will be, on sale by Friends' Book Association, 15th and Race streets.) We find that a new introductory paragraph, and some paragraphs of conclusion have been added.

The points discussed in the pamphlet are of the deepest interest to every Friend, and the views which are presented will be generally acceptable, no doubt, to the greater part of those who are sincerely attached to the fundamental Friends' principles. William Pollard,—as well as a considerable number of others in England,—occupies ground around which, if not upon which, the whole of the real Society of Friends might readily gather. And we include in this not merely the membership of our own body, but many other Friends who, on the one hand do not insist upon uniformity of view on non-essentials, and on the other do not abandon "Old Fashioned Quakerism," and set up a virtual conformity to the world's usage in the matters of belief and practice.

Friends' Book Association have printed in a neat pamphlet of 29 pages, the address of our friend John J. Cornell, of New York, at West Chester, in Eighth month of last year, with the title, "A Concise Statement of the Views and Practices of the Society of Friends." This title describes very completely the character of the contents. The explanations given of Friends' views on minor points, and of their usages, are particularly lucid and valuable. It may be right to remark, however, that J. J. C. expressly disclaims speaking as for any one but himself,—he presents his statements as those of an individual Friend, entirely,—and on certain points of doctrine it may be that some would not agree with him in all particulars. In our Society there is a liberty on all but fundamentals.

To the American who desires to obtain a knowledge of the German language, Dr. Jacob Mayer's little book, "German for Americans," (I. Kohler, 911 Arch St., Phila.), promises to give efficient aid. It is concise and practical, and peculiarly adapted to the wants of older students without instructors. The lists of idiomatic phrases and words similar in sound are especially noteworthy, and the practice of placing the pronunciation after each word, though open to grave objections for school work, will on the whole appeal to a large class of students outside the schools.

For Friends' Intelligencer and Journal.

VISITS TO EASTON AND SARATOGA AND DUANESBURGH QUARTERLY MEETINGS.

We started on Second-day afternoon, the 26th of Eighth month, on the Harlem Railroad, stopping at Chatham, and taking there the evening train to Troy, where we arrived at half-past ten. Next morning we found two Friends waiting for the train to Granville, S. Whitson and S. M. Haviland. It appeared pleasant indeed to meet some congenial spirits bound for the same place. The ride to Granville is through an uneven country, with high hills and valleys. In a number of places they were getting hay at what seemed to us a late date. Granville is situated on quite level ground; the houses are all pretty, but generally moderate in size, all well painted, and every building has a slate roof,—in fact the whole place is supported from the numerous slate quarries around.

On coming in sight of the meeting-house we found it nicely painted, with green shutters; the inside is very neat, newly papered, painted, and carpeted, with nice seats, making us feel as if there was a great interest among the members. Indeed there are some there "that are like pillars in the Lord's house that will go no more out." John J. Cornell was very much exercised, and acceptably expounded the doctrine of Friends. On Fourth-day there were three meetings, a temperance gathering being held in the afternoon, and a youths' meeting in the evening. The meeting on Fifth-day was largely attended. Robert S. Haviland considers that the seed here sown has taken root on good ground, and we may expect an increase.

Reuben Dillingham carried us to a slate quarry near by; it was 100 feet deep, and the men at the bottom looked small, but could understand loud conversation from the top. It was very interesting seeing them hauling with an engine worked with cable wire, raising the slate from the pits, a long wooden arm carrying it on the bank. It is split while it is damp; a large piece splits up so true and thin, some being less than a quarter of an inch in thickness. Then there is a machine for cutting it straight, worked with a treadle and balance wheel. There is an enormous waste in its preparation, however, making whole hills of refuse slate, and there is some danger attending the work, an accident sometimes happening. On our way to meeting from Marcus Allen's we visited the mills for finishing it up in mantels. We watched them planing, sawing, and polishing the slabs. In another place they had a large vat of water, with coloring matter for marbleizing. Then comes varnish and a process of drying with heat. It is a marvel when completed. I brought home a specimen of red slate; it is rare; the only quarries known in the world in this color, are here. It is expensive, \$10 being charged for laying ten feet square, while others just as durable, of gray color, can be bought for less than half the money. On the hill-tops you can see the derricks raising the slate from the pits. The workmen are mostly Welsh and are numbered by the hundreds; we could see them go to and from their work in wagons,—loads of ten and twelve.

We left on Fifth-day afternoon for Philip Dorland's home, at Saratoga. It is a spacious, old-fashioned house. The neighborhood was once a large settlement of Friends and there were several meetings. The place is dear to us as the home of Andrew Dorland, a minister; the mantle has fallen on the son. We were kindly carried to Saratoga, a distance of six miles, by our friend Philip. The road lay some distance by Saratoga Lake, and on the high ground we could see Mount McGregor where ex-President Grant ended his life. We rode also through Judge Hilton's splendid park, comprising near 1,200 acres.

Next day we went to Schenectady, saw some very old houses, and the monument commemorative of the sad massacre of the early settlers by Indians. We arrived at Quaker Street in time for dinner. A goodly number of Friends from other Quarterly meetings were there, making them feel as if they were not forgotten. Francis J. Newlin a minister from Philadelphia, was in attendance. At the select meeting in the afternoon much counsel was given, "that ministers and elders keep in that life that they will be qualified to minister successfully in the Church of Christ."

The meetings that followed were all favored seasons. It was a week of mingling with kindred spirits not to be forgotten, particularly with those invalids whose sickness confined them at home.

CAROLINE WASHBURN.

NEWS OF FRIENDS.

A STATED meeting of the committee on temperance and intoxicating beverages was held on Seventh-day, the 21st, at Race street meeting-house. There were over fifty members present, representing most of the quarterly meetings, and while there was less work than usual reported from the different sub-committees, owing mainly to the separation of their members during the summer months, there were interesting and encouraging statements of united working in some meetings where monthly conferences had been held and well attended. Other occasions of interest had been participated in by the children. There were expressions of disappointment and regret in view of the defeat of the Constitutional Amendment in our State, but it was believed by many present that a hopeful feeling existed in the renewed strength and interest that this defeat may have awakened. The evil of intemperance is still in our midst, and a truer knowledge of its enormity, and a greater enlightenment in regard to the influences that tend to support it demand renewed energy on the part of all. Information was given of the death of our friend, Amos J. Peaslee, who during the early meetings of this Committee was an earnest worker, but declining health had incapacitated him for labor. May his influence be with us, leading us to a higher and better work in the future.

As with one accord in one place the neighbors and friends of Sarah Hunt gathered at West Street meeting-house on the afternoon of Ninth month 2nd. A

few friends from a distance were warmly welcomed, and a very tender feeling pervaded the assembly, for she was one dearly beloved amongst them, and this was a home gathering to learn of her early days and Christian experience. A brief sketch of her life was listened to with great interest; letters from absent ones gave evidence of her wide-spread influence, recording incidents touching and instructive. Some of her own productions were feelingly presented, and the tribute in *FRIENDS' INTELLIGENCER AND JOURNAL* of Ninth month 7th, by S. M. H., was acceptably read. Those present felt it to be a profitable season.

L.

EDITORS *INTELLIGENCER AND JOURNAL*:

In the extract from the *Journal* of Elizabeth Drinker, in last issue of the *INTELLIGENCER AND JOURNAL*, mention is made of the attendance of two of her companions at the mid-week meeting held in the old meeting-house at the corner of Unity and Wain Sts., Frankford, when they found but two others there, and the four composed the meeting. It may be satisfactory and encouraging to many to be informed that the mid-week meeting is still kept up at that place. To accommodate those who are not so situated that they can attend in the day-time the hour has been changed to 7.30 in the evening of Fourth-day. These meetings are satisfactory, and when we consider how few Friends compose Frankford meeting they are better attended than many others where the membership is much larger.

It may be well to add that this old established meeting still holds its own, as a branch of Green St. Monthly Meeting, and that some members have been added to its number, by conviction. A large and flourishing First-day school has been conducted there for several years, with no apparent diminution of interest. Some of the present teachers were formerly pupils in the school.

R.

EDITORS *INTELLIGENCER AND JOURNAL*:

One of your members having desired me to record the following incident, I now send it. I think it was in 1826, when I was in my tenth year, that Elias Hicks visited the families of Green street meeting, and I remember a beautiful figure he used in regard to checking evil in children. He said, "We farmers know that when a bud appears on the soft wood of a tree we can easily rub it off between the thumb and fingers and the bark will close up and leave no mark at all. But if we let it grow till it comes to be a limb or a branch of the tree, it may be cut off but it will always leave a mark there. So with little deviations from the right in our children, if the parents will rub them off gently and tenderly, they will disappear and leave no mark, but if neglected these will form habits and give a turn to the character of the child in after life."

H. T. C.

As well might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—*Abbott*.

For Friends' *Intelligencer and Journal*.

NATURAL GAS.

WESTWARD from the Caspian Sea stretches a salty waste. Near the shore stands the city of Bakoo and not far away lies the "Field of Fire" where from remote ages past natural gas wells have been burning.

To the early followers of Zoroaster—fire-worshippers—these "eternal fires" seemed fit representations of their divinity. Bakoo became a sacred city. Thousands of pilgrims yearly thronged the temples erected over these burning springs, doing severest penance in sight of the sacred flame.

To-day Mohammedanism has overspread the land of the fire-worshippers and only a few of the faithful still spend their days at Bakoo, worshipping in self-inflicted torture their deity of fire.

The age of mysticism has passed away. Asia, that cradle of religions, is no longer the controlling center of the world's thought. Westward, separated by continent and ocean, as well as by centuries of human thought and development, lies the modern "Field of Fire" and the occidental "fire-worshippers" of the present, representing the spirit of their utilitarian age, instead of bowing in blind and abject adoration before the potent element, bore into the earth to set the fuel free, pipe it, confine it, and light and extinguish it at will with a familiarity that would have horrified the ancient devotees of the sacred flame.

And yet, though these most unworthy disciples of Zoroaster claim no higher motive than the filling of their own pockets in their researches after the light- and heat-giving substance, it is quite possible that the world is benefited more by their labors than by the severest penance ever done. For the command "Let there be light," has a moral significance even when used in a physical sense, and that class of individuals who have "loved darkness rather than light, because their deeds were evil," have been put to greater straits with every new appliance for illuminating the highways and by-ways. Life and property are much safer now than when the poor man groped his way through the unpaved streets in utter darkness, and the rich man was preceded by a servant bearing a lantern.

Natural gas, however, is available only in certain localities, and it is only recently that it has been used for lighting in this country to any great extent, though the Chinese made use of it for that purpose several centuries ago.

The discovery and application of artificial gas at the beginning of the present century, though at first it met with that opposition which new ideas generally beget, gave a great impetus to the lighting of streets. In 1813 Westminster Bridge was illuminated, and by 1816, in spite of the fear of explosion which prevailed in the minds of many, and the difficulties arising from imperfect pipes and fixtures, gas lighting became quite common in London.

The recent discoveries in electricity, applying the principle of incandescence instead of that of combustion have still farther increased the desire for light, so that while electricity has become a powerful rival, the gas business still "holds its own" by reason of the greatly increased demand for illumination.

Leaving out electricity, which is entirely different from all other modes of lighting, there is not really so much difference in the various other illuminants as would at first appear. Whether you use a tallow candle, a kerosene lamp, or a gas burner, the principle is much the same. It is always gas that burns, whether it be generated at the point of combustion as in the first two methods, or whether it be formed in advance and stored up at a distance from the flame, as in the last.

Neither do natural and artificial gas differ very widely in their composition. Nature's great underground distilleries send forth a product very similar to that which the gas manufacturer obtains.

Coal gas is a mechanical mixture of various gases, some of which are light-giving, while others are simply diluents—carriers for the illuminants. One of the most important of these illuminating gases, occupying about forty per cent. of the whole volume, is the deadly marsh gas, or fire-damp, which, mixed with air, has caused so many fatal explosions in mines. This gas, together with others also found in the artificial product, is the natural gas which has recently caused so much excitement in several of the interior States.

So it was nothing new, after all, that Murdoch distilled from coal, in England, and Le Bon from wood, in France. Nature's secret process was so old before these men began their investigations that not even the wisest of our geologists can calculate with any degree of certainty how many millions of years it is since she first conceived the idea of manufacturing gas. But though her method is so old little improvement has been made upon it, and man is quite willing to accept the stored up material wherever he can find it, and to substitute it for the product of his own more expensive process.

So it is probable that the residents of the gas "field" will continue to search for and to utilize this very valuable substance, unless, as some of the prophets of evil are predicting, a general collapse of the earth's crust results from the too frequent tapping of the interior contents of the globe, or, what is more probable, the supply becomes exhausted and the vast amount of capital invested is literally "sunk" into the earth.

ANNA NICHOLS GOODNO.

For Friends' Intelligencer and Journal.

THE RECENT STORM AT CAPE MAY.

As seen at Cape May—this time-honored seaside resort—there was a grand view of the great storm that visited the eastern coast of our country the past week. For several days previous to its outburst, the wind was north-east, bringing high tides; each incoming one added to the grandeur of the scene.

On First-day, the 8th, the evening tide was thought unexcelled; the next afternoon, it looked as if all the mighty mass of waters of the Atlantic were rushing onward, impatient to reach the shore. The moon was at its full, consequently the tide rose higher. The waves rolled in as walls of water "lashed into fury," curled up their crested heads, scorned all man's vain efforts to restrain them, then broke in foam, some distance from the shore, to

gather up some southern wave to dash against the sea wall that protects the board walk, sometimes overflowing it, the spray descending on those who had sought its protection to view the seething flood. There was a fascination in it, that interested all. The oft repeated exclamation was, How grand! How magnificent! It was long after night-fall ere the beholders returned to their homes. Many of the guests of the "Windsor" remained on its broad piazzas, until a late hour, and retired with a prospect of another display in the morning; they were not disappointed. As the night advanced the storm increased, with rain and high wind which brought a higher tide. Again the seats of the piazzas were occupied, but there was a feeling of security, as the house is situated on a bluff above the waters, and there was no need of "going down to the sea in ships to see its wonders;" it was at our feet. Far away from the shore, at the bar, the waves would mount upwards, as great sea monsters, roll over in foam, followed by long trains, like geysers, that send their smoke upward, then form again in rapid succession, but never twice alike. To some, what was at first a fascination, became a dread; the continual roar and moan was terrifying to them; others felt that He who created the earth and the waters, had set bounds, as He holds the winds in His fists, and the ocean in the hollow of His hand, yet all sympathized with those more exposed to the battling elements. It was a lesson not soon to be forgotten, of the entire helplessness of man, who with all his boasted wisdom is but an—

"Atom, in immensity."

As we gazed on the storm, both in the evening and morning, we saw the exposed and poorly paid men of the life saving stations, as they patrolled the beach on their rounds of duty, and the query arose, would any of the law-makers of our government change places with them? The harder the storm the more requisite for them to be on duty. Some of the cottages on the beach drive, and near the creek, were overflowed; the occupants left them for a time. The board walk in many places was broken, and drifted across the drive by the tide, but the place suffered little comparatively. Its railroad and telegraph service to Philadelphia, was not interrupted, trains went and came on time; but the one to Cape May Point over the meadows and low places was for a time submerged. The beach railroad in many places was covered with sand, and not in a condition for use.

The wind and rain continued some days, but the ocean was less boisterous, yet it was sometime before it assumed its usual aspect.

M. A. S.

Cape May, N. J., Ninth month 15.

REMAINS leave small space for "waiting on God," which is the highest act of devotion. . . Perhaps listening to God and waiting on God is the best and highest part of praying. Silence is golden.—*Christian Union*.

YE will come by the Light, to see through and over the winter storms, and the coldness, barrenness, and emptiness.—*George Fox*.

SWARTHMORE NOTES.

—The Ennomian Literary Society, has elected Roberts S. McConnell, '90, as president, and the Delphic has chosen James W. Ponder of the same class, to its corresponding office.

—The foot-ball players are very much pleased with the new field within the track on Whittierfield, and the daily practice games are now played there. The college foot-ball eleven will play the Pennsylvania State College team on Sixth-day next and Bucknell University on Seventh-day.

—The total enrollment of students is nearly 230, of whom about sixty are Freshmen. Considering that another class in the preparatory school was dropped this year, and that the examinations and requirements have been maintained very strictly, this is a good showing.

—Dr. Shell has decided to devote four days of each week at present to the foot-ball team and two days to track athletics.

—Dr. Trotter has obtained the cadaver of a full-grown gorilla for the biological department, and the students in the Senior and Junior classes who take the biological course will have an opportunity for studying this rare ape. It is said that this is the first time American college students have ever operated on a gorilla.

—A good free lecture course is being arranged for the winter.

—The grade of the work being done in all of the courses this year is higher than ever before, and is very complimentary to Swarthmore's rising standard of excellence.

—The address of President Magill, while abroad, will be: "Care of Drexel Harjes & Co., bankers, Paris, France." S.

OUR IMMORTALS AT FOURSORE: WHITTIER AND HOLMES.

LONG have they walked our dusty paths;

But by the notes which they have caught

From land and sea, and by their thought

Of Brotherhood in all our strife,

And by their rhythmic charm of life,

These singers rare have sung some cheering lay

At every footfall of their fourscore way.

Our Laureates of the Loving Heart

Their ministry have just begun;

No Autumn tint, or setting sun,

No faltering step, or failing speech!

But onward as the ages reach

Wider shall grow the Autocrat's fair land,

Richer the harp-notes from the good Friend's hand.

No realm may limit their warm minstrelsy;

Where wrongs abide, 'neath pine or palm,

Chains it shall smite, and passions calm;

In homely hut or hall of king,

The Chambered Nautilus shall sing

For aye its story of the sea;

While o'er the fighting of the free,

To help the day of doubt, and storm to save,
Brave Barbara's flag shall never cease to wave.

—Bishop John F. Hurst, (M. E.), in *Independent*.

Washington, D. C.

RIGHT TOIL IS REST.

SWEET is the pleasure

Itself cannot spoil!

Is not true leisure

One with true toil?

Thou that wouldst taste it,

Still do thy best;

Use it, not waste it,—

Else 'tis no rest.

Wouldst behold beauty

Near thee? all round?

Only hath duty

Such a sight found.

Rest is not quitting

The busy career,

Rest is the fitting

Of self to its sphere.

'Tis the brook's motion,

Clear without strife,

Fleeing to ocean

After its life.

Deeper devotion

Nowhere hath knelt;

Fuller emotion

Heart never felt.

'Tis loving and serving

The highest and best!

'Tis onwards! unswerving—

And that is true rest.

—John Sullivan Dwight.

EXTRACTS FROM ELIZABETH DRINKER'S JOURNAL.

[A NOTICE of this newly-published book was given in last week's issue of the INTELLIGENCER AND JOURNAL. A few more extracts we have thought might be interesting, as showing habits and ways of life amongst us, a century ago. It might have been added in the notice that Henry Drinker was a partner in the firm of James & Drinker and that Abel James, the senior, was the son-in-law of that ancient worthy of Quakerism, Thomas Chalkley, having married his daughter Rebecca. At the time of this journal (the earlier part, at least), A. J. occupied the old Chalkley mansion at Frankford, to which he had built a considerable addition.—Eds.]

Sept. 25, [1779.] Sarah Carey and Rachel Watson from Bucks county, Sammy Trimble from Concord; John Willis, James Mott, and Elias Hicks from Long Island, came this morning to take up their abode during yearly meeting.

Sept. 26. Our lodgers breakfasted with us; ten dined, great numbers called. John Willis, who was most part of yesterday in bed ill of a fever, is bravely to-day. Our neighbor Franks, ye baker, died this morning of a fever, which at present prevails much in ye City and Country, and many are taken off.

Sept. 27. Went to meeting morning and afternoon. Thirty persons dined with us. John Willis ill last night again, and this evening he was taken ill at ye Pine street meeting, and went to bed at Elijah Brown's, where I expect he must stay all night.

Sept. 28. Went to meeting this afternoon. Six-

then dined with us. John Willis stayed at home all day. He took ye Bark and missed ye Fitt. Dr. Cooper visits him.

Sept. 29. I stayed at home being unwell. Elias Hicks very poorly. Twelve dined with us. A large number came to visit ye Long Island Friends.

Sept. 30. Went twice to meeting. Ten or twelve dined with us, many at breakfast. A great number of people ill of a fever—many taken off. B. Woodcock went home this afternoon very unwell—scarcely a House but some one or more are indisposed.

October 1. Went to meeting this morning, six or eight at dinner, many more at breakfast. Elias Hicks taken very ill to-day. Dr. Cooper tends him; in bed all the latter part of the day.

Oct. 2. Stayed within all day. Elias Hicks still very poorly. John Willis, James Mott, and our Billy went this afternoon to Frankford. J. Mott came home very unwell—went to bed and took a sweat. Ye women's meeting finished to-day—men's not yet. Fine weather.

Oct. 3. First-day. E. Hicks very ill.

Oct. 4. Elias Hicks, who appears something better, left us this afternoon with an intent to go a few miles on his way.

Nov. 1. [1782.] Billy [the diarist's son, William Drinker,] came home about dinnertime, his face much bruised; he had been boxing with one of the Latin-School boys—an exercise that by no means suits him.

Nov. 4. Nancy, Billy, and Tommy James began to learn French; they are taught by one Bartholmew at 4 dollars each per month, and 6 dollars each for entrance money. They occupy our smallest front parlor, on Second, Fourth, and Sixth-day evenings, from 6 to half past 7 o'clock.

Dec. 3. I set off about ten o'clock for Frankford to ye marriage of J. T. and R. J. [John Thompson and Rebecca James, daughter of Abel.] On our coming near A. J.'s saw ye family moving towards the meeting-house, where we went without stopping before dinner. Had a silent meeting—between 12 and 1, ye ceremony performed. H. D. [her husband, Henry Drinker] read the certificate, company moved on to A. James's—weather cleared up, the sun shone. Dined at about 3 o'clock; an elegant tho' not large wedding—not more than 32 or 33 persons, besides ye family. Could not attempt to stay to tea, ye days so short—came away as soon as ye servants had dined—Nicholas Waln and myself first.

Dec. 11, [1794.] A delightful moderate morning, azure sky, favorable for my son's marriage, and to enable me, who have not been to meeting for a long time, to attend it. Hetty Smith, being too unwell to accompany her daughter, I went with my husband from our house to the Market Street meeting-house. Henry and Hannah were but just seated when we entered. The meeting was large, and agreed by every one that I heard speak of it, that it was a favored time. Nicholas Waln and Samuel Emlen were the only ministers who had anything to communicate. Henry and Hannah spoke very distinctly and in a proper key—were much commended for their con-

duct and behavior. Robt. Coe read the certificate. Henry and Hannah went to and from meeting in a carriage and the bridesmaids in another; the rest of the company walked. There were about 50 persons at the wedding. Our dear William came about 11 o'clock to meeting, being desirous of being a witness to his brother's marriage: the day was spent agreeably; nothing occurred to cause displeasure or uneasiness that I heard of, as sometimes does in a large company. A very plentiful and elegant dinner, well served, after three o'clock; supper at nine, tea omitted; indeed there was no time for it, the day being so short. The company broke up about 10. James and Phebe Pemberton, Wm. Lippincott and wife were overseers.

December 5, [1794.] While at dinner, Molly, [her daughter, who married S. Rhoads] rang the bell, up stairs. She sent for me, being ill of something like a severe colic. She had been sitting in her brother's room over a little fire, reading for an hour or two, with her feet upon a cold hearth. I think I never saw a living face look paler; she was in great pain and cold sweat. I gave her a little geneva and water sweetened, and used friction; some time after a draught of catnip tea, which altogether had the desired effect—she is bravely this evening. I do not altogether approve of spirituous medicines in the colic, etc., unless some particular indication call for them; in most cases it should not be often repeated, though I have known Daffy's Elixir sometimes do good.

September 26, [1795.] A young man named Gilbert Watson died this morning at Abraham Carlisle's in our neighborhood—a relation of his wife's, of a bilious fever. The man who bled our son told him that he had bled this young man twenty-three times in a week, and we understood that the operation has been performed two or three times since.

September 9, [1798.] First-day. This forenoon I was let blood by Jacob Smith, who lives, when at home, in Chestnut street, opposite to Dr. Kuhn. He recommended him to me, and I think him an expert hand at ye business. He opened a vein that had never before been opened. My veins are small, and the largest lies over an artery, which makes it difficult for me to be bled, though I have been bled maybe, fifty times in my life, or near to it.

January 2, [1807.] John Haworth's weakly daughter is gone, after a long time of weakness. I think I heard John Hailer say that he had bled her 100 times in one year; twice a week is common for spasms. Few days have lately passed that we have not heard of the death of one or more of those we know. What is so common as the coming into and the going out of this world? the former sometimes the cause of the latter.

Sept. 9, [1794.] Peter Yarnall smoked a pipe with us on his way home from meeting for Sufferings. He informed us that David Bacon, John Parrish, Wm. Savery, and John Brown were appointed a committee to go back among the Indians. Commissioners are also going, Timothy Pickering, etc. The Indians desired that some of their old friends, the Quakers, would attend the Treaty, and the President approved of it. They are to set off in a few days.

Dec. 20, [1794.] Sam'l Smith of B. County returned this afternoon from county, where he has been with others to examine a tract of land belonging to Js. Gibbons. Whether that or Langhorn park is to be ye place for the boarding school is not yet fixed. He, John Drinker, and H. D. went from our house to meeting on this business this evening. Sam'l Emlen and Dan'l Drinker took a pipe here. H. D. and S. S. came from committee; they inform that they have fixt on James Gibbons' tract in Chester county for the school. [This was Westtown.]

March 7, [1795.] Cloudy. Wind easterly. Sam'l Emlen and Peter Yarnall smoked a pipe here. After dinner S. E. and P. Y. came again, when we had a meeting or sitting together.

June 11, [1795.] Heavy rain this morning. Wind N. E. Continued raining most of the day. My husband is sitting by a comfortable fire, smoking his pipe.

Dec. 12, [1795.] Rather overcast, wind easterly. H. D. and James Smith left our door in J. S.'s carriage for North bank (the home of H. S. Drinker, her son, in Bucks county). . . . I am apprehensive they will have dull weather—should it turn out otherwise a little relaxation from business may be useful to H. D. I am not acquainted with the extent of my husband's great variety of engagements; but this I know, that he is perpetually, and almost ever employed. The affairs of Society, and the public and private concerns, I believe take up ten-twelfths of his time. If benevolence and beneficence will take a man to Heaven, and no doubt it goes a good way towards it, H. D. stands as good, indeed a better chance, than any I know of.

I stay much at home, and my business I mind,
Take note of ye weather, and how blows the wind,
The changes of Seasons, Sun, Moon, and Stars,
The setting of Venus, and rising of Mars.
Birds, Beasts, and Insects, and more I could mention,
That pleases my leisure, and draws my attention.
But respecting my neighbors, their egress and regress,
Their Coaches and Horses, their dress and their address,
What matches are making, who's plain and who's gay,
I leave to their Parents or Guardians to say:
For most of these things are out of my way.
But to those, where my love and my duty doth bind,
More than most other subjects engages my mind.

And I am not ashamed to own it.

Oct. 16, [1794.] Nancy [her daughter, who married John Skyryn] and self set off about 10 to go to Jacob Bekey's, a shoemaker at Milestown. The fineness of ye day induced us to take the walk. It is about a mile and a quarter from our house [a country place, which Henry Drinker owned at that time, called "Clearfield," near Germantown]. I stopped short of the intended route by one-eighth of a mile, and Nancy went on. The place I stopped at belongs to one John Shields, who does not live there. There was nobody but an old Dutch woman, named Nanny White; she was busy spinning tow—about three score and ten years old. I asked her if she was spinning to make cloth for her own wear.

"Oh no, I take it in at 1½d. a cut."

"How many cuts dost thou spin in a day?"

She was not willing to tell. "Can thee spin

twelve?" Oh no. "Six?" No. "Three then?" May be so. "Then thee earns 4½d. a day." Yes, sometimes. I had but a ninepenny piece in my pocket, which I gave her, and said, if she would accept of it, she might venture to take a day's rest, as that was two days' earnings. She was much pleased and gave me many thanks. Well, thought I, to use the words of an old author: *This is one of the commodities that comes of infelicity*; to be delighted with so trifling an acquisition.

Oct. 26. First-day. One of the most stormy days I ever knew; a trying day it has been. Nancy [who was very ill of a fever] much against taking medicine, and it was hard to urge it, but as her case was desperate, we thought it best to persist. She said her stomach and throat felt as if she had been eating alum. We were much at a loss what to do—the doctor had sent several sorts of medicine, that if one failed the other was to be tried. J. Skyryn came up with particular directions; ye storm so hard that the doctor did not come. He ordered, if no change took place for ye better, to apply a blister; said if what he had ordered did not succeed, he could do no more; if the pills did not answer she was to take Powders of Jalap; if they would not stay on her stomach, Senna was to be given in an infusion; if the sickness continued the Blister was to be applied. William was for the calomel pills which she had taken of before, J. S. for the powders. She would take neither, but agreed to take the Senna, of which she took 4 doses. The disagreeable sensation in the throat better. She felt cold, with pains about her. I gave her a teacup of Chicken broth instead of a dose of senna—find myself at a loss whether to continue or omit it.

Oct. 28. My poor child is to-day much better, tho' very yellow. She has taken nourishment several times to-day.

PINE STRAW PILLOWS.

THE American Analyst relates the following incident: "During a visit to the home of a most estimable lady living on Indian river, this editor was told of a discovery that had been made which may prove a boon to sufferers from lung or bronchial troubles. This lady having heard that there was peculiar virtue in a pillow made from pine straw, and having none of that material at hand, made one from fine, soft pine shavings, and had the pleasure of noting immediate benefit. Soon all the members of the household had pine shavings pillows, and it was noticed that all coughs, asthmatic or bronchial troubles abated at once after sleeping a few nights on these pillows. An invalid suffering with lung trouble derived much benefit from sleeping upon a mattress made from pine shavings. The material is cheap and makes a very pleasant and comfortable mattress, the odor of the pine permeating the entire room and absorbing or dispelling all unpleasant odors."

MEN must have nourishment; and even if it be mixed with gravel and dirt, it serves them better than the piled husks of speculation that have ceased to hold corn.—Bartol.

PITCH PINES ON THE DUNES AT CAPE HENLOPEN.

ALONG our Eastern Coast from Cape Cod south one finds an extremely variable species of pine. So far as our Atlantic slope is concerned we may well call it a protean cosmopolite. Variable as it is in its appearance, it is hardly less so in regard to the value of the lumber which it furnishes. To-day you will find it growing on a rich soil, to-morrow on a slaty ridge, then on a rugged mountain slope, and again on a sandy shore line where no other of our trees can maintain itself. Though it is not equally vigorous in all the situations named, still it manages to live and grow in spite of the poor soil about its roots and the inclement seasons which test the hardiness of its young shoots. This is the *Pinus rigida*, or, as we more familiarly know it, the *Pitch Pine*.

In appearance it is seldom a promising-looking tree; yet for all that it has been an important factor in our earlier and later national history, and it is likely to become still more valuable in the future. In the colonial days it furnished in great part the pitch and other naval stores for use in Massachusetts, and hence was at one time almost the main stay upon which the settlers there depended for obtaining the necessities of life other than that which the farms and ocean produced. Among the earliest legal enactments for the Cape Cod settlements were those which related to the care and protection of the trees of this species of pine. From it came often the keels, planking, and sometimes even the spars and timbers of the little vessels in which the brave New England fishermen met the perils of the North Atlantic Ocean. In our own State it was sometimes used for fuel, and oftener still in the production of the charcoal upon which our furnaces depended before days of coal. Hence, then, it has had no mean function, or small place in the history of our country. Yet it has never been admired like the elm, prized like the white pine, or lauded as our oak.

The time never will come when we can dispense with the pitch pine. Though so useful generally, it has special uses which no other native (or possibly foreign tree) can meet.

As on Cape Cod, it grew in almost pure sand, so too it did and does here and there along the coast to the southward. On Nantucket a starveling forest (planted some years back) furnishes a poor fuel on ground which is otherwise useless. There are some indications which lead us to think that since the removal of these trees from portions of Cape Cod changes for the worse have taken place on the surface of the country there. One might fairly so conclude from Thoreau's observations. Land once covered with crops has become hopelessly sterile since the natural protection from drifting sand has been removed.

A recent visit to Cape Henlopen has brought out very clearly to the mind of the writer this fitness of the pitch pine to protect the lands adjacent to the beach from what might be termed an inundation of sand. That such destructive invasions, slow but certain in their advance, do occur, has long been well known concerning the lands bordering portions of

the Baltic Sea and the Bay of Biscay. We have not, however, recognized that, on no small scale, it is taking place in our own land. At Truro, twenty years ago (and probably yet), one might have seen trees whose whole trunks were covered in by sand, leaving only the top projecting from the surface.

At Cape Henlopen the sand drift is more extensive, and hence more destructive, the dune there forming a hill so large that it is spoken of by the people as the sand mountain.

The situation at Henlopen is briefly this: from the mouth of Lewes creek it is about east to the extremity of Cape Henlopen, the shore line, however, having a curve to the southward, making this a rather open bay. From the western end of this line east to the line of the Breakwater are extensive meadows once often overflowed, but now so seldom submerged that near Lewes they are being built upon. It is said that there the land has been raised appreciably in recent times. Extending, however, from a point, say a mile and a half east of the town of Lewes to the Cape Henlopen light house (still further east), is the dune of which we write. In general terms, we may say that extending from the west (where it is forming a mere covering to the meadows), it increases in height as it goes eastward, and attains a maximum just before reaching the lighthouse. I can only approximate the greatest depth of the sand. It would probably not be far from the truth to say that it is about one hundred feet. The greatest width along a north and south line of this ridge-like dune is probably a half a mile, sloping toward the Breakwater on the north and toward Rehoboth on the south. There is a tradition that this mass of sand when first seen by the whites was near the mouth of Lewes creek, but that it has since been moving to the east and south. Upon this we have no opinion to offer.

Taking the facts as we find them to-day, on the shore south of the Breakwater the ground is flat, sandy, occasionally submerged in part and more or less covered with the usual shore plants of the region. More inland (to the south), a small grove appears, possibly started since the sand has been carried off by the winds from the north. Further south still, we begin the ascent of the northern slope of this dune, which is destitute of any shrub. The dunes of Provincetown are in strong contrast, for they have a luxuriant growth, often of beach plum, wild roses, and blueberry or huckleberry bushes. Along this northern slope one notices many dead stumps rising out of the sand. They are all that remain of the original forest of *Pinus rigida*, which the dune covered and killed and is now uncovering in its southward march. Climbing higher as we go toward the south we reach the backbone of this sand ridge or dune. Only here and there do we see any sign of a tree top. The whole forest is literally covered up by the mass of sand. Further south we go, and reach in a few minutes the southern face of the dune. Here, as shown in the illustration, the trees are still living, though only (in some places) their tops project above the sand. Observe this illustration carefully and on the left you will see a shallow pond with an irregular shore line. To the right of this, in the

centre of the picture, may be seen the level ground, with trees as yet untouched by the advancing southern face of the dune. More to the right are the trees in process of being covered by sand. In time they will be wholly hidden under sand, then killed; and as they decay, by fall of their leaves and destruction of their smaller branches, will cease to arrest the force of the wind, and the sand will then be carried further south, uncovering these trees as those of the northern slope are now. In brief, the wind from the north carries the sand up that face on to the summit, and gravitation carries it down to bury the forest on the southern slope.

This march of the sand might well be regarded as resistless—slow, but certain as fate. It would be interesting to speculate on the ultimate results of this sandy invasion if unchecked. But the more practical point is, can it be checked? Probably it could, if, from the shore line to the north trees were planted which would break the force of the wind. These should be carried as far up on the dune as they would grow; then where they ceased to grow, smaller species of plants (of which several can be found), that would grow on the sand and anchor it, should be planted or sown. These, in time, might be followed by trees, until the summit was gained and the advance of the dune to the southward stopped.

But here enters the practical question. What trees could have any chance on such a mass of pure sand? If any, it would be the pitch pine. It is now growing in situations as sandy, at the foot of the dune. The only element is, would it find moisture enough in the slopes and summit to enable it to sustain itself? That is purely a question of trial.

The situation here is hardly worse than that which formerly was seen on the shores of the Bay of Biscay, and what the maritime pine did there the pitch pine might possibly do at Henlopen and elsewhere along the coast.—*Dr. J. T. Rothrock, in Forest Leaves.*

I SUPPOSE every day of earth, with its hundred thousand deaths and something more of births,—with its loves and hates, its triumphs and defeats, its pangs and blisses, has more of humanity in it than all the books that were ever written, put together. I believe the flowers growing at this moment send up more fragrance to heaven than was ever exhaled from all the essences ever distilled.—*Holmes.*

No man can learn, what he has not preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter, and he shall never be the wiser,—the secrets he would not utter to a chemist for an estate.—*Emerson.*

NEWS AND OTHER GLEANINGS.

—Particular attention is invited to the Forestry Convention to be held in Horticultural Hall, Philadelphia, (South Broad St.), on the 15th, 16th, 17th, and 18th of next month. All interested in the work are cordially invited to attend. The meeting will be a joint one of the American Forestry Congress and the Pennsylvania Forestry As-

sociation, and a number of interesting papers are expected to be read.

—The tourist season in Switzerland is officially estimated to bring in an annual profit of £528,000 to the hotel-keepers alone. There are now 1,000 hotels in Switzerland, which make up 58,000 beds, and employ 16,000 persons as managers, servants, drivers, etc.

—The English and Italian Governments have signed a more stringent anti-slavery convention than has hitherto existed. It declares the slave traffic to be an act of piracy, and enables cruisers to deal more promptly with captured slavers. The Mediterranean is excluded from the operations of the treaty.

—A question upon which opinion was much divided at the International Botanic Congress in Paris was whether the grains of corn found in the Egyptian sarcophagi had any seminal virtue left. It appears that 'most of the so-called mummy corn, remarkable for streaks of tar on the surface, and sold to travelers in Egypt at the rate of about a dollar per twenty-five grains, is a gross imposture.

—We call attention to the advertisement which announces the excursion of Friends' Social Lyceum, (Philadelphia), to Mauch Chunk and the Switchback, on the 12th proximo.

—All the private papers of Abraham Lincoln and all documents referring to his private business affairs are in the custody of the First National Bank of Bloomington, Ill. The late David Davis, formerly a Justice of the Supreme Court of the United States and later a Senator and Acting Vice-President, was Mr. Lincoln's executor, and to him all the great President's private papers were given. Judge Davis took them all to his home in Bloomington and deposited them in the First National Bank's vault, he being a heavy stockholder in the bank. Though the work of the executor was long since completed and Judge Davis has gone to his long rest, the papers are still there.—*Ev. Telegraph.*

—Japanese papers received by the steamship *Gaelic*, which arrived in San Francisco last week, place the total number of persons drowned in the floods of August 20, in the city of Wakayama and in the districts of Minami-Muro, Higashi-Muro, Nishi-Muro, and Hidaka, at 10,000, and the number of persons receiving relief at 20,424. The River Kinokuni swelled from thirteen to eighteen feet above its normal level, and the embankment and the village of Iwahashi were washed away, and about forty-eight other hamlets were covered by the raging waters. On the morning of August 19 an enormous mass of earth fell from the mountain near the village of Tennenkawa, and stopped the course of the river of the same name, which, being already swollen greatly, submerged the village and drowned nearly all the inhabitants. A number of the villagers belonging to Tsujido took refuge in their temple, which was on high ground, but when the landslide occurred about fifty persons were buried alive.

—A Branch of the Young Men's Christian Association has been organized among the colored churches of Philadelphia. The preliminary meeting was held in Sixth month last at the house of William Still, and on the 9th of the present month the work was formally inaugurated by a meeting at the Association Hall, 15th and Chestnut streets. The new organization, besides its gospel labors and religious teaching, will have evening classes in shorthand, penmanship, business, arithmetic and book-keeping, and a course of lectures and plain talks to young men. The interest shown in this work by a number of ministers and others prominent in the white churches,—H. C. Mc-

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PHILADELPHIA, TENTH MONTH 5, 1889.
Vol. XLIV, No. 7.

PHILADELPHIA, TENTH MONTH 5, 1889.

No. 7.

EXCELSIOR

But thou art at length free,
Leaving thine out-grown shell by life's unresting sea.
But thou art at length free,
Leaving thine out-grown shell by life's unresting sea.
But thou art at length free,
Leaving thine out-grown shell by life's unresting sea.

For Friends' Intelligence and Journal

ILLINOIS YEARLY MEETING, 1889.

On the 1st of North month many of those interested in Illinois Yearly Meeting began to assemble at Clear Creek, its regular sittings being appointed to begin on the 6th. The Representative Committee having been desired by minute of last year to meet on the Sixth-day afternoon prior to the general meeting, for the consideration of certain leaflets submitted last year, fifteen members, just sufficient for a quorum, assembled at the time specified, and after interchange of sentiment, the subject was referred to a committee of five. On Seventh-day, at 10 a. m., the members of the Meeting of Ministers and Elders gathered, quite a goodly number being present. Six ministers of our own yearly meeting and one from Indiana were in attendance. The reading of the answers to the queries from the different Quarters called forth much more than the usual expression of thought and feeling. The hope was expressed that we might know what we came for; not to be fed with food from man's hands, but with living bread from God. The admonition was given, that while we are enjoying the social features of this mingling together we do not forget the higher objects for which we are assembled; so that when we return to our homes, we may feel that we have been made better for having been here, and that we "gather up the fragments that nothing be lost." Sometimes, by allowing our temporal affairs to assume undue prominence, we may neglect our spiritual concerns to our detriment. We think our presence and oversight indispensable to the little world of which we feel ourselves to be the centre, yet when called to leave this earth and all our friends, a few tears and regrets, a few kindly words for the departed, a short period of mourning, and the world moves on as it had done before. We are not missed; even our own little world, is, after a short time, unmindful of our removal from its midst. This should teach us our littleness, compared with the universe, and yet the soul that actuates this short-lived body, lives on in a glorious immortality, provided our life here has been

such as to secure it. A desire was expressed that ministers and elders might dwell in unity; and it was felt that it would be profitable if they would oftener mingle and counsel together, and have a care over the young and growing ministry, for its nurture and help, in a spirit of love for the instrument and desire for the honor of truth. A comparison was made between the recent discoveries by the excavation of buried cities in other lands, and our spiritual life. In the former, the traveler in search of historical truth descends step after step, till doors are reached opening into large and lighted rooms, on the walls of which is handwriting in unknown tongues, to decipher which requires deep knowledge; so the seeker after spiritual truth must go down the steps of humility, till he finds openings into the illuminated chambers of truth, under the guidance of whose light he becomes capable of reading the handwriting. In this condition of humility, the command will sometimes come: "Do not undertake to speak because thou art a minister, simply to please the people. And when thou dost speak, be brief; sit down when thou art through."

First-day morning, the 15th, dawned cooler and pleasanter after a light shower which laid the dust, making it much more comfortable for all; and at the usual hour, 10 o'clock, the people had mostly assembled in the pleasant grounds surrounding the meeting-house, and soon gathered in the latter into silence, broken by the expression that if we desire to be benefited by gathering together, we must do so in the name and power of the Most High. Infinite wisdom and love made Jesus the perfect pattern that he was to us. We should learn the attributes of God, which are Love, Mercy, and Justice. Each day we should put the query, "Father, what wouldst thou have me to do this day?" Where can we go for a more perfect knowledge of God, and of the work he would have us to do, than in our own hearts? Attention was called to prayer as depicted in the New Testament, not to be seen and heard of men, but to enter into the closet of our heart. Mothers' and fathers' hearts can often be closets of prayer, when engaged in the daily pursuits of life. We should strive to attain to the standard, not of Quaker righteousness, but of Christ's righteousness. One great hindrance to the spread of Christianity is the lack of a sense of individual responsibility. All have to stand upon their own merits, and not on the position of others in the Church. God never intended unhappiness, but that all his children should be happy.

The afternoon meeting was opened with an ap-

peal to all to join in the true worship, followed by an exhortation from Scripture, "Praise ye the Lord in His sanctuary, praise Him in the firmament of His power." Revelation has not ceased. God is as willing now as at any former period to reveal himself to his seeking children. He will teach his people himself. The hope was expressed that we are followers of him who is God over all. The seed of life is in every heart. He wants it to grow. We must not shut our eyes and our hearts to the light, so it cannot grow.

"The Gospel has walked in majesty with us this afternoon," was the solemn expression of a dear, aged Friend near the close of the services; and it was felt to be indeed so, words having been poured forth "in the demonstration of the Spirit and with power," producing a solemnizing effect.

Second-day morning was ushered in beautiful and clear, shedding an inspiring influence over all. The Representative Committee again assembling, took up the subject left in its care, the farther consideration of some leaflets on our Doctrines and Testimonies, and while not accepting them as presented, it was thought much good had resulted from examination of the matters therein, and they were recommended to further care.

At 10 o'clock the general meeting for business assembled, and after a short silence the desire was expressed that we might look within for that spiritual light that alone can give life to a yearly meeting, and though but few should dwell therein, its influence would be felt by all. Representatives from our quarterly meetings, (two in number), were all present but one. Epistles from all the yearly meetings being read, gave evidence of a growth in all parts of the heritage, and were thought to be more than usually excellent, and especially strengthening and helpful to our little isolated body, bringing to some the feeling that the crisis in our Society is past, and we may now look for a revival and a renewal of strength throughout our borders; for a young life is rising within us that will not allow the Society to go down, and forming for it the hope of the future. We may be weak in flesh but strong in God; and the stronger ones must reach down to the weaker ones and help them up, under the influence of love.

The epistles, it is said, all gave evidence of a true spirit pervading all the yearly meetings. The unity of sentiment and the love expressed in them, showed the similarity of the struggle for right, and while there was agitation on the Temperance question, a calming hand is over all and love prevails. A feeling of thankfulness was expressed that there is no question causing dissension among us; what we cannot understand we can leave in the hands of God, in the belief that if it is essential, all will some day be made plain. The time to abandon a wrong is when one is thoroughly convinced it is wrong; applying this thought to war, we should protest against it publicly.

Much earnest feeling, shown in vocal expression, was elicited by the reading of the queries and their answers. On the first it was said by some that they never lost anything by attending meeting, and

that the first indication of decline is the vacant seat; but why do people not *want* to go to meetings? When in the light they will want to go. We should try to get ourselves in right relation to the Father, whose canopy of love is over all. How far is the ministry accountable for the empty seats and the lack of interest? Many away from the influence of the Society find how much they love it, and only need some one to gather them into the fold. How often is heard the Macedonian cry, "Come over and help us."

On the second query it was remarked that we may detract by behavior as well as by word, by showing neglect or coldness when not deserved. On the third it was said that, as in every arch is a keystone that binds the structure, so in our Society love is the keystone. Christian love makes duty a pleasure, and often opens the way where simple duty fails. On corrupting literature, the question was asked how far are we accountable for the corrupt literature so often seen in our daily press? and perhaps if the people would demand a better paper they would get it, as editors and publishers desire to print a paper in accordance with the wishes of their patrons. We might perhaps have an influence over editors and publishers, if we could interview them personally and clearly and kindly give our views on the objectionable matter issued.

In considering the fourth query we were encouraged to work in favor of temperance in *all* things, as well as prohibition in alcoholics. In regard to the inquiries about lotteries, etc., it was urged that religious and all thinking societies should protest against the principle of getting something for nothing, as is so often done in a small way in lotteries. One dear Friend testified as to the beauty and efficacy of the precept, "pay as you go," the experience of a long life corroborating his testimony. The propriety of living not only in the bounds of our circumstances, but within the limits of truth, was well described; and the fulfillment of our engagements was not merely paying our debts and keeping our promises, but embraced higher duties. We are under obligation to attend meetings and perform other religious duties, and it may sometimes be necessary to economize in order to fill these engagements. And with all we should set our children a good example of temperance in eating as well as in drinking.

8th. Our vital testimony is based upon God, as Father of all, in all, and over all, and to violate it is to deny or disobey this command.

Much unity of sentiment was manifest all through the exercises on the queries. Our isolated members claimed our attention and sympathy, and they were entreated, where a sufficient number were living within accessible distance of one another, to endeavor to hold meetings in Christ's name, whose influence will be felt in the communities where they are held. A caution was extended to Friends contemplating removal to choose a locality where a meeting can be established. At the same time it was admitted that scattered Friends might be the means of the dissemination of our principles if individual faithfulness is maintained. A proposition to establish a Half

Year's Meeting in Nebraska introduced us into a feeling of near sympathy and unity with the Friends of the two localities and their concern which latter, after due deliberation, was granted.

In our public meeting, on Fourth-day morning life sprang into power, by vocal utterances. There are two kinds of religion,—of the head and heart. That of the heart is of the new birth, opening up beautiful, wonderful things; that of the head is the result of mental research and is of a lower standard, but popular. God teaches the humble, not the lofty and proud. Religion is love, and should be used in the family as a ruler. It is of little avail to others, but great to ourselves, that we keep our record as clean as we can. Hearts were drawn to the little children and youth; also to manhood and womanhood, that they shall be alive to the value of noble lives, and realize their influence upon the little ones. Give them what truth their young minds can grasp, avoiding confusing and darkening words. Sin comes in homes, and hearts are burdened. Let mothers seek self-control amid noise and disturbances, check impatience long enough to turn the heart to God for help. Let fathers quiet the impulses of the heart, ask what is right, and govern voice and deed, so all who come under their influence may feel it. The speaker did not pass a day in which he did not see the wretchedness of a wrong life, yet he thought the world stronger, morally, more than ever, and thousands are doing what they can to overcome the wickedness of it. The Christian religion is the hope of the world. Its attributes commend it to all who love their country and mankind.

In the afternoon, the report of the Committee on Philanthropic Labor made an interesting report, showing that although in some of the departments not much actual work has been performed, yet in all there seems to be a realization of the need for labor, and an awakening to the sense of responsibility devolving on every one to do whatever was presented in truth's light. A memorial of our deceased friend, Thomas D. Tomlinson, was read on Fifth-day morning, calling forth many touching tributes to his worth from those with whom he had been wont to mingle, having been warmly instrumental in the establishment of Illinois Yearly Meeting, and missing but one of its gatherings since it was set up. Much earnest, thoughtful expression was given to the subject of the "Confirmation of birth-right members," parents being urged to extend more care in inculcating in the minds of their children a knowledge of our principles. Instances were cited showing the consequences of neglect in this particular.

As the time for closing approached, those present were drawn into a deep and tender unity of feeling, in which the voice of supplication was heard commending us all to the care of a beneficent Father. We were also tenderly admonished to remember in the hour of trouble and anxiety that "unto us a child is born, unto us a son is given, and the government shall be upon his shoulders." The promises of the Father to his faithful children were truthfully and beautifully portrayed to us, tender farewells were uttered, as it seemed, almost in the language of inspiration

and prophecy; and the whole assembly were dipped, as it were, in a baptism of love, under the influence of which the meeting was solemnly concluded.

The First-day School Conference held two interesting sessions, in which the reports read showed an increasing interest throughout our borders. The outlook for the growth and advancement of our subordinate schools is encouraging, leading us to hope for better things in the future. The topics discussed were the use of the Bible as a Spiritual Educator in our First-day Schools, and what is suitable literature for the young? A paper on "What should be taught in Friends' First-day Schools?" was also read. The epistles from other conferences strengthened us, indicating, that, like ourselves, they have been blessed with a revival of interest.

On First-day evening, the Illinois Peace Society, as is its custom, held its session, manifesting an increase of the non-resisting sentiment among all peoples and a fuller recognition of the precepts of Jesus Christ.

E. H. C.

Holder, Ill.

ELIAS HICKS'S VISIT TO PHILADELPHIA, 1779.

[In the extracts from Elizabeth Dencker's Journal, printed last week, were several allusions to the visit of Elias Hicks to Philadelphia, in 1779, during the Revolution. For an account of this visit and the occasion for it, given in E. H.'s Journal is so interesting that we print it here. —*Eds.*]

A war, with all its cruel and destructive effects, having raged for several years between the British Colonies in North America and the mother country, Friends, as well as others, were exposed to many severe trials and sufferings; yet, in the colony of New York, Friends who stood faithful to their principles, and did not meddle in the controversy, had, after a short period at first, considerable favor allowed them. The yearly meeting was held steadily, during the war, on Long Island, where the king's party had the rule; yet Friends from the Main, where the American army ruled, had free passage through both armies to attend it, and any other meetings they were desirous of attending, except in a few instances. This was a favor which the parties would not grant to their best friends, who were of a war-like disposition; which shows what great advantages would redound to mankind were they all of this pacific spirit. I passed myself through the lines of both armies six times during the war, without molestation, both parties generally receiving me with openness and civility; and although I had to pass over a tract of country between the two armies, sometimes more than thirty miles in extent, and which was much frequented by robbers, a set, in general, of cruel, unprincipled banditti, issuing out from both parties, yet excepting once, I met with no interruption, even from them.

But although Friends in general experienced many favors and deliverances, yet those scenes of war and confusion occasioned many trials and provings in various ways to the faithful. One circumstance I am willing to mention, as it caused me considerable exercise and concern. There was a large

cellar under the new meeting-house belonging to Friends in New York, which was generally let as a store. When the king's troops entered the city, they took possession of it for the purpose of depositing their warlike stores; and ascertaining what Friends had the care of letting it, their commissary came forward and offered to pay the rent; and those Friends, for want of due consideration, accepted it. This caused great uneasiness to the concerned part of the Society, who apprehended it not consistent with our peaceable principles to receive payment for the depositing of military stores in our houses. The subject was brought before the yearly meeting in 1779, and engaged its careful attention; but those Friends who had been active in the reception of the money, and some few others, were not willing to acknowledge their proceedings to be inconsistent, nor to return the money to those from whom it was received; and in order to justify themselves therein, they referred to the conduct of Friends in Philadelphia in similar cases. Matters thus appearing very difficult and embarrassing, it was unitedly concluded to refer the final determination thereof to the yearly meeting of Pennsylvania; and several Friends were appointed to attend that meeting in relation thereto, among whom I was one of the number. We accordingly set out on the ninth day of the Ninth month, 1779, and I was accompanied from home by my beloved friend, John Willis, who was likewise on the appointment. We took a solemn leave of our families, they feeling much anxiety at parting with us, on account of the dangers we were exposed to, having to pass not only the lines of the two armies, but the deserted and almost uninhabited country that lay between them, in many places the grass being grown up in the streets, and many houses desolate and empty. Believing it, however, my duty to proceed in the service, my mind was so settled and trust fixed in the divine arm of power, that faith seemed to banish all fear, and cheerfulness and quiet resignation were, I believe, my constant companions during the journey. We got permission, with but little difficulty, to pass the outguards of the king's army at Kingsbridge, and proceeded to West Chester. We afterwards attended meetings at Harrison's Purchase, and Oblong, having the concurrence of our monthly meeting to take some meetings in our way, a concern leading thereto having for some time previously attended my mind. We passed from thence to Nine Partners, and attended their monthly meeting, and then turned our faces towards Philadelphia, being joined by several others of the committee. We attended New Marlborough, Hardwick, and Kingwood meetings on our journey, and arrived at Philadelphia on the Seventh-day of the week, and 25th of Ninth month, on which day we attended the yearly meeting of ministers and elders, which began at the eleventh hour. I also attended all the sittings of the yearly meeting until the Fourth-day of the next week, and was then so indisposed with a fever, which had been increasing on me for several days, that I was not able to attend after that time. I was therefore not present when the subject was discussed which came from our yearly meeting; but I was informed by my com-

panion that it was a very solemn opportunity, and the matter was resulted in advising that the money should be returned into the office from whence it was received, accompanied with our reasons for so doing: and this was accordingly done by the direction of our yearly meeting the next year.

The yearly meeting closed on the Second-day of the following week; and feeling my health a little restored, though still very weak, I left the city, and was taken by my kind friend, John Shoemaker, to his house. The next morning being rainy, and being still unwell, I rested here during the day, but my companion proceeded to attend the monthly meeting at the Falls. The next day I went to Byberry meeting, after which I rode with our valuable friend, James Thornton, to John Watson's, at Middletown, where I was again joined by my companion.

"REASONS FOR TOTAL ABSTINENCE."¹

ABOUT ten years ago, or more, I first became a total abstainer because I was easily convinced that the use of alcohol was not a necessity, and a great deal turns upon that. I saw, for instance, that whole nations had not only lived without it, but had flourished without it. I believe that the human race had existed and had flourished a considerable time before it was discovered. I saw the remarkable fact that there were some twenty thousand prisoners in England, and that though many of them had made themselves mere funnels for drink; though they had been accustomed to drink from their childhood; though most of them had been brought to prison, either directly or indirectly, through drink; yet the very day that they entered the gates of a prison all drink was entirely taken from them, and yet there was not a single instance on record in which any one of them had suffered in consequence. On the contrary, men who have entered prisons sickly and blighted, after a few months left prison hale and strong and hearty; and women who had been put into prison perfectly horrible and hideous in their loathsomeness and degradation, after a short period of deprivation from the source of their ruin, left prison with the bloom of health and almost of beauty.

Then, again, I saw in the carefully prepared statistics of insurance societies that total abstinence, as an indisputable fact, contributes to longevity. Then I saw that so far from alcohol being a necessity for great feats of strength, that many of the greatest athletes in the world, from Samson downward, whose drink was only the crystal brook, had achieved without alcohol feats far more mighty than they could possibly have achieved with it; and as far as intellectual exertions are concerned, great writers, though they have not always said that water is best, have yet constantly drawn from temperance; a far better inspiration than they could possibly have produced chemically from the fumes of wine. Then I found that a great number of our most eminent physicians had declared most positively that in hundreds and thousands of cases alcohol was the prolific source of disease, even those who took it in quantities con-

¹ Address by Archdeacon Frederick W. Farrar, in Chickering Hall, New York City, Tenth month 29, 1885.

venter, and moderate; and, on the other hand, that other physicians who were opposed to total abstinence as a general rule still confessed that the young and the healthy, all who eat well, and all who sleep well, can do without it, and are better without it.

Benjamin Franklin said, "Temperance puts wood on the fire, meat in the barrel, beer in the tub; money in the purse, contentment in the house, and clothes on the bairns."

Well, then, coming to these conclusions, believing that total abstinence would tend to simplicity of life, to health, to strength of body, to clearness of mind, to length of days, I then saw that for me, at any rate, it became a desirable thing to give up alcohol altogether; and I did so for these reasons, with perfect gladness, and without ever having suffered in consequence of the fact so much as even a single day. I might, perhaps, mention one other circumstance—it is this: Many have supposed that total abstainers have become so because they felt within them a terrible temptation to drunkenness. Now, I do not believe that one total abstainer in a hundred has adopted his practice for this particular reason; and yet it is surely a great thing that there is one temptation, at any rate, from which we can be absolutely and forever exempt; and I, for one, do not feel so entirely self-satisfied of security as to feel no pleasure in the thought that I am exempt from the temptation which the good Father Matthew said, in consequence of it he had seen the stars of heaven fall and the cedars of Lebanon laid low. These, however, are not the reasons why most of us have become total abstainers. We have looked into the field of history, and from the day when that disgraceful scene took place in the tent of the patriarch down to the records of yesterday, we see that drink has been to the world a curse intolerable in its extent and interminable in its malignity. Sir Henry Havelock pictures the difference between a siege where soldiers had no access to drink, and the siege of Lucknow, where they had. Turn to Sir John Kay's history of the Indian Mutiny and see how, on the very day after our troops had effected a lodgment at Delhi, England, in consequence of the universal drunkenness of the victorious army, was within an ace of absolutely losing her Indian empire. Turn, again, to Kinglake's "History of the Crimea" and see how he pauses in his history to point out the fact that British troops were brave as lions and gentle as Christians until, and only until, they became once more liable to the degradation that drink wrought amongst them. Turn, again, to Mr. Lecky's "History of European Morals," and all of you will see I am appealing not to books written in behalf of the temperance cause, but to literary works, and you will read that Lecky fixes upon the year 1724 as the most prolific in calamity to the English nation, because gin at that time had begun to be introduced to our people, and spread like an epidemic. Need I quote the authority of Milton in his magnificent lines—

Reckless that first framed to the purpose vine,
Grown to the largest point of manured wine,
After his labour downy from the vine.

So that the Lyonesse came, and with his
On Circe's island fell. Who knows not Circe,
The daughter of the sun, whose charmed cup,
Whoever tasted lost his upright shape,
And sunkward fall into a standing sleep.

Need I give the testimony of one of the wisest judges, Sir Matthew Hale, who said that four crimes out of five even in 1811 were committed by men who had been drinking in taverns or in ale-houses? And coming down to this day, could I name any authors more refined, more fastidious, more eloquent, and less directly identified with the temperance cause than men like John Morley, John Ruskin, or Thomas Carlyle; and yet from their pages I could quote you words so burning and intense that, had they been used by any temperance reformer, they would have been put down at once as the best possible proof of intemperate language. I might quote from the able prelate, Archbishop of York, and the Bishop of London, both total abstainers, and almost every single judge who sits upon the bench, who have again and again borne witness, if we could get rid of drink we should almost totally get rid of crime, for drink is the same thing as crime.

We have said that history, experience, and science are for us, and shall be to us no less than the very voice of God.

I do not know any body in the world which is less susceptible to the sudden passion for social reform than the British House of Commons. Only twice, I think, in my life, have I seen anything like the manifestation of a thrill of emotion pass through that very impassable body; but on one of those occasions to which I allude I did see a manifestation of a thrill of emotion pass through all those assembled members, just as the summer breeze sweeps the corn, when Mr. Gladstone, standing at the table of the House of Commons, in his position of Prime Minister, made use of the remarkable words, that the evils wrought by drink were more deadly, because more continuous, than the three great historic scourges of war, famine, and pestilence combined. Those words made me shiver, and I do believe they made the very coldest member of Parliament present who heard them, shiver. They were not original; they were not spoken for the first time by Mr. Gladstone; they were spoken for the first time by a very eloquent and excellent man, a member of Parliament, Charles Buxton, who himself had been a brewer, and who, therefore, was able to give ample testimony to the truth of what he said. Still, Mr. Gladstone accepted them; he quoted and endorsed them with all the weight of his manifest authority, of his high position, and of his vast knowledge of mankind. He accepted and endorsed those words, and he has never with drawn them.

I would ask you only to consider what those words mean, if words mean anything at all. Those who are close to the war, and who are close to the famine, and who are close to the pestilence, know what it really means. You know its horror, its agony, and its horror, and you know that men who are beloved and dear to thousands, sobbing their life away under the chill moonlight upon the

crimson, turf; you know of its widowed homes and of its orphaned children. And we know something, too, recently, especially in great tracts of Asia, of what famine means; we know how the spectre stalks among mankind. It alters the nature of the very hearts of men, and makes the eye of the mother pitiless to her own babe upon her breast. We know, from the record of this year, what pestilence is. We know it changes the inhabitants of cities into a mass of poltroons, who fly, panic-stricken, because of the dreadful plague. But here is a vice, perfectly preventable, stalking among us, which produces evils more deadly, because more continuous, than war, famine, and pestilence combined; and yet we are so cold, so neutral, selfish, immoral, and quiescent as to make no serious or united effort to grapple with that intolerable curse. Why, in ancient days, in times of war, a man received a civic crown if he saved the life of a citizen; and in times of famine, a man was regarded as a benefactor when he made two grains of corn grow where one had grown before; and in days of plague, we know of multitudes of men who stood between the living and the dead. If in times of war, blessed are the peacemakers; if in days of famine, it is a notable thing to feed the hungry; and if in time of plague, it is divine to heal the sick; then, surely, we must be at the last gasp of national honor; we must be in the final paralysis of national selfishness if we can tolerate the fact that this vice, producing evils so deadly and so preventable, is to stalk among us. Indeed, many of us have not courage, passion, or enthusiasm enough to grapple with it and to trample it under our feet.

SCRIPTURE LESSON No. 38.

TENTH MONTH 13TH, 1889.

THE ARK BROUGHT TO ZION.

GOLDEN TEXT:—"Ye ought to be quiet, and do nothing rash."—Acts 19: 36.

READ 2 Samuel 6: 1-12.

AFTER the capture of Jerusalem, David made his home in the "Castle of Zion," called also the City of David (2 Samuel 5: 7), and embraced within the walls of Jerusalem. Peace being established, the attention of the king is turned to the Ark of God, which, during the reign of Saul, had been entirely neglected, except on one occasion mentioned in 1 Samuel 14: 18. From the death of Eli it had been practically abandoned both by the rulers and the people, and, but for Abinadab, a Levite into whose house at Kirjath-Jearim it was taken after it was returned by the Philistines, it would have been lost to Israel. While in the custody of Abinadab his son Eleazar had been consecrated to take care of it.

Gathered together all the chosen men, etc. The elders and representative men of the nation. The account is more fully given in 1 Chronicles 13: 1-5, inclusive, which should be read in this connection. The number gathered on this occasion seems very large, but the object was an important one and touched the religious life of the whole people.

The Ark of Testimony, as it was frequently called, had been regarded as the sacred dwelling-place of the Divine presence, and in all their goings forth it

had been carried before the hosts as the symbol of the invisible Jehovah.

Baale of Judah, another name for Kirjath-Jearim, one of the landmarks of the northern boundary of Judah. It was to this place that the Ark had been taken by the Philistines, and kept by Abinadab for twenty years.

Uzzah put forth his hand, etc. This affords another instance where the displeasure of Jehovah was believed to have been shown in the sudden death of Uzzah. To understand this we must refer back to the very strict regulations which were to be observed in removing the Ark from one place to another (Numbers 7: 9), and which did not permit of its being carried in any other way than upon the shoulders of that family of the Levites to whom its transportation had been committed. We are not informed of the manner of Uzzah's death; it was sufficient for those for whom the account was written, to know of his sad fate as another warning of the danger that lies in the path of disobedience of the Divine law. Many centuries after, Jesus called the attention of the people to this very subject in the memorable discourse recorded in Luke 13: 1-5, inclusive.

And David was afraid, etc. The belief that this calamity befel Uzzah because of the manner of carrying the Ark, which made it necessary to put forth his hand to steady it, would bring a feeling of fear and dismay upon the great procession of notable men who formed its retinue, and they might be in doubt as to the will of Jehovah concerning its removal to the new seat of power.

It does not appear that David, in undertaking this expedition, sought counsel of Jehovah, as was the usual custom on such occasions, and this fact may have added to his uncertainty as to the course he had taken, and influenced him to leave the Ark with Obbedom (who was a Levite of the second degree) until he had time to consider what was to be done. Chapters 15 and 16 of 1 Chronicles give a full account of the arrangements made by David, and the great joy and rejoicing that the bringing of the Ark to Jerusalem occasioned.

The rashness that we have to consider seems to have resulted rather from thoughtlessness than from any other desire to be disobedient. Had David made the removal of the Ark to Jerusalem a subject upon which he sought Divine direction, he would have been led to search the records containing the rules and regulations which Moses left in regard to everything connected with its care and preservation; failing to do this, in the eager desire to accomplish his purpose, he brought upon himself condemnation for his rashness, and the untimely death of one set apart for its service, who, in trying to steady the motion, and prevent the Ark from falling to the ground, met his end. They looked upon the Ark as very sacred and no risk was too great that would secure it from accident. That his sudden death was the result of the Divine displeasure, as is recorded, must be understood as corresponding to the state of religious thought in that age.

We draw a lesson from the subject before us of

value to ourselves. We err when we rashly take up a matter of great importance, and fail to consider it from all its points. We cannot afford to waste time and opportunity in such a lossy manner.

Our follies often lead to rash acts that bring sorrow and loss to our lives. One foolish indulgence that gives no lasting satisfaction or permanent good disturb and distract the mind and bring trouble, not only to ourselves, but to others associated with us. The exhortation, "In patience possess your spirit," if observed, will save us from many unhappy heart-throbs, and help us to take clearer and calmer views of life, its obligations and its responsibility.

NOTES ON THE LESSON.

The Ark, which was brought to Jerusalem with such great rejoicing, was the most sacred part of the furniture of the Tabernacle, or Tent of Meeting. While the Hebrews were encamped at the base of Mount Sinai, Moses received, as it is stated, Divine directions for the construction of such an edifice, which might be termed a moveable sanctuary,—a visible reminder that God was in their midst, and cared for them,—a place where he might be sought and his will concerning the people be made known. Ex. 25 : 8.

Gifts of such things as were needed in constructing this Tabernacle were collected from all the people ; and men among them who were skilled artisans were selected for the work, and when all was completed it was set up outside the camp. The Levites by their families were selected to have charge of taking it down and setting it up, and carts drawn by oxen were provided to convey the Tent and all that appertained thereto from place to place. But the Ark, in which were deposited the Tables of the Decalogue, the pot of Manna, and all the sacred treasures of the sanctuary, was not on any occasion to be conveyed in that manner. The family of Kohath was given the charge of its removal and it was to be borne on their shoulders. In that way it was taken across the Jordan when they entered the land of Canaan. When the people made an encampment, the Tabernacle or Tent of Meeting was set up and the Ark of Testimony put in its proper place, and "every one who sought the Lord went out to the Tent of Meeting which was without the camp." In all their journeyings it was carried before the people, and the perpetual fire, which was never allowed to go out, gave them the pillar of cloud by day and the pillar of flame by night, which guided their course of travel, and was a constant reminder of Divine protection.

David, in his zeal to bring the Ark to Jerusalem, neglected to observe the regulations concerning its removal. It had been separated for a long period of time from the Tent of Meeting, which still remained at Shiloh, where it was set up after the conquest of Canaan under Joshua, having been taken from its sacred repository and carried into battle with the hope that it would insure victory to the Hebrews. We have seen in a former lesson how grievously they were mistaken, and now after remaining in obscurity so long that its very existence

was scarcely known to a large majority of the people, it becomes an absorbing thought with David to set it up in the royal city. The death of Uzzah in the midst of the rejoicings with which the removal was accompanied sent a thrill of terror throughout the great throng and David abandoned, for a time, his purpose. Eventually we find that by following the directions upon which its removal was conditioned it was brought to Jerusalem, and set up in the place prepared for its reception, where it remained until it was deposited in the great Temple erected by Solomon.

There are several lessons to be drawn from this account. The first is important as showing how very early in the history of the Hebrews it was found necessary to have some place set apart for communion with God. They could not carry forward the work they had undertaken, with Moses as their leader, and Aaron and his sons the recognized ministers to direct and uphold the worship of the invisible God, of whom no likeness or image was allowed to be made, without such a resort in time of need or when having a matter that called for higher knowledge and wiser judgment than they possessed. As a theocracy, the civil and the sacerdotal were blended and every case, whether it concerned their religion or their civil life, was taken to the Tent of Meeting. The Tabernacle thus was made the centre around which gathered all the moral and religious forces of the people so recently invested with national rights and responsibilities ; and it thus became the type and figure of the Church of the Living God, for all the centuries that it has been established among men.

It is important also that we give heed to the lesson which is found in the sad termination of David's first effort to remove the Ark.

We often fail of accomplishing our highest and best purposes for want of a careful, thoughtful consideration of what we desire to do—and the right way of doing it. Zeal is a good thing when tempered with knowledge, but zeal without knowledge usually ends in failure or defeat. When we work for the great Master, he is best pleased when the work is well done ; nor is he a hard task master, he knows what we are and what we can accomplish far better than we know ourselves, and if in the labor we perform, his peace follows our effort, we may safely repose confidence in him, and leave the results in his keeping.

The highest achievement of charity is to love our enemies, but to bear cheerfully with our neighbors' failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging,—what fly is not attracted by sugar and honey ? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of buyers, who cannot be a seller when we buy, if we want to deal fairly.—*Franklin D. Seaver*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TENTH MONTH 5, 1889.

THE OLD TIMES AND THE NEW.

EVER since there has been kept a record of passing events, writers have chronicled from time to time reflections relative to the greater good that existed in the ages that are past. The ancient prophets failed not to refer to the "days of old," as periods of time when men were guided more directly by the will of the Almighty, than in their then degenerate days. And so it is now with masses of people, especially those whose years are advancing till they can be reckoned by scores. And this is natural—for age with its increasing physical weakness to look back with affection, if not with longing, to that period of life when its very fullness of vigor was in itself a joy. The discomforts resulting from a cruder civilization were not felt, and looking backward from a standpoint of ease, if not luxury, it is the feeling of strength and freshness and enjoyment that is wafted to us.

But old age can be reached without asperity, without complaint that the old times are better than the new, with cheerfulness and content. And when it is so reached we may be very sure that "spirit" has triumphed over "matter" and that the old life is well prepared for that change which will surely bring to its possessor a brightness that will become a "beautiful immortal." And why do not more realize this "green old age?" Because it seems to be so very easy for poor human nature to dwell longer on its sorrows, than to busy itself counting its joys. Were it not so, there would be multitudes to find in their own day and time the "many glorious things that are here noble and right." Yea, find—

"So many gentle thoughts and deeds
Circling us around,
That in the darkest spots of earth
Some love is found."

Let it be the ambition of us all to attain to this condition, whether our days be few or many. Cultivate the mind so prejudice may not control it, and then we can look back with complacency on the past, cherishing all of good that it holds for us and welcome also the greater blessings that surely come to us now. A gifted woman says: "Prejudices are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education," but

in these times no one need plead ignorance as an excuse to cherish wrong, for on every side of our many-sided natures there is chance of enlightenment. In searching the records of the past, even in the most commonplace journal of passing events, we must note improvement not only in material things but in morality as well. And we are convinced that to-day the conception of spiritual things is nearer the truth than ever before. In the religious journals of all classes there is manifested a broader thought, a clearer insight of what God is and what man should be. It remains for us to apply the knowledge. Where "much is given, much will be required." And it is here, where we, so many of us, fail to advance our times. Given an inheritance of good from our days of old, what have we to add from the rich stores of present enlightenment that are ours? The query is easy to ask and it is only by individual faithfulness to every known duty that we will be enabled to place on our record that which will be called good in the days that are to follow.

DEATHS.

CHERINGTON.—At the residence of her nephew, in Roaring Creek township, Pa., Ninth month 15th, 1889, Rachel Cherington, aged 79 years and 5 months; a member of Roaring Creek Monthly Meeting of Friends.

WAY.—Eighth month 29th, 1889, Martha Way, wife of Robert Way, deceased, of Half Moon, Centre county, Pa., in the 75th year of her age; an elder of Centre Monthly Meeting.

WRIGHT.—At the home of her son-in-law, Thomas Westfall, in Pawnee county, Neb., on Ninth month 18th, 1889, of general prostration, Lucy A., wife of George W. Wright, and daughter of Thomas and Anna Wright, formerly of Adams county, Pa., aged 74 years, 9 months, and 26 days.

Modest and unassuming in manner, and making little outward profession, she possessed in a great degree that "meek and quiet spirit" that marks a true disciple of the gentle Nazarene. She was a most devoted wife and mother, and a self-sacrificing friend and neighbor. She moved with her family from Pennsylvania to Iowa in 1854, and was for many years a member and attender of Friends' meeting at West Liberty, Iowa. She leaves a husband, four sons, and three daughters, with a wide circle of relatives and friends to mourn her loss and cherish her memory.

A loving eye that on us beamed
With true and tender feeling,
Is closed forever from our view,
With sad and solemn sealing.

But Love will hope, and Faith will trust
That, though closed from our beholding,
Before her broadened vision now
Are fairer scenes unfolding."

H.

A MAN is his own best kingdom. But self-control, this truest and greatest monarchy, rarely comes by inheritance. Every one of us must conquer himself; and we may do so if we take conscience for our guide and general.—*Sir John Lubbock.*

NEWS OF FRIENDS.

THE MEETING AT WARRINGTON, YORK CO., PA.

The annual meeting of Friends at Warrington meeting-house, York Co., Pa., convened on First-day the 22nd inst., with a larger attendance than had been known for many years previous, it being carefully estimated that more than five hundred persons were in the house and fully as many present outside.

The ministering Friends who were drawn in the Father's love to visit this once prosperous meeting were Margaretta Walton, Martha S. Townsend, and Mordecai Price.

The good order observed was remarkable, and the earnest attention and manifested feeling, as the words of love and tender counsel were offered to all, but more especially to the young, gave evidence of tender seed of the Father's planting that only needed the refreshing dews of faith and obedience to enable it to grow and flourish until the power should be felt that would tend to the re-establishment of this ancient meeting. Much interest has been manifested and much credit due the residents in the vicinity by restoring the old meeting-house, covering it with a new slate roof, and otherwise improving it, adding very much to the comfort and utility as well as to the appearance, situated as it is in a beautiful grove of stately and noble trees.

May it long remain a shrine to which the Father may direct the willing feet of his ministering ones, bearing and breaking the bread of Truth and Life to a responsive and eager people, and thus realizing for themselves the truth of the cheering promise, "Blessed are they that come in the name of the Lord."

M. F. B.

Della, Pa.

IN THE OLD HOUSE AT MERION.

A large and interesting meeting was held at Merion on First-day morning the 29th ult. The day being very fine, quite a number besides the members of the Visiting Committee appointed to attend were present from the city, and as notice had been generally extended through the neighborhood, the house was nearly filled with an attentive audience, among whom were many not accustomed to our manner of worship.

Testimony was borne to the duty of the ministers of the Gospel to divide the Word rightly, giving each his portion in due season; to the need, recognized by the most ancient civilizations, for some form or manner of Divine Worship and the great blessing that has accrued to the human family from gathering as on the present occasion for this worship, at stated times; and each was exhorted to faithfulness in this "reasonable service." The patience and forgiveness of our Heavenly Father were dwelt upon, and we were collectively and individually reminded of the Holy Spirit, being reminded of the danger to the peace and salvation of the soul to which those are exposed who, knowing the Divine will, turn away from the requirements, to follow the vain and tatory allurements of the world.

It was then that the good world was again met and the hope that it had been a time of growth and a true unity was acknowledged as being a reality.

tion closing the exercises. It was remarked by one who has attended the meeting from his boyhood, that he had not seen so large an assembly gathered in that meeting-house on First-day morning for many years. Friends living in the vicinity have repaired and greatly improved this ancient meeting-house, the seats are nicely cushioned and the floor carpeted. One of those who was in the habit of going to that meeting in youth expressed a feeling of sadness that the old stove, set up on bricks, had been replaced by a modern coal stove and other changes greatly adding to the comfort and convenience of the house had taken away the old landmarks with which were associated all the memories of the earlier time.

We felt rejoiced that the improvements had been made, and accept it as an evidence of an awakening interest in the maintenance of public worship in this venerable and time-honored meeting-house.

R.

CHILDREN'S HOME IN NEBRASKA.

EDITORS INTELLIGENCER AND JOURNAL:

THREE of the wards of Friends' Home for Children, Philadelphia, having been placed with Dr. Armstrong in Nebraska, the managers requested George S. Truman to exercise some supervision on their behalf. A recent report from him is here appended, as giving an interesting account of an institution which if carried out and extended would be of incalculable service in removing young persons from evil associations and improper surroundings, and showing them a better way of living. Here is a field that might be entered upon if we were not so prone to look out for our own selfish gratification or the indulgence of those nearly related to us. And this remark applies not alone to those having an abundance of means,—the "little ones" as to wealth have duties to perform as well, and should not shirk them. Some forty or fifty years ago, a woman belonging to the Monthly Meeting of Friends of Philadelphia was much straightened to make a living, and yet she always insisted on giving 12½ cents to the meeting funds for the support of the poor, for, said she: "I may have to seek help myself, and whilst I am able wish to do what I can to aid others." Let us emulate this devoted Christian in contributing our "mite" for the good of our fellows.

The letter alluded to follows below.

T.

GENOA, NEB., Eighth Month 30, 1889.

Respected Friend, J. A. M. Passmore:

In accordance with thy request I have recently paid a visit to the Park Hill Home, the residence of your wards under my supervision viz., Joseph Fields, Sam. Lam, and Corbin Jones, and was exceedingly gratified at the condition of things.

The boys have enjoyed good health during the past year, they are well educated, and I have no doubt and no regret in my mind as to their training for moral and intellectual advancement. I do not, however, I have heretofore given an account of this institution, but as it is necessary to a clear understanding of the situation, I will now write.

The Park Hill Home may probably be called a family home for orphans and outcasts, and is conducted by Dr. Armstrong and wife, who possess the faculty of gaining the affections of the children as though united by ties of consanguinity, the only drawback being the Doctor's age and infirmities which make him anxious that some plan might be consummated by which his labors might be rendered permanent or placed beyond the risk of casualties.

With this object in view he offered the establishment to the Methodist Association of Women for a similar object, but they have taken no action thereon although nearly a year has elapsed, and now any others who are disposed can have the opportunity to take hold.

One difficulty in the way is that most persons connected with these homes for orphans and outcast children want to have the establishments immediately under their eyes, so that they can see the fruits of their labor; but to my view the broad West, with its cheap lands and freedom from many of the contaminating influences which abound in and near large cities is the place for successful solution of this problem of the elevation of this dependent portion of society to the position of useful citizens.

The plan which Dr. Armstrong is working on, and which he wishes to see extended, is to procure several sections of land in a good neighborhood, and on every 160 acres (or quarter section), to place a Home for the accommodation of not more than ten or twelve children,—these families to be under the care of their respective heads and to cultivate their own farm, but all under one general head or supervision. Thus the work being done by the children, a generous rivalry is stirred up to make the work on each farm equal to or exceed its neighbors.

But to return from my digression, the family of Dr. Armstrong consists of 7 boys from seven to fifteen years old. The oldest has been in the family for nine years; he now has entire charge of the farm, assisted by Charles Tyson, (who is chief plowman, and does his work well), and such labor of the younger boys as they are capable of, and as a result of their labors I may state that they harvested 40 acres of wheat, estimated at 600 bushels, about 1,000 bushels oats, 50 bushels rye, and have 60 acres in corn, second to none in the vicinity, and which I am satisfied will yield about 3,000 bushels. The stock consists of six horses, some of them advanced in years, three cows, and forty hogs, the latter being the most profitable method of late years by which the farmers can dispose of their produce.

I have thus given a brief synopsis of the working of this institution, which needs to be seen to be fully appreciated, and here is a grand opening for philanthropists, where the money invested will produce a greater return of blessings than any I know of.

Thy friend,

GEORGE S. TRUMAN.

We would willingly have others perfect, and yet we amend not our own faults. . . . And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.—*Thomas à Kempis*.

THE GENEVA INTERNATIONAL CONGRESS.

GENEVA, SWITZERLAND, }
Ninth month 14. }

Editors INTELLIGENCER AND JOURNAL:

THE Fifth Triennial Congress of the International Federation for the Abolition of State Regulation of Vice, which has been in session in this beautiful city the past week, and which has been an occasion of great interest, closed its labors last evening. Delegates have been in attendance from Switzerland, France, Italy, Spain, Germany, Russia, Belgium, Holland, Norway, Sweden, England, Scotland, India, and America.

It was my privilege to be present at the first Congress, at which the International Federation was organized, and which was also held in Geneva, in 1877. It is most gratifying to note the progress of the movement in Europe in the twelve years since England abolished the odious regulation system, which then existed by the authority of the government of Great Britain, in sundry military districts; it is essentially abolished in Italy; has been in part abolished in Switzerland, Belgium, Holland, Sweden, and other countries, and shaken even in France and Germany.

I cannot undertake, in this necessarily brief note, to give a resumé of the doings of the Congress which has just closed. Suffice it to say that its voice has been unanimous in condemnation of State-sanctioned and legalized vice, alike on hygienic, economic, and moral grounds. Happily, in America we do not have government regulated and legalized vice, though in our large cities, especially, we have, alas, much tolerated vice.

The enforced absence from the Congress of Josephine E. Butler, on account of her own and her husband's illness, has been much regretted by all. She has been from the beginning the real leader of the important "New Abolitionist" movement, as she characterizes it, supported by a noble constituency of both women and men in the various countries. Among her most helpful workers in England are members of the Society of Friends, several of whom are now in attendance at this Congress. Among the messages addressed to the Congress by various bodies, religious and philanthropic, and cordially welcomed by it, was a minute of sympathy and encouragement from the New York Yearly Meeting of the Society of Friends, adopted in Fifth month last.

I leave for Paris to-day for a day or two more at the truly great International Exhibition; thence to London again for two or three days; and thence to Liverpool, to sail for New York, by the Cunard steamer *Servia*, on the 21st inst.

Cordially,

AARON M. POWELL.

HE that lives in sin, and expects happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.—*Selected*.

I THINK you will find it true, that, before any vice can fasten on a man, body, mind, or moral nature must be debilitated. The mosses and fungi gather on sickly trees, not thriving ones.—*O. W. Holmes*.

COMMUNICATIONS.

EDITORS INTELLIGENCER AND JOURNAL.

I AM one in estimation with a few others that are scattered through this city, and Kansas City, Missouri, whose circumstances have been such that we feel we truthfully may be termed "Isolated Friends." As is too often the case, we, as well as others, can realize the blessing of a favor when we are deprived of it. We have often expressed the desire that we might have a Friends' meeting in Kansas City, and have met a few times for that purpose. At our last meeting one Friend observed that if Lydia H. Price could only feel it her duty to again visit Kansas City and meet with us a few times she thought it might be the means of our getting an established meeting, and I wish to express my regret that Friends, especially those who are traveling, sign only their initials instead of the name in full. Last fall I saw the communications of L. H. P. in the INTELLIGENCER AND JOURNAL and saw the writer was traveling west, and if I had known whom to address I would have tried to extend an invitation to the writer to visit us; but although I had the daily *Journal* in my hands the First-day morning, containing the notice that Lydia H. Price would be at meeting in Kansas City, (Missouri), in the afternoon of that day, I did not observe the notice until Third-day following, and what few Friends are here it takes sometime to get them all notice of a meeting. Yet, although scattered several miles apart, our street car arrangements are such that it is but little trouble to get together at any point in either city.

Kansas City, Kansas.

WM. B. SYLVER.

EDITORS INTELLIGENCER AND JOURNAL.

While looking over the volume of the INTELLIGENCER AND JOURNAL for 1885, I noticed the sermon of Sunderland P. Gardner, preached at the Yearly Meeting. I think it would be a good idea for the editors to republish from time to time one of the sermons of Elias Hicks, Edward Hicks, Edward Stabler, Thomas Wetherald, and other of the worthies of their day, so that they may not be lost, and the present and future generations deprived of their perusal. If all of those published about the time of the Separation could be republished, by distributing them through one or two volumes of the paper, they would be much prized, I am sure, by many of its readers.

Middletown, Del. Co., Pa.

J. S.

STRUGGLE, earnest, deadly struggle, is the universal, indispensable law of the soul's advancement. He who has never labored at the all but hopeless difficulty of self-conquest knows and cares naught about the mortal pangs of human weakness.—P. C. Mozoomdar.

Ever springs up, and flowers, and bears no seed,
And lo! the green earth, with its swift decay,
Leaving it richer for the growth of truth.
But good, ever put in action or in thought,
Have a strong edict from its boughs shed down
The ripe fruits of a harvest.

AN AFTERNOON AT THE HOUSE OF REFUGE.

"Come out to the Refuge this afternoon and look to our girls," said my friend, J. V. W., at the close of morning meeting, one bright First-day, several weeks ago, adding, "I expect to be there at two and a-half o'clock." I hesitated, but only for a moment; I had accepted a similar invitation more than a year before, and remembered the grateful feeling of satisfaction that it had brought to my own life, to have the privilege of standing in the presence of so many young lives rescued from the haunts of evil, and brought under the watchful, loving care of earnest, self-sacrificing workers, for the uplifting of those who are snatched from shame and possible disgrace to which they have fallen because of neglect and want of proper parental training.

It was past the hour assigned when I reached the Refuge, and the girls were all seated in the assembling room quietly awaiting my arrival. And what a scene was presented! A hundred and more girls, ranging from woman's age to perhaps seven years, sat before me, neatly clad in well-fitting dresses, all made of the same material, with a neat white collar and its blue ribbon about the neck. It was the perfection of simple neatness, and the demeanor was an exemplification of what strict regulations, kindly enforced, will do for even the most refractory.

A sweet hymn, beautifully rendered, broke the stillness of the occasion. As I rose to speak a great throb of the mother-heart went pulsing after them in a tenderness that is born only of mother-love, and I felt to say, "You are here not because you are worse than others who are outside, but because it has been your misfortune to be destitute of the love and care which are the right of every child." And I had only encouragement for them, that now, when everything that is needed to make them comfortable and train them in ways of usefulness, and a true regard for the duties and responsibilities which life imposes were theirs, they might use the opportunities wisely, remembering that in a few years at most they will be called upon to take their places among the world's workers, and that they look forward to this with an earnest desire to do their part worthily, citing them to the divine witness in the soul of every one which will as it is obeyed give peace and joy to the life. I trust I left some impressions that will be lasting, and that the opportunity thus afforded me, was as grateful to some who listened as it was to my own spirit.

From the hall in which we were gathered the girls in perfect order repaired to the chapel, we following. After all were seated, the measured tread of the boys, who came in under drill, announced that they too were to share the exercises of the hour. These were quite simple and well adapted to the comprehension of the audience. There was singing before and after the service, prayer, and a benediction, all calculated to be helpful, from an evangelical standpoint, but with less theology than might be expected. At the close they all retired in the same orderly manner with which they entered, and I felt that our conversation had left an influence for good

in all the future of their lives. I could but thank my friend, who is one of the vice-presidents and deeply interested in the work, for the opportunity he had given me of being present and taking a part in the exercises of the occasion.

From a report which is the sixty-first annual statement of the Board of Managers, I learn that at the beginning of the present year there was a total of 807 children in the house, 169 of whom were girls. From the Superintendent's report the following is taken:

"Viciousness, stubbornness, indifference, and a lack of appreciation of everything of a refining and ennobling character, are the great obstacles which oppose us in our work; but with the Divine aid we are enabled to overcome them. Year after year we send forth from our Institution those who, but for its salutary assistance, would probably lead aimless and vicious lives, and prove a curse to society at large; but with new hopes born within them, and with characters and dispositions elevated and improved, they go forth to take part in the warfare of life, and many of them acquit themselves worthily in the conflict, and lead lives which reflect credit upon the place where correct principles were imbibed, and nobler and truer ideas of life inculcated. The visiting agent reports of the 257 boys under indenture, that 67 have done badly, 13 have done passably, 177 have done well. And of the 585 boys under care of parents, 102 have done badly, 68 have done passably, 415 have done well.

"It is the intention of the Board of Managers to enlarge and improve the methods of manual and mechanical training of the boys, and, in addition to the present industries, to instruct them in agricultural and horticultural pursuits, and in an elementary knowledge of the standard trades, such as printing, carpentering, wood-turning, blacksmithing, bricklaying, and plastering, and such others as will assure their entrance after their discharge into good employments and mechanical trades. The Managers believe such instruction will prove the best protection against a relapse into evil ways, and afford them remunerative wages.

"It is becoming an established obligation of the State and the community, that manual and mechanical teaching of the young, should form an essential feature of their education in the public and private schools, whose beneficial influences are immediate and permanent. The pupils of these schools enjoy the benefits and healthful care of good homes; how much greater the necessity of making a similar provision for the neglected and unfortunate children, whose homes are a misnomer and a reproach.

"The Managers greatly need, and again solicit their fellow-citizens to cooperate with them in their efforts to establish the new Institution on a more enlarged basis of usefulness, and to supplement the generous gifts above stated; as a private charity, it appeals to the benevolent and philanthropic, for the permanent benefits it confers upon a class of children who are saved by it from degradation, and whose feet are set upon the sure and safe pathways of life."

L. J. R.

SWARTHMORE NOTES.

—The class presidents for the first half of the new year are as follows: Senior, George Ellsler, of Baltimore; Junior, J. William Hutchinson, Jr., of New York; Sophomore, Bernard S. McIlvain, of Harford Co., Md.; Freshman, Charles H. Walton, of Trenton.

—Edgar Allen Brown, the editor-in-chief of the *Phoenix*, who has been in ill health for many months has been obliged to leave college for a month to recuperate.

—The young men who went with the Foot-ball team on its tour to other colleges returned to Swarthmore more than ever pleased with their lot. They say that they nowhere saw better facilities for teaching than here and above all the cleanliness and comfort of the Swarthmore dormitories is now to them a matter of congratulation, after having seen the accommodations at some other institutions.

—It is probable that each of the literary societies will arrange lecture courses this winter, and with the college course there will be no lack of entertainment.

—The Fall athletic sports will be held either on the 16th or the 23rd of this month.

—The present Junior class expects to publish a *Halcyon*, as its predecessors have done for some years.

—The number of students is being increased by new entries every week, and a number of former students who were unable to begin the term on time have returned. S.

SHALL WE FIND THEM AT THE PORTALS?

WILL they meet us, cheer and greet us,
Those we've loved who've gone before?
Shall we find them at the portals,
Find our beautiful immortals,

When we reach that radiant shore?

Hearts are broken for some token
That they live and love us yet!
And we ask, Can those who've left us,
Of love's look and tone bereft us,
Though in heaven, can they forget?

And we often, as days soften,
And comes out the evening star,
Looking westward, sit and wonder
Whether, when so far asunder,
They still think how dear they are.

Past yon portals, our immortals—
Those who walk with Him in white—
Do they, 'mid their bliss, recall us?
Know they what events befall us?
Will our coming wake delight?

They will meet us, cheer and greet us,
Those we've loved, who've gone before;
We shall find them at the portals,
Find our beautiful immortals,
When we reach that radiant shore.

—Watchman.

TRAIN yourself to unselfishness in what the world pleases to call little things.—E. E. Hale.

THE EVENING BRINGS US HOME.

Upon the hills the wind is sharp and cold.
This sacred young grass is withered on the fold.
And we, O Lord, have wandered from thy fold;
But evening brings us home.

Among the mists we stumbled, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints—oh! rest is sweet
When evening brings us home.

We have been wounded by the hunter's darts,
Our eyes are very heavy and our hearts
Search for thy coming—when the light departs
At evening, bring us home.

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far.
Without thy lamp we know not where we are—
At evening, bring us home.

The clouds are round us, and the snow-dribs thicken.
Our feet are weary and our hearts are broken.
In the waste night—our tardy footsteps quicken:
At evening, bring us home.

Dr. John Shelton.

THE LITTLE HIGH CHAIR.

In an attic, heated, stove safely away,
A little high chair I discovered to-day,
In a dingy, dark corner, with cobwebs o'ergrown;
But who was its owner, is something unknown.

A round or two broken, a break from the seat,
The back partly patched up, and nowhere complete;
With the paint strangely tortured to patches quite
bare,

Make lone and pathetic the little high chair.

The child who sat in it, I venture to say,
Is a tottering old man if he's living to-day.
What fields he has conquered, what prospects
found fair,

No record or person is here to declare.

Yet, born with his youth, this one relic remains
From a far distant time, when life's contests and
joins

Stood far in abeyance, and naught could impair
The career that should start from the little high
chair.

Did the subject tied up there, so proud on his
throne,

Go out through the world a great power, or
in triumph

Was the joy that youth promised fulfilled, or a
snare?

No answer comes back from the little high chair.

The mother who cherished the child that it bore,
And all who come know it have gone on before.
But many of our most promising men
Begin every day from some little high chair.

And, Benton in Chicago, Ill.

A new friend, unknown to me, a pleasant, friendly, ad-
ventures bold, and a constant companion, and continues
a friend in all my journey—*The Penn.*

EDWARD H. MAGILL'S LETTERS: THE
LAKE REGION, SWARTHMORE.

My first letter was sent from Methuen, the beautiful
old English home of our friend Charles Thompson.
I found him as I felt, surprised from the previous
correspondence at his cordialness. While I have
not been interested in all that most deeply concerns our Religious
Society. He feels the great importance of all *Friends*
being willing to overlook minor differences, specula-
tive and theoretical in their nature, and that cannot
affect the life and character, and come together again
as one brotherhood in the same and brotherly love of
the dear cause of truth and the love of the
Holy Spirit. It is a good thing to see that we
were wholly united. We visited the old meeting-
house at Methuen, which is now occupied by a
school except our friend's immediate family, and occasion-
ally a very few beside. From Methuen, after a brief
and most enjoyable visit, which we would gladly
have prolonged, we started for the English Lake country
through the English Lake country. We had already
spent the day with our friend, the day before reach-
ing his home, in sailing upon the pleasant lake of
Ullswater; and now we turned toward the homes of
Southey, Wordsworth, and Harriet Martineau. We
first stopped at Keswick, where the home of Southey
was pointed out to us. It was a very interesting
place. We also walked down in the evening
along the "Derwent Water," but the weather was
unfavorable for a sail upon the lake. The next morn-
ing we took a four-horse stage for a mountain drive
of some sixteen miles through very attractive
scenery and over the best of English roads, to Amb-
leside, near the head of Lake Windermere. As we
came down into the valley of Grasmere, the view was
charming; the small fields of brightest green, of ir-
regular shapes, divided by dark stone walls or hedges,
with the comfortable looking little English rural
homes, almost invariably adorned with flowers and
substantially built of stone, and the cattle grazing in
the rich pastures, formed a picture that we shall fore-
ever hereafter associate with the home of Words-
worth. The small yellow house where the poet lived
before settling at Rydal Mount, was pointed out by
our driver as we passed rapidly through the streets of
the little village of Grasmere. Farther on we passed
Rydal Water upon our right, and soon after our atten-
tion was directed over the high hills toward our left,
where lay Rydal Mount, the later home of the poet.

As we drove through the town of Ambleside we re-
gretted that we could not stop over and see the
pleasant walks and drives around it, and
see the home of Harriet Martineau. Just above Amb-
leside, at Water Head, we took the little steamer
and sailed some fifteen miles down Windermere
Lake which was lined on either side by fine moun-
tain scenery, and reached a more attractive view by
the many delightful views on its banks. We landed at
an hour or more at Ulleskelf, and here we took kind
arrangement of our friend Charles Thompson. It was
convenient to us to have a friend named Edward Har-
vey who was all ready to accompany us to Swarthmore
meeting house and Swarthmore Hall. The next

old-fashioned meeting-house, with the inscription, "*Ex dona G. F. 1688*" cut over the door, and its entrance hall and adjoining room, "for the accommodation of traveling Friends," floored with flag-stones; the great traveling chest and the old arm-chair presented by George Fox; and the old black letter "Treacle Bible," also presented by him to the meeting; the two ebony bed posts of G. F., built into the entrance hall; all these were examined with much interest.

Swarthmore Hall, the old home of Judge Fell, which his widow forfeited by marrying George Fox,—according to the terms of the Judge's will,—is but a short distance away, both this and the meeting-house being not much over a mile from Ulverstone. Here we saw the great reception hall, flagged with stone, (like the entrance to the meeting-house), and now divided by a partition into a front passage leading to the circular stairway and a living-room for the family. Here we signed our names, and when we wrote that we were from Swarthmore College, the attendant immediately turned back to the place where four of our students had signed two years before. The door where George Fox used to address the people assembled in the orchard,—as the hall would not contain them,—was pointed out to us, and the little closet which he occupied as a study. The spacious chambers of the second floor, oak panelled to the ceiling, and curiously carved, were very interesting. We could but regret that this Hall has now passed entirely out of the hands of Friends; and it would certainly be a worthy object to raise a fund for its restoration and permanent preservation as a most interesting memento of the founder of our Religious Society. As we turned away from this place, so closely connected with the rise of Friends in the early day I could but feel a great anxiety that from the new Swarthmore in America an influence might yet go forth which would give a new impulse and a new life to our Religious Society. But if this is ever to be, it must be through the strong *personality* and the *deep religious convictions* of those most nearly concerned in its management. The powerful influence wielded by George Fox can be well appreciated when we consider the character of the man as depicted in these striking words of William Penn: "But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fullness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld, I must say, was his, in prayer." If our Swarthmore ever should send out such young men or young women, can then our Society languish or decline?

From Ulverstone we took a very fast train to Liverpool, but being delayed at Carnforth by the non-arrival of baggage sent on, we had to make the last 25 miles in the dark, which was the only night traveling we have done since our landing at Glasgow. At Liverpool, as the fast mail for America was to leave the next day, we took the opportunity to finish and mail letters to our friends at home. We

then came on to Chester, arriving just before night, but had time before dark to walk entirely around the older part of the city upon the walls. This is a favorite promenade, being a smooth, flagged walk with the wall or railing rising breast-high on either side; and affords many charming views of the country around, including the fresh, green meadows along the winding river Dee. In the evening we walked out to see the Arcades, or as they are technically called, the "Rows," which present a very attractive appearance to a stranger. We walked along one street in front of a row of shops and *on the roof* of a row below us, and back on the same street in front of the row over which we had passed. As it rained most of the time while we remained in Chester, we could appreciate the advantage of these sheltered arcades. Before leaving the city we visited the Cathedral, which dates from the 11th century, and which is remarkable for some fine groined arches, and for carved work of the most elaborate character. We were also shown under one of the houses the ruins of an ancient Roman bath. From Chester we came to Rugby, where we made a brief stop to visit the school once presided over by the great Dr. Arnold, who has always been my ideal of a teacher, the man who placed so much confidence in his boys that they used to say: "It is a shame to lie to Arnold, for he always believes what you say." To our great regret the school had not yet opened, and we could only see the outside of the house, and look over into the grounds and garden, but even for that we did not regret the delay. Our next stopping place was Warwick, built upon a rocky height in a comparatively level plain, and once surrounded by a strong wall, of which now only the massive and ancient east and west gateways remain. They are built of huge blocks of stone resting upon the native rock, and are most interesting relics of a rude and barbarous age when such defenses were a necessity. Many of the houses in the little town—and the farms for miles around it,—are the property of the present Earl of Warwick, who resides in the Castle, one of the most imposing of these strongholds now to be found in England. Upon visiting this we found it in an excellent state of preservation, although parts of it are more than 700 years old. It is gorgeously furnished, and surrounded by the most beautiful park and lawns that we have yet seen. I could give but a faint idea of the splendor of this palatial residence in a single letter. The rooms were filled with pictures by Van Dyck, Leonardo de Vinci, Rubens, Caracci, Raphael, and other distinguished artists; there were tables of lapis lazuli and bronze; enamelled ware displayed in ebony cases; specimens of armor of every age and nation,—but I cannot enumerate. A faint idea of the cost of such an establishment may be conveyed by the statement that one piece of the enamelled ware was pointed out as valued at £5,000 or \$25,000, and one of the tables was said to be valued at the same sum. We ascended the highest tower, called "Guy's Tower," from the first Earl of Warwick, (of whose great size and valiant deeds in arms the most incredible tales are handed down), and obtained a very fine view of the city and surrounding country,

so thickly dotted over with groups of lime-trees and oaks, and cedars as to present almost the appearance of a vast forest. Immediately below us the Avon flowed past the castle walls, and was visible here and there in its winding course through the green meadows, and between its rows of willows of lighter green, for many miles. It was a picture that pleased me more than any of the Van Dycks or Rubens within the castle's gorgeously decorated rooms. We were much interested in visiting the "Leicester Hospital," so-called, a comfortable home established for the most worthy of the old soldiers of the neighboring towns. Below the Church of St. Mary's we saw in the crypt and chapel the tombs of the Earls of Warwick and Leicester for many generations.

The following day we took a carriage and drove to Stratford-on-Avon, a distance of about nine miles. Of this memorable day, devoted to a visit to the native town of Shakespeare, so full of interest to all who speak the grand old English tongue, and of our subsequent visit to the ruins of Kenilworth Castle, I may speak in my next letter.

EDWARD H. MAGILL.

London, Ninth-month 18.

For Friends' Intelligencer and Journal.

LETTERS FROM BERLIN.—III.

"WHAT do you think of doing to-day?" said the young man opposite me as we sat down to the breakfast-table spread with blue and white dishes and carved oak platter of brown rolls.

"Of going to Dresden for a few days, if it suits you to go now." He was quite ready, he said; our bags were soon packed, chiefly with books, I think, for they were weighty for their size and I heard him say later the bother about traveling was that you could not take your slippers and things that were comfortable. After running up flight after flight of stairs to the dwelling of a friend on our street, for a pension address in Dresden, we were off on the train and rode down through a long stretch of level country,—barren moors with patches of purple heather; forests of young pine trees; bogs where the peat had been cut and lay piled in long rows; swamps bright with wild flowers; wide meadows where the blue-aproned peasant women were raking hay; fields of potatoes, and beets from which the sugar is made, and golden lupin (*Lupinus luteus*) the seeds of which come later into the market and form a staple article of food. There were no fences, and the little flocks of geese and sheep were herded; no scattered houses, for the peasants who till the field all live in the little red-roofed villages which appeared every now and then nestling among the trees. Then came the hill country with vineyards and gardens and villas and orchards of cherry and plum and pear trees on the slopes; and then Dresden, built on both banks of the Elbe; and then the Carlsander House, a quaint old inn where the steps that went up spirally in the centre of the building were worn into hollows, but led up to pleasant rooms where the sun shone in through the lace-curtained windows, where the outlook was down into a narrow street curving about like a snake, and upon steep roofs, red-tiled,

and rippled with rows of queer little windows. There was the usual sofa with a wide flounce of cotton lace frilled upon its back, the oval table found *always* in front of the sofa, the writing desk, the stand with two tall candles mounted in brass candlesticks, and on the wall a colored copy of Liotard's "Chocolate Girl," so prim and so pretty. The bed, covered with the most slippery of linen, the comfortable tied into a case of the same material, suggested the possibility of dreams of the green island and the green sailing through the night; but no such evil chance befell.

What delicious coffee and hard rolls they gave us for breakfast the next morning, served on pretty plates, the little pats of fresh butter with sprigs of parsley lying beside them. We went out afterwards into the rain to walk about for an hour, until the picture gallery opened. It is no wonder that Americans go to Dresden and stay for years and write home that they are so happy. Its surroundings are beautiful; and standing on the bridge that connects the old town and the new, you can see spread out before you Saxon Switzerland, with its rocks and hills and waterfalls, only a few miles away. There is such an atmosphere of rest about its streets, such simplicity of life, no great rush and roar and hurry; and we missed pleasantly the gay dragons and hussars at every turn, and the Prussian spread eagle always keeping an eye upon you. There is so much there to see and learn; but with it all a realization of "standing amid the eternal ways," which removes all feeling of nervous hurry of trying to do it all at once.

Window after window was filled with photographs, —not of the imperial family, singly and collectively, in every manner of grouping and every posture consistent with regal dignity,—but with serene browed Madonnas, with saints and Magdalens, with Cupids and hermits and cavaliers. And then the windows filled with copies of these same old paintings on china —so beautiful! Such a wealth of color! I forgot everything else until recalled by the voice of my young friend,—"you are getting wet. Nobody could hold an umbrella over you, when you dodge about so." Who would mind being rained on when there was such an opportunity to look on a treasure trove like that. I keep all my fine china and Bohemian glass and antique carved chests in the shop windows where I can enjoy them without care. The way to the picture gallery led past a large market place, Alt Market, where were queer old women, sitting on stools placed on little heaps of straw to keep their feet dry, selling fruit and vegetables and flowers from baskets or stands or little carts drawn by stout dogs, each vender covered by a huge umbrella, stationary like an artist's, but four or five times larger. It was a scene never to be forgotten; the old weather-beaten faces, the black patched umbrellas, the curious jumble of things under them to be sold, the crowd of people who came to buy.

The gallery opens at 9 a. m., and closes at 3 p. m., and is free to the public four days in the week. What a joy it was and is and will be, so long as one's memory lasts. One walks about that first in a kind of solemn reverence, and wonder, and calm delight, and with a deep sense of thanksgiving that one is

alive and has been permitted to come and no longer only read of and imagine, but see these beautiful creations of Raphael and Murillo, Carlo Dolci and Correggio, Battoni, and a host of others. This wonder grows, this thankfulness deepens, when one comes to the room set apart for the Sistine Madonna, where people go in quietly, where men take off their hats to contemplate this masterpiece about which Lübke and Kugler and many more have written so well. Yet the American woman can be seen there, sailing into the middle of the apartment with a spread-eagle wave of the hand saying, "Ah, this is what I have waited for! just look at her!" and after a three minutes' stare, sails out again; or the young American girl who says to her younger brother, "Gene, what is number ninety-three? Look in the book and see." "Gene" looks in the catalogue and tells her. She takes the book herself, tells him it is one of the most celebrated pictures in the world, glances up at it, and flutters out again. There is such a joy in recognition, in seeing the original paintings when the composition and figures have been long familiar. Here were Dow's candle-light scenes that I read of in *Harper's Monthly* when I was a child; here were Ruysdael's and Claude's landscapes; here were scenes from the lives of so many old mythological heroes; here were the old Bible stories portrayed, all the calendar of Saints, each with his own proper symbol; and it was intensely interesting to compare the different conceptions which the different artists had of the same scene or character, and interesting, too, to see ocular evidence that Van Dyke was Rubens' pupil and Ferdinand Bol, Rembrandt's, and others where points of resemblance were marked. How disappointing it was to me that of the whole number, and they are many and renowned, who have painted Paul,—some with robes gracefully disposed, some with hermit's garb, a grim skull beside his book and sword, some with upturned face, some with bowed head,—only one seems to have realized what manner of man he was, only one who has caught any of the lights and shadows of emotion that must have played over the face of him who lived in such deep valleys and on such high plains of feeling; who knew from the very depths of a sorrowful heart, when he wrote the 13th chapter of Corinthians, how narrow and imperfect are human sympathies, how hard it is to learn the lesson of real love and toleration; but who, spite of all imperfections and "thorns," and the "pricks" and oppressions, held true to his high faith saying, "In everything give thanks, for this is the will of God concerning you," and was persuaded that nothing could separate him from the love of God. (Romans 8: 38, 39.)

Sometimes it was with a feeling of real exhilaration that one turned away from the contemplation of Holy Families, or smooth-faced saints, or reclining Venuses, to come into the presence of some of Nogari's or Koninck's or Rembrandt's old, lined, weather-beaten faces,—men who had sailed round the Cape Horns of life, who had been tempest-tossed and shipwrecked, starved and frozen, who had been taught by rebuffs, by defeat, by exasperation, and misery, and who had grown rich in experience, in strength of soul.

My companion and I parted company when we entered the gallery door, each going our separate ways with our separate catalogues; but meeting sometimes in the course of the hours to exchange a few words about something of special interest. Perhaps it was about a renowned St. Sebastian, his body stuck full of arrows, his face as placid and emotionless as a full moon, the building close by no taller than his head; or Wouverman's white horse always moving under April skies; or the multitude of St. Jeromes, his lion now the most prominent figure, now only the waving tail visible in the dim distance; or the luxurious pile of silken cushions Angelica Kauffmann gave Ariadne to sleep upon. Tasso's sailing far away surely did not look very diligently for her, else they would have revealed her; or Jan Weenix's beautiful hare. When men love animals well enough to devote their lives to painting them, I wonder how they can endure to hang them up by one foot, the light of life quenched in the luminous eyes of deer and hares, or to represent birds in dead heaps on tables or floors.

The closing hour came before we were aware, so lightly the time sped away in that world of beauty and color and interest. After a dinner at the old inn, where beefsteak and potatoes or cutlets and mushrooms were perfect in quality and cooking and cost a mark and twenty-five pennings, we read catalogues and compared notes by the light of three tall candles for some hours more. For with the same quiet devotion that he gave to the catching of newts in Swarthmore springs, early on winter mornings, or worked over preserved cray-fish in the biological laboratory on holiday afternoons during his college days there, did this young man plunge into the observations and study of what was now before him.

The skies were leaky during our days in Dresden, and we could not go down the river and out on the fine stretch of moors and walk under the beautiful trees of which our friends had told us. Nor could we go to Meissen either, a short distance away, and full of interest with its old castles and pottery; and so we came back, the one to go next day for a tramp in the Hartz mountains, the other to start to-morrow for a trip to the "Back of the North Wind."

Berlin, Ninth month 8th, 1889.

O. R.

ETERNAL life. This is the great proof of immortality, the fact that it is written in human nature; written there so plain that the rudest nations have not failed to find it, to know it; written just as much as form is written on the circle, and extension on matters in general. It comes to our consciousness as naturally as the notions of time and space. We feel it as a desire; we feel it as a fact. What is thus in man is writ there of God, love at last; the nature of God is warrant that what is promised in man's nature shall be fulfilled in his development. Human nature is human destiny; God's nature, universal Providence. The mind tells us of truth which will prevail; conscience, of justice sure to conquer; the heart gives us the prophecy of infinite love certain to triumph. —Theodore Parker.

REMNANTS OF THE JEWISH DISPERSION.

The fate of the last ten tribes of Israel after their deportation to Assyria is one of the most vexing and perplexing enigmas of human history. That a great dispersion took place at a very early age is evident from the fact that remnants of this peculiar people are found in various parts of the globe in such a state and condition as to place the advent to their present homes centuries before the Christian era. The most noteworthy of these colonies are the so-called Black Jews of Abyssinia—the Falashas. They are about 200,000 in number and live in separate villages among the Christians of Abyssinia, occupying over against these a subordinate and often servile position. Ethnologically they are Semites like the Abyssinians themselves, and they, too, are coffee colored, according to the descriptions by the missionaries. The most reasonable explanation that can be given of their social inferiority is that they constitute that part of the Abyssinian nation which refused to accept the Christian religion. They claim that their ancestors came from Jerusalem when Menelek, the son of King Solomon by the Queen of Sheba, returned from Jerusalem and introduced the Jewish faith in Abyssinia. Abyssinian traditions of rather a reliable character speak of the Falashas as early as the fourth century. They have the Old Testament in the Ethiopic translation, but significantly enough for their advent into Africa, have not been to the slightest degree influenced by the factors that controlled post-exilic Judaism. The system of sacrifice is not largely developed, nor is their expectation of a Messiah strongly pronounced. Their superstitions are virtually the same as those of the Abyssinian Christians. Like the latter they speak the Amharic dialect, a modern representative of the old Ethiopic. They possess some few literary works, among them some prayers and liturgical formulas which have been translated by Halévy.

Christian missionary efforts among this strange people have been rather unsuccessful than among the degenerated Christians of Abyssinia. The London Missionary Society has sent out several men, the pioneers among them being Stern and Flad. The former died several years ago; the latter is still living in Würtemberg, and recently received word from Abyssinia that the 800 Falasha Christians there with whom he has been in correspondence since he and the other Christian workers were expelled from the country by the late King John, have remained firm in their faith and all the attacks and wars that have in recent years almost destroyed the Abyssinian nation. This is the first news received from them for about six years. The Falasha Christians are in the charge of a talented convert, Argawi, who has several assistants.

Another of these strange old colonies of Jews is found near the city of Bombay, in India; and concerning them, too, recent and near data have been made accessible. Their number is between ten and twelve thousand, and they have many, many centuries lived in complete isolation from their brethren, the separation probably antedating the Christian era. They call themselves "Ben Israel," or Sons of Israel,

the post-exilic name Jew being a term of reproach among them. They still practice circumcision, as indeed the Falashas also do, in accordance with the Mosaic ritual. Until recently they did not possess the written Old Testament, oral tradition having taken its place. As a result their worship of Jehovah is strongly mixed with superstitions of all kinds, and even with idolatry and witchcraft. More than four centuries ago they had received from the Jews of Arabia the liturgy of the Sephardim congregations of Europe, and this they yet use in the hovels they call synagogues. Socially they occupy a low stage. In Bombay most of them are artisans, particularly stone-cutters and carpenters. Outside of the city they engage in agriculture, many of them growing and manufacturing oil. Their complexion is lighter than that of the Hindus, and their features show a decided Semitic or Jewish type. In clothing they imitate both the Mohammedans and the Hindus. They will not eat with people adhering to another religion but drink out of the cups of the members of any caste. Usually they have two names, one from the Old Testament and another of Hindu origin.

There are other old remnants of the great Jewish Dispersion in the Orient, especially in Persia and China; but reliable information concerning them is difficult to secure. So much, however, is sure, that they present an interest deeper than that of mere curiosity; their presence may, when all the data are on hand, solve one of the most interesting, but also most unique and difficult questions of history.—*The Independent*.

THE DUNKERS OF EPHRATA.

Some fifteen miles from Lancaster by turnpike and twenty by rail lies the little village of Ephrata. It is a very secluded, sleepy-looking little place, in spite of the railroad that runs through it, shut in by surrounding hills and by a low line of mountains dignified by the name of Ephrata Ridge. The houses of the town straggle along a broad road which crosses the railroad near the station, dips away until it sweeps around in a curve over a bridge, past an old mill in front of a broad-built red brick house, and so away into the country. The houses, generally brick-built, in many cases of old fashioned, are very comfortable and home-like.

Here one meets the Dunker *per se* in every by-road and lane—men with long beards and flowing hair parted in the middle. At the farm houses are pleasant, matronly faces, stamped with humility and gentleness, while an air of almost saintly simplicity is given by the clear-starched cap, the handkerchief crossed on the breast, the white apron, and the plain gray or drab stuff of the dresses.

The style of living of these good people, their manners and customs, are of the most primitive type. Their aim is to imitate the early Christians in their habits of life as well as in their religious tenets. There is absolutely no distinction of caste among them.

They settled at first near Philadelphia, in a spot which has since been called Germantown, from the various German religious refugees who settled there

in the early part of the last century. The sect is now chiefly confined to central and western Pennsylvania, but has spread to other States, principally those of the Northwest, though there are churches established in western Maryland, West Virginia, and North Carolina. Their dress is of the simplest description, quaint and old-fashioned in its cut; they offer no resistance to injuries; they observe no conformity with the world and its manners and customs; they refuse to take oaths in courts of law; in these and many other ways resembling the Society of Friends.

Some of their religious ceremonies are exceedingly curious. They celebrate the Lord's Supper after the manner of the primitive Christians. The feast begins about the time of candle-lighting. The men are seated upon one side of the meeting-house, the women upon the other. The first ceremony is that of the washing of feet, each sex performing this duty for its own. Those who are to engage in the ordinance presently enter the meeting, carrying tubs of lukewarm water, and each member on the front benches removes his or her shoes and stockings. A man on the men's side and a woman on the women's then wash the feet one by one, taking the right hand of each individual, as they finish the washing, and giving the kiss of peace. After the one who performs the washing follows another, with a long towel girded around the waist, who wipes the feet just washed, at the same time giving the right hand and the kiss of peace. As one benchful has the ceremony performed, it gives place to another. While this ceremony is being conducted the minister or teachers make a brief speech or read appropriate portions of Scripture relating to the subject.

The next ceremony is the supper itself. Each third bench is so arranged that the back can be turned upon a pivot at each end, so as to form the top of a long table. This is covered with a white cloth, and presently brothers and sisters enter bearing large plates or bowls of soup, which are placed upon the tables. Three or four people help themselves out of the same dish. After this the communion is administered, and the whole ceremony is concluded by the singing of hymns and preaching. This the brethren hold is the only true method of administering the ordinance of the Last Supper, and also hold that it is similar to that ceremony as celebrated in the earliest Christian Church.

Another peculiar ordinance among them is that of anointing the sick with oil, in accordance with the text in James, v. : 14. The sick one calls upon the elders of the meeting, and at a settled time the ceremony is performed. It consists of pouring oil upon the head of the sick person, of laying hands upon them, and praying over them.

The ordinance of baptism is administered in running water and by threefold immersion, the officiating minister then laying his hands upon the recipient, who still kneels in the water, and praying over him or her.

The ministers or teachers, who receive no stipend whatever, are elected by the votes of the members of the church, he who receives the largest number of

votes being pronounced elected. These elections are summoned by the elders of the church, who preside over them and receive the votes of the people, either *viva voce*, in whispers, or by closed ballots. If no candidate has a majority, or if there are a greater number of blank votes cast than for any one candidate, the election is pronounced void.

Such is a brief and condensed account of these people, and of their religious customs and ordinance. They are called Dunkers, or Tunkers, from the German *tunken*, which may be interpreted to dip, or probably "to sop" is a better equivalent word. They assume for themselves the name Brethren on account of the text, Matthew, xxiii. : 8, "One is your Master, even Christ, and all ye are brethren." They also sometimes call themselves "God's Peculiar People."
—Howard Pyle, in *Harper's Magazine*.

NEWS AND OTHER GLEANINGS.

—The death of Eliza Cook, the poetess, occurred on the 25th of last month, at Wimbledon, England, where she had lived in seclusion for many years.

—"The largest fig orchard in the United States," says the *Los Angeles Champion*, "is about to be set in Pomona Valley, between Pomona and Ontario. The orchard will consist of 11,000 white Adriatic fig trees, and 5,000 Smyrna fig trees, planted eighty to the acre, on 200 acres."

—Thirty-five thousand Spaniards last year emigrated to South America, and ten thousand to Algeria. The Basque Provinces, the Asturias and Galicia, are furnishing thousands of sober and able-bodied workers for the Argentine Republic. The Spanish Government tries in vain to dissuade the people from leaving their homes. They prefer free land and high wages in the New World rather than low wages and crushing taxation in the Old.

—A new step in the line of progress has been taken by the Smithsonian Institution. With a view of adding to the National Museum by exchanges and getting accurate information as to the manner of carrying on foreign museums, their mode of exhibiting specimens, etc., Prof. O. T. Mason has been sent on a tour of the more important museums of Europe. Scarcely a man of greater experience and a more careful observer could have been sent. His report is looked for with great interest.

—Spain is proposing to celebrate the fourth centenary of the discovery of America by offering a prize of £1,200 for the best history of that event. The history may be in Spanish, Portuguese, English, German, French, or Italian. £600 will be given to the author of that history adjudged to be second in merit.

—Many reports have been published relative to the great benefits derived by means of the use of oil to prevent heavy seas from breaking on board vessels. By far the greater number of these reports have been received from merchant vessels, very many of which have undoubtedly been saved, with all on board, by the use of a few gallons of oil in the manner recommended by the United States hydrographic office. But, says *Science*, reports from the United States naval vessels show that even aboard men-of-war the use of oil is regarded as of the greatest value.
—*Christian Register*.

—The elections in Brazil are reported to have given a decided majority to the party of progress, who are in sympathy with the ideas of Dom Pedro as to Slavery and other matters. This indicates a great change of feeling in the country, as for many years past the imperial policy of eman-

icipation has been carried forward in spite of a majority of representatives of the planting interest in the Imperial Parliament. Indeed the liberation of the Brazilian slaves may be said to have been the work of one man, who at least finds the nation on his side, after living more obliquely than usually falls to a monarch. The friend of Whittier, the disciple of Coleridge, represents a higher type of civilization than do his people in general ; but his patience and his faithfulness to duty are coming to bear the legitimate fruit. When he dies he will lie down in an honored grave, to which an emancipated race will make pilgrimage. *The American.*

CURRENT EVENTS.

THE Congress of the American States,—this country and the principal nations of South America,—began its sessions at Washington on the 2d instant. There are 34 delegates, of whom 10 represent this country. The subjects to be considered relate to commercial intercourse, arbitration, etc.

PRESIDENT HARRISON and his family returned to Washington from Deer Park, on the 27th ultimo.

It was announced, on the 27th ult., that in a few days Secretary Proctor will send a board of army officers, in company with a committee of the Indian Rights Association, to conclude the purchase of the tract of land in North Carolina upon which Geronimo and his Indians, now in Alabama, will be placed.

FOREST fires have been reported from many parts of California. In Santa Cruz, San Mateo, Sonoma, and Marin counties the loss has been very heavy, as valuable timber is destroyed and many suburban villas are burned.

THE faculty of the College department of the University of Pennsylvania, at a recent meeting, (Ninth month 20), voted 19 to 2, in favor of admitting students "without distinction of sex," to the several courses in that Department. The question now goes to the Board of Trustees for a decision. The Board, when the subject was up some years ago were opposed to co-education, but their present views are thought to be more favorable to it. (The movement now on foot does not relate to the Medical department, it being under a separate faculty.

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WORK OF THE ASSOCIATION.

The work of the Association is chiefly to raise funds. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aiken, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

It is estimated that the potato crop of the United States, this year, will be 233 millions of bushels. This exceeds last year's crop by 17 millions bushels, and is the largest ever raised.

THE deaths in this city, last week, numbered 312, being 65 less than for the preceding week, and 12 less than in the corresponding week of last year. There were 15 by typhoid fever.

NOTICES.

•• A Children's Meeting under the care of the Friends' Temperance Committee of Bucks Quarterly Meeting, will be held in the meeting-house, at Dolington on First-day, Tenth month 6th. at 2.30 p. m.

All interested are cordially invited.

HANNAH R. FLOWERS, Clerk.

Meetings and Procession.—The evening meeting at Green street meeting-house will be resumed to-morrow evening at 7.30 o'clock. The evening meeting at Race street is suspended till otherwise decided.

The First-day Schools at Green street, West Philadelphia, and Girard Avenue will be resumed to-morrow morning, before meeting. The First-day School and the Conference at Race street will be resumed, *after meeting*. It is hoped that the young people will be encouraged to attend, and that the older ones also will not withhold from participating.

The First-day School at Friends' Mission, Beach street and Fairmount Avenue, will also be resumed at 3 p. m. Additional teachers are much needed: cannot some of our young people be induced to aid?

* * Concord First-day School Union will be held at Newtown, Delaware county, on Seventh-day, Tenth month 19, at 10 a. m. All interested are invited to meet with us.

L. J. DURNALL, Clerk.
MARY YARNALL, Secy.

PUBLISHERS' NOTICES.

* WE particularly ask that all notices forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is mailed. If sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send it to him.

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OF THE

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INTERESTING
Vol. XLVI. No. 4.

PHILADELPHIA, TENTH MONTH 12 1889.

THE FRIENDS' PRESS, PHILADELPHIA.

PRAYER.

MORE things are wrought by prayer

Than this world dreams of. Wherefore let thy voice
Rise like a fountain for menight and day,
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round world is every way
Bound by gold chains about the feet of God.

—Tennyson.

For Friends' Intelligencer and Journal.

THE CHRISTIAN DAY OF REST.

THE response of the Great Teacher to those who accused him of breaking the Sabbath places the question of the observance of the Day of Rest upon its true ground. "The Sabbath was made for man, and not man for the Sabbath." No stronger testimony can be borne to its value as an institution necessary to the well-being of the race, and essential to its best development. That a weekly day of rest has been observed from the most early times as a natural law is conceded by all civilized nations, and lies at the very beginning of the history of the most ancient peoples. In the biblical account it comes in with the division of time into weeks, and its observance as a day of rest is based upon the consideration that the Divine Being rested from the work of creation on the Seventh-day. As simply a day of cessation from labor the motive was scarcely strong enough to insure its observance in the remote ages when might made right and the strong were the oppressors of the weak. In no other way could it be maintained as an institution in which all, whether bond or free, had equal interest, but by surrounding it with the sacredness of a divine dispensation which must be observed under penalty for disobedience, and as such was made a command of the Decalogue and called the Sabbath, which means rest,—cessation from labor. This gave the Seventh-day a peculiar sanctity, and it is on record that a man who was found gathering sticks to make a fire on the Sabbath, was arrested, convicted of the crime, and stoned to death. This penalty was inflicted while the Hebrews were encamped in the wilderness and before they had reached the land of promise. We must not judge too harshly in this and many other cases where equally strong measures were used to enforce obedience to the laws and regulations upon which the permanency of their existence as a separate nation mainly depended. They were but recently emancipated from a bondage in which the only concern of their task-masters had

been to subjugate them by cruel oppression, and the influence of such a course was to debase and degrade the people. This emphasizes the need for stringent laws and the most rigid adherence to their requirements as laid down in the law which they accepted as inscribed by God's own hand upon the tablets of stone. It was indeed the only resort that remained for Moses, of whom they often wearied and wished themselves back in their Egyptian degradation.

The significance of the Sabbath as a day of rest from physical labor was gradually lost in the sacredness that attached to it as an ordinance of the church, and the most onerous restrictions were laid upon the people by the exactions that entered into every ramifications of social and domestic life. The old prophets were not wanting in reproof of this abuse, and we find repeatedly that the voice was raised in condemnation of the new moons and the Sabbath observances, while justice and uprightness were far from them.

So when Jesus came forth as a Teacher anointed of God to bear the glad tidings of the Gospel to his nation, he placed the Sabbath again on the original ground; he justified acts of necessity and of mercy, and made the doing of good on that day obligatory upon all who would be his disciples. Upon this same ground the Society of Friends stands, accepting it as a dispensation calculated to increase the comfort and happiness of the human family, but in no sense any holier than the six days in which man is called to labor for his bodily sustenance. It has been the great aim of the leaders of religious thought among our people to encourage the use of the day of rest as affording an opportunity by its freedom from worldly cares for attendance upon public worship and the cultivation of the gifts and graces of the spiritual life, yet the day may not become by such use more holy than other days. Meetings are held also in the middle of the week, at which Friends are encouraged to present themselves, believing that the Divine blessing is dispensed as freely then as on the Sabbath. We all know that the true rest, the Sabbath of the soul, of which the outward Sabbath is a type, is only realized when we rest from all care and worry that disturbs our peace and leads away from the source and centre of all good; and while the day of rest is a great boon to the human family, it must not be taken out of its right place in the economy of human life, even though it be given to the strictest devotion and worship the most sacred and imposing. The Christian world can add nothing to the glory of our Heavenly Father by all its oblations, all its worship. "To obey" his law written on the tablet of

every heart, "is better than sacrifice, and to hearken to his voice than all the observances with which the wisdom of man has hedged about the approach to the holy of holies, where his mercy-seat is found, and where a perfect love that casteth out all fear, brings the soul into communion with the Divine Intelligence." L. J. R.

LETTER OF ELIAS HICKS TO DR. NATHAN SHOEMAKER.

[THE original (manuscript) of the following letter from Elias Hicks to Dr. Nathan Shoemaker, of Philadelphia, was presented recently to one of the editors of the INTELLIGENCER AND JOURNAL with a view to its publication. It is already in print, being included, as many of our readers are doubtless aware, in the collection of Elias Hicks's letters published by Isaac T. Hopper in 1834, and since reproduced (1861) by T. Ellwood Chapman, and perhaps by others.—EDS. INTELLIGENCER AND JOURNAL.]

JERICHO, Third Month 31st, 1823.

Dear Friend:

Thy acceptable letter of First month last came duly to hand, but my religious engagements, and other necessary concerns, have prevented my giving it that attention that its contents seem to demand. Thou queries after my views of the suffering of Jesus Christ, the Son of God, and what was the object of the shedding of his blood on the cross, and what benefits resulted to mankind by the shedding of this blood, etc. I shall answer in a very simple way, as I consider the whole subject to be a very simple one, as all truth is simple when we free ourselves from the improper bias of tradition and education, which rests as a burdensome stone on the minds of most of the children of men, and which very much mars the unity and harmony of society.

1st. By what means did Jesus suffer? The answer is plain, by the hands of wicked men, and because his works were righteous and theirs were wicked. Query. Did God send him into the world purposely to suffer death by the hands of wicked men? By no means; but to live a righteous and godly life, (which was the design and end of God's creating man in the beginning), and thereby be a perfect example to such of mankind as should come to the knowledge of him and of his perfect life. For, if it was the purpose and will of God that he should die by the hands of wicked men, then the Jews, by crucifying him, would have done God's will, and of course would all have stood justified in his sight, which could not be. But it was permitted so to be, as it had been with many of the prophets and wise and good men that were before him, who suffered death by the hands of wicked men for righteousness' sake, as examples to those that came after, that they should account nothing too dear to give up for the truth's sake, not even their own lives.

But the shedding of his blood by the wicked scribes, pharisees, and people of Israel, had a particular effect on the Jewish nation, as by this, (the topstone and worst of all their crimes), was filled up the measure of their iniquities, and which put an end to that dispensation, together with its law and covenant. That as John's baptism summed up in one all

the previous water baptisms of that dispensation, and put an end to them, which he sealed with his blood, so this sacrifice of the body of Jesus Christ, summed up in one all the outward atoning sacrifices of the shadowy dispensation, and put an end to them all, thereby abolishing the Law, having previously fulfilled all its righteousness, and, as saith the apostle, "He blotted out the hand-writing of ordinances, nailing them to the cross;" having put an end to the law that commanded them; with all its annexed legal sins, and abolished all its legal penalties, so that all the Israelites that believed on him, after he exclaimed on the cross, "It is finished," might abstain from all the rituals of their law, such as circumcision, water baptisms, outward sacrifices, Seventh-day sabbaths, and all their other holy days, etc., and be blameless; and the legal sins that any were guilty of, were now remitted and done away by the abolishment of the law that commanded them, for, "where there is no law there is no transgression." But those that did not believe on him, many of them were destroyed by the sword, and the rest were scattered abroad in the earth. But, I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, was an atonement for any sins but the legal sins of the Jews; for as their law was outward, so their legal sins and their penalties were outward, and these could be atoned for by an outward sacrifice; and this last outward sacrifice was a full type of the inward sacrifice that every sinner must make in giving up that sinful life of his own will, and by which he hath from time to time crucified the innocent life of God in his own soul; and which Paul calls "the old man with his deeds," or "the man of sin and son of perdition," who hath taken God's seat in the heart, and there exalteth itself above all that is called God, or is worshiped, sitting as Judge and Supreme. Now all this life, power, and will of man, must be slain and die on the cross spiritually, as Jesus died on the cross outwardly, and this is the true atonement, which that outward atonement was a clear and full type of. This the apostle Paul sets forth in a plain manner, Romans vi. 3, 4: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that, like as Christ was raised up from the dead" outwardly, "by the glory of the Father, even so we," having by the spiritual baptism witnessed a death to sin, shall know a being raised up spiritually, and so "walk in newness of life."

But the primitive Christian church having soon after the apostles' days, turned away from their true and only sufficient guide, the Spirit of Truth, that Jesus commanded his disciples to wait for, and not attempt to do any thing until they received it, but assured them that when they had received it, it would be a complete and sufficient rule, *without the addition of any other thing, as it would lead them and guide them into all truth.* And to its sufficiency, John, the beloved apostle, bore this noble and exalted testimony, in full accordance with his Divine Master, in this emphatic language to his fellow believers: "Ye have an unction from the Holy One, and need not that

eth you, which is truth, and is no lie." But the believers, by too much looking to their old traditions, soon lost sight of, or neglected fully to attend, as they

cessors of those meek and self-denying followers of the example and commands of Jesus, apostatized from the simplicity of the gospel, by which the unity was broken, and they soon became divided into sects and parties, and persecuted each other; and invented and promulgated inconsistent and unsound doctrines, such as original sin, certifying that all Adam's offspring are condemned to eternal punishment for one mis-step of our first parents; for they do not appear to have been guilty of but one failure, and that, it appears, they made satisfaction for at the time of their first arraignment by their benevolent Creator, manifesting sorrow and repentance: which seems to be fairly implied by the sequel of the interview between them; for it is said he clothed them with coats of skins, to hide their nakedness, which is an emblem of durable clothing, and as their nakedness was not an outward one, but a nakedness of soul, not being able to conceal their sin from the All-penetrating Eye of Divine Justice, so when he had brought them, through conviction, to see their error and to repent of it, he was reconciled to them, and clothed them again with his Holy Spirit.

And inasmuch as those idle promulgators [of the doctrine] of original sin, believe they are made sinners without their consent or knowledge, which, according to the nature and reason of things, every rational mind must see is impossible; so likewise they are idle and ignorant enough to believe they are made righteous without their consent or knowledge, by the righteousness of one who lived on earth near two thousand years before they had an existence, and this by the cruel act of wicked men slaying an innocent and righteous one; and these are bold and daring enough to lay this cruel and unboly act to the charge of Divine Justice, as having purposely ordained it to be so. But we can answer it is against every righteous law of God and man, as the Scriptures abundantly testify. See Exodus xxiii. 7 "Keep thee far from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked." Deut. xxvii. 25, "Cursed be he that taketh reward to slay an innocent person;" and much more might be produced to show the wickedness and absurdity of the doctrine, that would accuse the perfectly just, all-wise, and merciful Jehovah of so barbarous and gross an act as that of slaying his innocent and righteous Son to atone for the sins and iniquities of the ungodly.

Surely is it possible, that any rational being that has any right sense of justice or mercy, would be willing to accept forgiveness of his sins on such terms! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay, was he so hardly as to acknowledge a willing-

ness to be saved through such a medium, would not it prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love and show himself to be a poor selfish creature, unworthy of notice?

subject of thy queries, how far thou may consider them correct, I must leave to thy judgment and con-

off all traditional views that thou hast imbibed from external evidence, and turn thy mind to the light within, as thy only true teacher: wait patiently for its instruction, and it will teach thee more than men or book can do; and lead thee to a clearer sight and sense of what thou desirest to know, than I have words clearly to convey it to thee in. That this may be thy experience, is my sincere desire; and with love to thyself and family, I conclude, thy affectionate friend.

ELIAS HICKS.

RISEING DURING PRAYER.

IN THE INTELLIGENCER, published 11th page 641, a brief synopsis of Huddonfield Quarterly Meeting, in which allusion is made to some remarks on the custom of rising to the feet in time of supplication, as adopted by the Society at a very early period, instead of the one of bowing or kneeling down. However, G. T. H. does not fully give the points presented, which were, the unbecoming appearance of part of an assembly rising and part sitting still, as a condition referred to our First query, being a manifestation of a want of unity in action at what should be a solemn service.

We should consider principles in reflecting upon matters of importance to the Society. The regulation of the meetings of the Society, both in setting up and in their ordering belongs to the Society and not to individuals. It would not do for A to say "I will go to meeting on Fourth-day" and B to say "I will on Fifth-day," C on Third day, and D on Sixth-day, but by the proper body of the Society, and all yield their individual preference to it, and thus there is a manifestation of unity; but if for reasons which may present, the proper body decides on a change from one day to another, or from one hour to a different time, all change in agreement with the voice of the proper meeting. Here unity and fellow-feeling are manifest, to the strengthening of each other. For when we are members of any association whatever, in matters of the association and for which it is organized we sink our individual character. I am a member of the Society. Hence, the speaker at Huddonfield Quarterly Meeting gave no indication of his own preference, but as the Society of Friends had adopted a usage which for some two hundred years has been practiced, and it appears to be a good one, (it should be observed until in the regular order of the meeting, if there was dissension, it would be better to open the matter to the proper meeting, and if there united with, it could go to a

superior one, and finally to the body at large. There-in the fellowship of brotherhood would be manifested instead of the self-will of individuality. There is a right way of doing right things, and it promotes the comfort of all concerned.

In the apostasy of John Perrot, (in George Fox's time, about 1660), a disposition of individualism was prominently manifested, and led him away from the meekness of Christian feeling so far that he became a fierce persecutor of the friends of that which he at one time professed.

Supplication to the Divine Power on behalf of others requires the greatest certainty of religious duty, and if those for whom petition is made do not feelingly enter into the request, they cannot be supposed to be edified by it. Some of the most severe animadversions by our Blessed Master were in condemnation of formal prayers, and he pressingly advised his followers to silent spiritual aspirations to their Heavenly Parent. It is noted by Wm. Penn that G. Fox seldom entered into public prayer, which W. P. considered an evidence that those whose spirits dwell the nearest to the Divine Presence approach him with the most awe. Frequently engaging in public supplication, is (to the writer) a mark of want of a right settlement upon the sure foundation which God has given to his church, and instead of gathering into solemnity of feeling tends to dissipate that which may have been felt.

Yet, no doubt, when entered into from a sense of duty to the great Head of the militant church and of the awful responsibility attending, it is one of the means by which the life is brought to light, to the building up of the soul in that faith in which we draw nigh unto the Divine Good, and is thus a blessing to the people. To this end great indeed is the necessity that the instrument be clean-handed. The words then will be few, filled with power to melt down every obstruction, and to raise every thought heavenward, and reaching the witness whose testimony none can gainsay.

On this important subject see Exodus, 20: 7; Ezekiel, 20: 8; and an essay in the Journal of John Comly, pp. 618 to 623.

R. HATTON.

For Friends' Intelligencer and Journal.

THE MORE SURE WORD OF PROPHECY.

WHEN Jesus stood on the Mount of Transfiguration with his chosen companions, there appeared unto them Moses and Elias talking with him. Peter, in his suggestive haste, desired to build three tabernacles,—one to each, for he wot not what to say,—Moses, the representative of the Levitical law, Elias “who was for to come,” John the Baptist, whose dispensation was to end with the Mosaic, disappeared, and Christ only remained. He whose spiritual law, that obeyed in the heart, makes the comers thereunto perfect; he, the founder of that one saving baptism of the Holy Spirit and fire, stood before them and a voice from Heaven proclaimed “This is my beloved Son: hear ye him.” When thine ear shall hear a voice saying, “This is the way, walk thou in it,” if we “hear and obey, our souls shall live.”

Our Lord exhorted Peter when he should be converted to strengthen his brethren.

Conversion, even after so long a companionship with the Messiah, seems not then to have been effected, so slow were the Israelites to receive the spiritual dispensation, but subsequently Simon proved his faithfulness to his Master's injunction. In a loving, tender, weighty epistle he reminds them of the exceeding great and precious promises, and exhorts to give all diligence to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; for if those abounded there would neither be barrenness nor unfruitfulness in the knowledge of our Lord Jesus Christ.

Yea, he thought it meet as long as he was in the body to stir them up, and he wanted to do his part to enable them after his decease to have the good things in remembrance; for he knew they had not followed cunningly devised fables, but living substantial truths, when they made known the power and coming of the Lord, but they “were eye witnesses of his majesty.” For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, “This is my beloved Son in whom I am well pleased: hear ye him.”

Peter testified they heard this voice when they were with Him, and then adds, “We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” A more sure word than that of the Almighty himself speaking audibly to the ear of man! Yes more sure, for it extends to all. Christ says, “the words that I speak unto you, they are spirit, and they are life:” and, lo, I am with you always, even unto the end of the world.” The Inspeaking Voice of Immanuel in the soul is a more sure word than one heard by the natural ear, inasmuch as it is heard by the spiritual one. The Voice on the Mount was audible to few—this is universal. It is the same as the grace that brings salvation, and hath appeared to all men. It calls, “Look unto me and be ye saved all the ends of the earth.” Its cry is, “all flesh is grass, that withereth, and the flower fadeth, but the word of our God shall stand for ever.” This is the inspeaking word of Truth in the souls of the children of men, unto which we do well to take heed until the day dawn. If we do faithfully, the Sun of Righteousness will throw His glorious rays upon us to illumine our pathway. This is the Word that was in the beginning with God and was God. He who is the Life and Light of man will lead and guide us into all Truth. He will enable us to make straight steps to our feet, never leave or forsake us in mutability, and will prepare us to join that innumerable company John saw around the throne, who had come out of great tribulation, and had their robes washed and made white in the blood of the Lamb.”

E. S. L.

Winona, Ohio.

To talk well is good, but to live well is much better.—Thomas Chalkley.

SCRIPTURE LESSON No. 39.

TENTH MONTH 1844, 1884.

DAVID'S THANKSGIVING.

GENESIS 28:1-14. 1 SAMUEL 1:10-17. 2 SAMUEL 22:1-51.

READ FIRST LESSON.

AFTER setting up the Ark in the Tabernacle prepared for its reception, and the offering of burnt sacrifices and peace-offerings, and the appointing of Levites to minister before the Ark (1st Chron. 15: 1-4), DAVID turned his attention to the improvements already in progress within the walls of the city. Hiram, the King of Tyre, had sent cedar wood and workmen, who built him a costly palace suited to his high station.

As he sat in this house and called to mind all that he had been favored by Jehovah to accomplish for his nation, "he became so sensible of God's goodness toward him upon the daily success of whatever he took in hand, that he began to make it a matter of conscience to live in a palace of cedar himself that was as stately and beautiful as art and ornament could make it, and at the same time to lodge the Ark in a tabernacle, so that he resolved to erect and dedicate a temple to God's honor and worship, and according to the prediction of Moses." (Josephus). It was while this subject was on his mind that Nathan, the prophet, is first mentioned, and we are led to infer that when Samuel was gathered to his fathers, Israel was not left without the voice of a prophet and spiritual guide, although nothing is written in reference thereto. That Nathan was a true servant of God, and endued with prophetic insight, is shown in the events of David's life, which gave him prominence in the history of that king's reign.

The first part of the chapter which contains our lesson should be read in connection with it, that we may understand more fully the circumstances which led David to offer the prayer of thanksgiving. He seems to have been so overwhelmed with the revelation of the Divine purpose toward him and his family, that he gave himself up to emotions of joy and gladness.

Sat before the Lord. This was probably in the Tabernacle before the Ark, which was believed to be a dwelling-place of the Divine glory; or he may have had a chamber in his own house consecrated to communion with God. The lesson is of great importance, as showing the advantage of retiring apart from the busy throng into the quiet, where we may commune with our Heavenly Father, and worship in spirit and in truth. Such intercourse prepares the individual for the faithful performance of duty, and strengthens every good and worthy purpose.

Who am I, etc. The thought seems uppermost in the mind of David of the low condition from which he had been called to be the head of Israel, and he is humbled before God, who has so exalted him.

Thou hast spoken of the reward of him, of his posterity. To have sons to inherit whatever wealth or distinction he may have acquired, was accounted by the Israelites a great blessing. We may recall the sad reflection of the then exiled Abraham, when pouring out his soul before God, he exclaimed: "What wilt thou give me, seeing I go childless?"

What a precious gift is that of a child! The most precious and noblest petition, and one that every parent may and should offer. There are many things that people who live only to gratify the desires of the physical and intellectual life account blessings which do not come within the range of Divine blessings,—rather leading away from the higher and more enduring good. To be blessed with the blessing of God,—to feel that his Holy Spirit is round about us, and, with the tenderness of Divine love, encircles our lives, is to enjoy the fullness of blessing.

The sacred obligation that we should feel to render gratitude and praise to the Dispenser of our gifts—even before we enjoy them—is one which we are too apt to overlook. In our trials we run to our Heavenly Father for succor, but when favors are showered upon us, we receive them as a matter of course; too often being unmindful of the source whence they come. Let us try to cultivate a spirit of reverent thankfulness in all the varied relations of life, for it helps to draw us closer to the Divine Father.

A really thankful heart will find a motive for gratitude in everything, and the happiness that ever springs from the habitual presence of grateful feeling toward God is indeed of priceless value.

Let us give thanks unto the Lord, not only for the bounties which proceed more immediately from His hand—blessings so common that they seem to belong to us by right, and for which we seldom pause to return thanks,—but for the benefits which are conveyed to us by others, for they are alike from Him. Mary Howitt, in writing to a dear aged friend, says: "I think both of us have to give thanks and to bless the good Providence of God, for having given us birth of parents whose lives were simple and pure,—sound health, a love of nature, and simplicity of taste were our birthright."

Remembering that the same Lord sends the trials and sorrows of life, as well as the blessings, will help us in whatsoever state it may please infinite wisdom and goodness to place us—therewith to be content—and to retain a spirit of thanksgiving.

NOTES ON THE LESSON.

There appears little more to say upon this lesson than has already been given. We are brought to the point which David reached when he exclaimed: "And what can David say more unto thee? for thou, Lord God, knowest thy servant." It is as true to-day as when these words were uttered, that God, whom the blessed Jesus taught us to call Our Father, knows us better than we know ourselves, yet this does not release us from the obligation to acknowledge him in all our ways; nor should we fail to ask his help in all our undertakings. By thus asking the channels of communication kept open and unobstructed, and we can say with the ancient patriarch, "I know that my Redeemer liveth." This knowledge increases our obligation, and the true worshiper has no need to be reminded of the injunction contained in our golden text: "In everything give thanks." In its fulfillment we are not required patiently to ex-

press our gratitude and thanksgiving on all occasions. This had become so common among the Hebrews that it had degenerated into lip service; "They honor me with their lips when their hearts are far from me," was the Divine rebuke through the mouth of the prophet. It was in condemnation of this practice that Jesus cited those who were with him to the hypocrites, as he designated the men who love "to stand and pray in the synagogues and in the corners of the streets that they may be seen of men." The true disciple in the quiet of all that is outward and full of wordiness, enters into the closet of the soul, and in that quiet which is only to be gained through closing every avenue to the outward, pours out the overflowings of thanksgiving and prayer to the Father who seeth in secret, and rewardeth openly, or, as the revised version renders it, "shall recompense thee." And this in no sense was intended to condemn prayer in meetings for worship or in family gatherings, as the heart may be stirred to petition for such Divine help as the gathering may be in need of, or to return thanks for special favors divinely bestowed, yet Friends have endeavored to remember the injunction of Jesus, in the offering of vocal prayer and thanksgiving, and this is in full accord with the ancient testimony given forth nearly one thousand years before his coming, "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, for God is in heaven, and thou upon earth, therefore let thy words be few."

THE TENDENCY TO MULTIPLY FORMS.

[We have more than once said that the tendency of formal worship was to increase and emphasize its forms—that when simplicity was once departed from, and formality entered upon, then the logical forces of the movement carried it forward to the most elaborate rituals. Here is an article from the *Christian Union*, addressed to "church" people, in which our readers may be interested to find the same idea elaborated and enforced.—Eds.]

That in all our churches, liturgical and non-liturgical, there is something of a ritualistic tendency will hardly be questioned by any one who is observant of the signs of the times. Within the last year three or four books of service have been published for use in non-liturgical churches. Though these services have not come into any general use, something shorter and simpler has been adopted by a number of such churches. We believe that last year a movement was made, though we think without any great results, for the framing of a simple liturgical service for use in the Methodist Church. There has been quite a pronounced movement for the revival of a liturgy in the Reformed Dutch Church. In the Episcopal Church the tendency toward a fuller and more elaborate ritual is very marked, both in England and America. And even among those in that Church who are most strenuously opposed to everything that looks like a Romanizing tendency, many are in favor of what is termed an "enrichment" of the liturgy.

That in this almost universal movement there is an outreaching after a better, fuller, and richer worship in our churches, an outreaching to be welcomed

and encouraged,¹ we do not doubt. Nevertheless, it is a movement which is not without its serious dangers, against which ministers and churches have need to be on their guard. History does not indicate that the church which has put the greatest stress on worship has been the church which has rendered the greatest Christian service to the community. In the Roman Catholic communion, not the priests with their masses, but the preaching friars, unordained and unauthorized to administer the sacraments, have been the chief source of spiritual life in the Roman Catholic communities. Whatever Episcopal dignitaries may have thought in the 18th century concerning the "consecrated cobblers" whom Sidney Smith peppered with ridicule, we can now look back and see that what preserved England from the rationalism of Bolingbroke and Hume was not the worshipping cathedrals, where liturgies were rich and sermons were poor, but the public preaching in the highways, on the commons, and in the lanes, where the service of instruction was preëminent and the service of worship was slight. To-day the Episcopal Church, in its revival services aimed to reach the masses with the Gospel, abandons its elaborate liturgy and contents itself with a few short and simple collects. Nor do we think it is denominational prejudice which leads us to say that the moral life of the American people, on the whole, owes vastly more to the work which has been done by the non-liturgical churches than to the liturgical. . . .

If we turn back from church history to the Bible, that also points in the same direction. The Jewish Church was not a missionary organization; it made no attempt to convert; it had no spirit of aggressive love; it lived in an attitude of self-defense and self-protection; it was preëminently a worshipping and a liturgical organization. And yet, even in Old Testament times, it is easy to see, from the perusal of the sacred books, that the moral life of the nation was far more nurtured by prophets whose itinerant ministry was unaccompanied by any order of public service than by the priesthood who were the administrators of an elaborate liturgical worship. With the coming of Christ the function of the church was changed. It ceased to be a self-protecting and a self-defending institution. The characteristic of the Jewish Church was worship; the characteristic of the Christian church is work. Christ's first call of his disciples was not to public worship nor to divine sacraments, but to active service: "Follow me, and I will make you fishers of men." In his first sermon, in which he set forth the principles of his kingdom, he made no hint of sacraments, and no suggestion of rules for public worship, but he laid stress on Christian work, bidding his followers be like the salt that had not lost its savor, and like lights set for the illumination of the household. When, after a year's association with them, he sent the twelve forth on their first mission, it was not to administer sacraments which had not yet been established, nor to conduct public worship—concerning which he was entirely

[¹ The soundness of this view we question, of course. And is it not answered in the sentences immediately following?—Eds. INTELLIGENCER AND JOURNAL.]

sent, but to lead the soul given up to the Lord
 preach glad tidings to the poor, and the word came
 out of those that were possessed; in other words, to
 engage in philanthropic labors for their fellow-men.
 And his last message to them, just before he left them
 forever, after his resurrection, though it included a
 command to baptize, and so forth, contained
 that it has been differently interpreted by different
 branches of the Christian Church—laid chief stress
 upon the duty of preaching and teaching. In this
 consists the great commission.

As the churches in our cities, towns, and villages
 come together after the period of measurable rest, it
 will be well for them to reconsider the fundamental
 question, For what are they organized? Are they
 miniature Jewish temples, to follow the pattern set
 for them in Leviticus? or are they imitators of Jesus
 of Nazareth, to follow the example set for them in
 the Sermon on the Mount? Are they primarily orga-
 nizations for the conduct of public worship, incidentally
 to do such work and furnish such instruction as is con-
 sistent therewith? or are they primarily organiza-
 tions to preach the glad tidings of God's love to
 those that know nothing of it, and to teach the law
 of human brotherhood, "Thou shalt love thy neigh-
 bor as thyself," combining therewith so much and
 only so much of public worship as makes them more
 efficient for Christian and philanthropic activity? We
 do not undertake to say—indeed, we do not think
 it possible to say—in what proportions these two ele-
 ments should be intermingled; but we are certain
 that the Christian Church should give the first place
 to work for man. That public worship of God is
 most acceptable to Him which best fits in with, and
 prepares for, the best and highest service for God's
 children.

THE RIGHT USE OF THE SCRIPTURES.

THE *Sunday School Times* has an excellent article in
 reply to a correspondent, in reference to the spirit in
 which Scripture is to be interpreted. "We must
 consider," it says, "the standpoint and habits of
 thought in those persons by whom and for whom the
 Bible was originally written." The writer adduces
 the declaration by Paul to the Corinthians, "If a wo-
 man is not veiled, let her also be shorn," and says:
 "We are not justified in claiming that the letter of
 Paul's declaration is binding upon all Christian wo-
 men, even though its spirit is. The same principle
 of interpretation applies to many a Bible mention
 of the use of wine and oil. Oil was the principal me-
 dicine used in the days of the Bible writers, and it was
 freely used as a cosmetic. Wine was then generally
 used in that region as a refreshing, stimulating drink,
 and naturally it finds frequent mention in the Bible
 accordingly. We have certainly no more right to say
 that these words make wine-drinking right or desir-
 able for us at the present time than to say that they
 make face oiling right and desirable for us.

"And when we consider further the teaching of
 the Apostle, 'I will neither eat flesh or drink wine,
 nor anything whereby my brother stumbleth or is
 offended or is made weak,' it seems to us eminently
 in accord with the spirit of the New Testament that

we use the fruit of the vine in such form that no
 harm can by any possibility come to any through it,
 and that no one shall be debarred from taking of the
 cup lest he kindle anew his thirst for alcohol."

SARAH HOOPES.

1799, 1ST MO. 21, —1887, 10TH MO. 10.

Thou dear, departed sister, friend,

A mother thou, and true;

Nor could'st thou ever stray;

But thou wert ever true.

How should'st thou ever stray?

By precept or example;

By action or example;

And truest, friendly ties.

The "I" which thou wert so well,

Still clings to thee, A WAY.

Nor would she e'er deny the ill,

It should be ever true.

Her human frailties not ignored,

She strove to live in love.

True to herself, true to her friends,

True to her God above.

With purpose strong, with mind so clear,

With memory so improved,

With high resolve to do His will,

What would she not have dared?

And yet so modest in her ways,

Tho' elegant in mien,

As child or sister I can think,

No fault was ever seen.

The dear, departed sister, friend,—

To follow as she led.

Would take us to His banqueting,

There by His side to feed.

West Chester, April 2nd, 1889.

WITHOUT conscious religious development, it seems
 to me that no strength or greatness is admirably hu-
 man; and with it, no smallness of opportunity, no
 littleness of gift, is contemptible or low. I reverence
 great powers, given or got; but I reverence much
 more the faithful use of powers, either large or little.

Without religion the greatest man is a
 failure. With it, the smallest is a triumph. He adds
 to his character; he enjoys his strength; he delights
 while he rejoices, growing to more vigorous manli-
 ness; and when the fragrant petals of the spirit
 burst asunder and crowd off this outer husk of the
 body, and bloom into glorious humanity, what a
 strong and flame-like flower shall blossom there for
 everlasting life! . . . There are two things which
 make up the obvious part of life,—to do, to suffer.
 Be it said to be a part of life, to be a part of life, is
 one thing greater,—to be. Religion is true being,
 normal life in yourself in nature, in men, and in God.
 —Frederick L. Jones.

SURE, AND THE POWER OF THE SPIRIT.

A heritage is given;

Not to be lost, nor to be given.

It is the power of the Spirit.

—A. A. Jones.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor*.

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PHILADELPHIA, TENTH MONTH 12, 1889.

It is possible, we think, that some of our readers may not have observed the statement last week, in the letter of our correspondent giving the proceedings of Illinois Yearly Meeting, that that body approved the proposition of establishing a Half-Yearly Meeting in Nebraska. The concern to do so had been presented by Nebraska Friends, and after due consideration it was united with. This is an interesting step forward. It has been thought by many who are acquainted with the situation of our members in Nebraska and Kansas that a quarterly or similar meeting should be organized among them, and it seems upon reflection, one assembling twice a year was considered best. It will be, of course, a constituent of Illinois Yearly Meeting. We hope this may foreshadow the establishment of an earnest and living organization in the Far West, which will help rebuild the waste places of our Society.

THROUGH the kindness of Friends in attendance upon the sessions of Indiana Yearly Meeting we have been favored with copies of the daily journals of Richmond giving very full details of the proceedings. Time does not permit an abstract of these for this week's issue. The meeting was very satisfactorily held, beginning on Second-day, the 30th ult., and closing on the afternoon of Fifth-day. Among those in attendance were John J. Cornell, Isaac Hicks, and Abel Mills.

WHILE we have no direct authority from the Friend who desired us to insert the paragraph two weeks ago, (in reference to education at Swarthmore), we think it best to say, to avoid disappointment, that quite a number of letters have been received, applying for the benefit of the proffer, and that it is very probable that no further applications could be serviceable.

THERE seems to have been an understanding that the Philanthropic Union of Friends was to meet in Baltimore, this month, at the close of the Yearly Meeting. We are advised, however, that arrangements to that effect have not been made, and that therefore the Conference will *not* occur at that time.

A CORRESPONDENT remarks a typographical error, causing "bad Latin," in President Magill's last letter. The inscription on the old meeting-house at Swarthmore (England) we presume is "*ex dono*"—not *ex dona*, as printed.

MARRIAGES.

BIDDLE—CONARD.—Tenth month 3d, 1889, at the residence of the bride's parents, according to Friends' order, Robert Biddle, Jr., son of Clement M. and Lydia C. Biddle, of Lansdowne, Pa., and Helen Clayton, daughter of Samuel and Mary B. Conard, of Sharon Hill, Del. Co., Pa., all members of Darby Monthly Meeting.

DEATHS.

ABBOTT.—In Burlington, N. J., on the morning of Tenth month 4th, 1889, Susan S., widow of Howard Abbott, in her 87th year, a member of Burlington Monthly Meeting.

BUZBY.—In Philadelphia, Tenth month 2d, 1889, Benjamin V. Buzby, in his 83d year.

ENGLE.—Tenth month 3d, Jervis S., son of Joseph and Emily M. Engle, aged 33 years. Burial from the residence of his brother, Tylee B. Engle, Burlington county, N. J.

HOAG.—At her residence, Quaker street, Schenectady county, N. Y., on Second-day, the 9th of Ninth month, 1889, Mary C. Hoag, aged 77 years. An esteemed member of Duaneburg Monthly Meeting of Friends.

HOLLINGSWORTH.—On Ninth month 25th, 1889, Nathan Hollingsworth, in his 45th year. A member of Deer Creek Monthly Meeting, Md.

I feel that more than a mere notice of the death of Nathaniel Hollingsworth is due to his memory. A young man that has led a pure life from childhood, should be held up as an example. He not only could *do* no wrong act, but think no evil.—innocent, cheerful, and happy, with a pleasant word for all. A true Friend, he took a great interest in meetings—never absent from choice, active in the business meetings, where his judgment was good and his remarks seasoned with wisdom, no lightness or frivolity, a rare character, filled with genuine kindness. The meeting and community have sustained a great loss, but the home-circle a greater one, two uncles and an aunt, all frail, leaning on and looking to him and his devoted sister as caretakers. This home of Philip and William Warner, was headquarters for Friends attending Deer Creek meetings. Nottingham Quarterly Meeting is held there once a year and their house then would be filled with guests, and it was the delight of this young man to receive and wait on them, enjoying especially the society of elderly, concerned Friends, whose conversation was consistent and weighty.

Mill Green, Ninth month 26th, 1889.

D. H.

IDDINGS.—Suddenly, of an affection of the heart, whilst on a visit to his son-in-law, Edward Roots, Bellwood, Pa., Ninth month 20th, 1889, Henry Iddings, of Unionville, Centre county, Pa., in the 66th year of his age. A kind and esteemed member and elder of Centre Monthly Meeting. Being the third elder we have parted with by death in our monthly meeting in a little over one month. "On whom are their mantles to fall?"

W. P. F.

LEWIS.—Tenth month 1st, 1889, at his residence, Newtown Square, Delaware county, Pa., Caleb Y. Lewis, in his 91st year.

SEARING.—At her home, Poplar Ridge, Cayuga county, N. Y., on the 4th of Tenth month, 1889, Sarah D. Searing, in the 87th year of her age; a member of Scipio Monthly Meeting.

TUDOR.—At her home, in Bendersville, Adams county, Pa., on the morning of the 15th of Ninth month, 1889, Martha A. Tudor, aged 59 years and 1 month; only daughter of Isaac and Mary Tudor, both deceased. For many years a member of Menallen Monthly Meeting.

A patient sufferer rests.

VALE.—At her home, near Smyer's, in a lone country place, very suddenly, on the evening of North month 15th, 1889 Sarah E. Vale, aged 66 years, 14 months and 15 days, a member of Mendon Monthly Meeting.

WAY.—At her residence, near Stormstown, Centre County, Pa., Eighth mo. 29th, 1889, Martha Way, wife of the late Robert Way, in the 76th year of her age, attended of Centre Monthly Meeting.

The death of our dear mother has left a void that never can be filled. She was afflicted with rheumatism for many years and for the last few could not walk. But she bore her sufferings with such Christian patience that we never heard her murmur or complain; peace was her motto through life, it was stamped upon her countenance.

There was one place where we were always welcome, one place where we were met with a smile—in our mother's room. At one time she asked us if we heard the angels sing, remarking she did, and prayed to be released. May we, her children and grandchildren, so live that when death comes we may behold again our mother's smiling face!

PATIENCE J. NEEDLES.

In the removal of this dear Friend a home replete with love and tenderness has been deeply shadowed, while a large circle of relatives and friends sorrow at the departure of one whose life has been so full of usefulness and goodness.

Suffering humanity everywhere claimed her sympathy, but in the city of her adoption were the active interests of her beneficence most felt.

For years organized associations for the relief and elevation of the less favored children of the All-Father found in her a constant and tireless worker, while her benefactions were bestowed with an influence soft and sweet as the dew of Hermon, her left hand not knowing what her right hand did. In the home circle her genial, hopeful, cheerful spirit brought sunshine, and as wife, mother, sister, friend, her devotion cannot be forgotten.

Her last illness was attended with much suffering, but patience and resignation were vouchsafed her, and though the ties to earth were strong, she was enabled to yield all to the keeping of Him that doeth all things well. She had served the Father by serving his children, and in one of the many mansions we feel the gentle purified spirit is resting in sweet accord with the Love and Joy and Peace which make heaven. H.

THE SOUTHERN COLORED SCHOOLS.

Born the schools for colored children, in South Carolina, in which Friends are particularly interested, begin their work this month. That at Mt. Pleasant was expected to open about the 1st. It will be, of course, in the new and pleasant school building which was finished and occupied last winter. Abby D. Munro, the principal, who was very ill of pneumonia in the spring, and who went North to recover her health during the summer, has improved, and taken charge again. She will have as an assistant Mary A. Nichols, a very competent and experienced (white) teacher, whose help will serve to relieve a part of the excessive burden which has been borne by Abby Munro. It is intended to reorganize the Federal Department, which, during the time that the school had no building of its own, and was obliged to use the church, was necessarily discontinued.

The school at Aiken expects to reopen on the 14th instant. Martha Samuel, who spent part of

her vacation in the summer of 1888 at Aiken, has recruited some women and to Aiken. She will be assisted again by Farnham E. Conley as principal teacher, and by Samuel J. Hutton as treasurer in charge of the collection. The proposed new industrial building, for which funds (something over \$6,000) have been furnished by interested friends of the institution, will be begun as soon as possible. Preliminary plans for it have been drawn by Addison Hutton, architect, of this city. It will be of brick, two stories high, with an attic, and will be used for work-room and library on the first-floor, and for boys' sleeping rooms on the second. Its erection will permit the removal of the old frame structure (the original school-house erected by the Government), which is now quite past its usefulness, and is a menace, from danger of fire, to the adjoining valuable buildings.

A measure of help will have to be given these two schools, this year, as heretofore. The contributions of friends interested in the work will be the only reliance, aside from the income derived from the small endowment fund of the Aiken School, and the contribution to it looked for from the Slater Fund,—heretofore \$500. The Philadelphia Association to aid the schools has a small balance, some \$200, left over, after closing the schools in the spring. It is to be hoped that all those interested in this worthy work will lay aside for it a share of the means which they have to dispose of. The sum required is comparatively small, and the burden cannot be great on any individual giver.

THE LIBRARY.

We have received the Minutes of the proceedings of Genesee Yearly Meeting, held in Sixth month, making a pamphlet of 75 pages. It includes a summary of the proceedings, with the reports of the standing committees on Indians, Temperance, and Capital Punishment. An appendix contains the epistles received from other yearly meetings, and the proceedings of the First-day School Association. We are much obliged to the clerks for the copy of their Minutes, and would mention that we shall be glad to have, always, copies of the Minutes of the several yearly meetings, as soon as may be convenient after they are in print. They often contain matters of interest which had not been fully reported at the time of the sitting.

Friends' Book Association, 15th and Race streets, (Philadelphia), has printed for John J. Cornell a small pamphlet with the title, "Why Am I a Friend? or Reasons for the Doctrines, Testimonies, and Customs of Friends." It was submitted to the Representative Committee of Genesee Yearly Meeting, at Farmington, New York, Sixth month 10th, and was approved by the committee. The statement of views follows the same order as that in the pamphlet by the same author, noticed in our columns two weeks ago. In opening the subject, he says: "The basal, distinguishing principle, which has been kept prominent before the world by our branch of the Society of Friends, is that called *Immediate Revelation*, or the

immediate conveyance to each man through his spiritual nature, by the Divine Spirit, or the Christ of God, such a knowledge of the laws of God as relate to man's duty towards Him, towards his fellow-men, and towards himself, as will by obedience to them preserve man from the commission of sin, and lead him into, or give him possession of, true spiritual happiness, both in the present and future life."

A PERMANENT COURT OF INTERNATIONAL ARBITRATION.

EDITORS INTELLIGENCER AND JOURNAL:

WHILE in Paris, recently, I met by appointment, at his request, at my hotel, the editor of the London *Contemporary Review*, Professor P. W. Bunting, who specially desired the interview for a conference concerning a united movement on the part of the friends of peace in Great Britain and America, to secure the establishment of a Permanent Court of Arbitration, to which in the future all the more important differences which may arise between the two countries may be referred for equitable and amicable adjustment. He holds influential relations with many leading men and women in Great Britain, in public and in private life, and is exceptionally well informed concerning the drift and tendency of public opinion in relation to international arbitration, among other questions of public interest. He assures me that the feeling in favor of international arbitration, and of maintaining peaceful relations with America, was never so strong as now; that there is a purpose to organize and concentrate this feeling with a view to securing early action on the part of the British Government in the direction of the establishment of a Permanent Court of International Arbitration. A special appeal in its behalf is to be made to the various religious bodies. He is very desirous that the counterpart of this effort, particularly in religious circles, may be made on this side of the Atlantic, as a support and an encouragement to our Government, to cooperate in the creation of the proposed peaceful tribunal.

I do not need to suggest to members of the Society of Friends reasons why it is desirable to have, as soon as may be, a permanent Court of International Arbitration established for the two countries. The movement, I am sure, would have the united support of all our yearly meetings. I write this letter rather to apprise Friends of the increasing interest in the subject in Great Britain, as explained to me by Professor Bunting, and to suggest that our several Representative Committees, or Committees on Arbitration, in the different yearly meetings, in such way as may seem best, do all in their power to encourage the President of the United States, and the Fifty-first Congress, soon to convene, to provide for the early establishment of the proposed Court of Arbitration, and also to induce all good citizens, and especially members of other religious bodies, to cooperate to that beneficent end.

AARON M. POWELL.

New York, Tenth month 5.

TOLSTOI AND THE EARLY REFORMERS.

EDITORS INTELLIGENCER AND JOURNAL:

IN the issue of the *Révue des deux Mondes*, (Paris) for Ninth month 15, 1888, which has but recently come under my notice, I have read with much interest an article upon "Russian Religion, The Reformers, Tolstoi," etc. The article is not only interesting as possibly indicating where and to whom Tolstoi may be indebted for his religious belief, but of especial interest to the readers of the INTELLIGENCER AND JOURNAL as it shows how much similarity there is between, not only Tolstoi and those early reformers, but between them and our own religious sect.

It would seem that as early as 1555 there existed in the southeast of Russia, almost on the confines of Asia, a sect or sects, who claimed a spiritual religion resembling somewhat that of Friends, and from whom, subsequently, may have sprung two more numerous religious bodies, called respectively, the *Doukhobortsy*, or *Athletes de l'Esprit*, and the *Molokany*, or *Milk Drinkers*.¹ Each of these professed a *spiritual Christianity*, and it was from these, and subsequent similar sects, that the writer of the paper alluded to in the *Révue* claims that Tolstoi received his religious impressions. It may be interesting to learn what was their belief. A few translations, taken almost at random, will serve to illustrate, as follows. They broke away from all church ceremony. "We are all priests," they said, "we have no need of other priests or pontiff, or of any other master than Christ." "The temple of God is the heart of the Christian and not an edifice made by human hands." They suppressed the sacraments, or took them only in an allegorical sense. Baptism with water, they said, is without virtue; that which makes a Christian is not the material water, but the *living* water, the divine word. The true communion with the body and blood of Christ is the reading and meditation upon his word. The divine Spirit speaks to each man and this inward word (*parole intérieure*), is the Christ eternal. They rejected nearly all the dogmas of the Church, or gave them symbolic interpretation. They rejected the Trinity, and the incarnation; they condemned all war, and to a certain extent, all political government. Christ was to them a man of virtue, and Jesus the Son of God, in the sense that we are all sons of God.

It was in these sects, the *Doukhobortsy* and *Molokanes*, that Tolstoi has based a great part of his religion.² Like these early reformers, he makes much of the Sermon on the Mount. "Man has but to put that in practice," he declares,—"the pith of the New Testament, as the Decalogue is of the Old." Matthew Arnold says of Tolstoi, (*Fortnightly Review*, 1886) . . . "His works in religion, as well as those in imaginative literature are more than sufficient to signalize him as one of the most marked, interesting, and sympathy-inspiring men of our time." (It would be as well, however, in choosing his works, to omit his imaginative literature, and select only his religious ones.)

¹ A singular name given to them because they used liberally milk during days when milk was prohibited by the church.

² "My Religion," "My Confession," "What to Do."

As early as 1817 or 1818, Friends in England began to come to the aid of the colored people, and the streets of the Azores, and opened their purses to them.

There are many other interesting points of resemblance between these Russian sects, Tolstois, and Friends, which it would be instructive to point out, while there are others again where they differ very materially. Did time permit, it would be a pleasure to give more or all of this interesting paper, but the writer of this brief article must leave it, with the assurance that the time given to it, by those curious in those matters, will be both profitable and interesting.

T. E. Z.

Germanstown, Tenth month 5th.

A VISIT TO A "CIRCULAR MEETING."

EDITORS INTELLIGENCER AND JOURNAL:

It was on Seventh-day morning, the 28th of Ninth month, that we started to attend a Circular Meeting at Greenwich, Cumberland county, N. J. The morning was cool and the roads in excellent condition, which made traveling an enjoyment, and the fulfillment of our appointment a pleasure, as our religious duties should always be. The woods were just beginning to take on the hues of autumn, and our national flower (the golden rod) made the waysides oftentimes resplendent with a wealth of glory. The first ten miles of our journey was past comfortable-looking farm houses, and farms whose broad and fertile acres gave evidence of the thrift and enterprise of their occupants, although the corn (where it was not cut up) was badly beaten and broken down by the late north-east storm that did such damage along our coast. We then entered upon a barren tract, a mile or two in extent, where much of the soil seemed to be a pure white beach sand, in some places destitute of vegetation, except a mossy like plant, a few inches high that no doubt would have thrown a botanical student into ecstasies. Passing this district whereon we saw no indication of human life with the exception of a solitary log cabin, in a few miles we came to a settlement where all labor seemed to be suspended, the stores in the village were closed and every thing wore a holiday aspect. This was Shiloh, a prosperous settlement of the Seventh-day Baptists.

A few miles further and we were again in the turmoil of life, potato-digging and tomato-picking were in full blast, there being two canning factories near by, one of them the week previous reported putting up fifty eight thousand cans in a single day, and we had a good reason to believe it was tomatoes and beans on hand.

Thirty miles of travel and a tired team brought us to the hospitable home of our kind friends Mark R. and Mary B. Dare, where in full view of the broad waters of Delaware Bay, and the Light-house beyond we passed a peaceful night. This is the land where the present season has witnessed almost a total failure of the crop, our host having gathered from an orchard of eight acres only four baskets of fruit. He has also about three acres in asparagus which he

uses for the New York market. In answer to the questions as to its culture, he replied that at one time he felt qualified to give full directions for its successful cultivation, but that at present his conclusion was that he knew but very little about it.

In the morning we left the comfortable home of our way beneath the huge nest of a fish hawk on the top of a blasted oak. These birds being harmless, their nests are never molested and they continue to occupy the same nest year after year. Owing to the heavy and continuous rains many of the cornfields in this section were so wet that it was impossible to cultivate them, and as a consequence they present a tangled mass of weeds with a few hills of corn interspersed.

The meeting proved a very satisfactory one, at least to the visitors, all of the committee (nine in number) being present. One of the speakers likened our visit to that of parents visiting their absent children in order to learn from observation how they were faring, and if encouragement or sympathy were needed, to extend the same. Testimony was borne to the all-sufficiency of the Inward Light as an ever-present guide in all matters pertaining to our highest welfare. The First-day School held at the close of the meeting was small, but there was evidence that lack of members was no proof of lack of interest on the part of those who were devoting themselves to the service.

After being kindly entertained by neighboring friends, we started on our return, passing through a settlement of colored people, many of whom were living in dilapidated houses on very poor land, and the appearance of the people indicated that they were in harmony with their surroundings. We soon reached better land, where the people were busily employed about their daily avocations, and although it was First-day afternoon we saw load after load of tomatoes on the way to the cannery, which was in full blast. These Seventh-day people formerly hauled their tomatoes to Bridgeton, but the City Council forbid their entering the city on First-day, so in self-defense they were obliged to start a factory of their own. In the town all the stores and shops were open, and in many places the wash was still upon the line. Darkness soon overtook us but we reached our homes in due season, and found that it was still the evening of First-day.

Mullica Hill, N. J.

A. E.

It is surprising how practical duty enriches the fancy and the heart, and action clears and deepens the affections. Indeed, no one can have a true idea of right until he does it; any genuine reverence for it till he has done it often and with cost; any peace ineffable in it till he does it always and with alacrity. Does any one complain that the best affections are transient visitors with him? Oh, let him not go forth on any strained wing of thought in distant quest of them, but concentrate all his energies upon the house in the true order of conscience, and of their own accord the divinest guests will enter.—*Jas. Mar-*

NEWS OF FRIENDS.

MEMBERS IN GENESEE YEARLY MEETING.

At the last session of Genesee Yearly Meeting, in Sixth month, statistical reports were presented from the several quarterly and half-yearly meetings, excepting Scipio Quarter. These are tabulated and printed in the volume of Minutes, recently sent out, and they show the following state of facts. The number of members in the yearly meeting, Scipio omitted, is 1,395, of whom 410 are non-resident, and 166 are minors. The members are distributed as follows: Farmington Quarterly Meeting, 539; Canada Half-Yearly Meeting, 388; Pelham Half-Yearly Meeting, 468. The number of First-day schools is 9,—in Farmington Quarter 2, Canada 2, Pelham 5. The additions to membership were: by birthright 2, [there must be some error in this: is it possible the records have been accurately kept?—Eds.] by request 33, by certificate 2; total 37. The losses have been: by death 26, by resignation 6, by removal 4; total 36. In connection with the subject of membership a report was made from a committee of the Yearly Meeting and approved, as follows:

"Most of the Committee to whom was referred the subject of the proper disposition of the names of those standing on our Record books as members of our Society, but whose place of residence is unknown, met, and took the subject into careful consideration and are united in recommending that our subordinate meetings be directed to make a careful and systematic effort, to learn whether such members are living or otherwise, if living, where they reside, and whether they have united with any other religious society, and whether they live within the jurisdiction of any Monthly or Executive Meeting of any other Yearly Meeting.

"We are not prepared to advise that the name of any person be erased from our Records, simply because the residence of such person is unknown.

"If Monthly or Executive Meetings are satisfied that any such person is deceased, has united with any other religious Society, or desires to be released from membership with us; in such events the Discipline points out the course to pursue and no instructions are required.

"In case no tidings of such persons can be found after diligent search and inquiry, we recommend that the Monthly or Executive Meetings report to the ensuing Yearly Meeting to be held in Yarmouth in Sixth month, 1889, a list of the names of such persons, for further instructions from it, in relation thereto."

—Salem (N. J.) Quarterly Meeting, at its setting in Sixth month last, appointed a committee of thirty-three members to appoint and attend circular meetings within the limits of that Quarter. The committee has made nine appointments, as follows:

Pedricktown, Ninth month 15, 3 p. m.

Greenwich, Cumberland Co., Ninth mo. 29, 10 a. m.

Upper Greenwich, Tenth month 13, 10 a. m.

Seaville, Tenth month 20, 11 a. m.

Pedricktown, Eleventh month 10, 3 p. m.

Bridgeport, Eleventh month 24, 3 p. m.

Alloway's Creek, Twelfth month 15, 2.30 p. m.

Woodstown, First month 19, 1890, 10.30 a. m.

Salem, Second month 9, 10 a. m.

All the appointments are for First-day. Two of them, it will be noticed, are already past. Subcommittees were set apart to attend each one, and an interesting note on the visit to the one at Greenwich, on the 29th ult., will be found elsewhere in this issue.

—The last of the four circular meetings appointed by Chesterfield Monthly Meeting of Friends, was held at East Branch, N. J., on the afternoon of Ninth month 15, at 3 o'clock. Owing to the heavy rain storm the attendance was not so large as usual. The company of Lydia H. Price, Ezra Fell, and Alvin Haines was very acceptable. An effort is to be made to assist Friends in that neighborhood in the establishment of a First-day School, and it is to be hoped with success. M.

—In sending a notice of the circular meeting at Cape May (elsewhere printed) our friend J. B. L. remarks: "This is, perhaps, the oldest meeting-house in our Quarter, supposed to have been built about the year 1702. It is composed of cedar logs, lined on the inside with boards, and fronting on what is called 'the shore road,' and I think about a half mile from Ocean View Station. There are but very few members in the neighborhood, but Friends have left a sweet savor there, the meetings being mostly well attended, and a cordial welcome extended to those who feel drawn to visit them."

SWARTHMORE NOTES.

—The Junior class having been granted the privilege of publishing a *Halecon* as previous classes have done, has elected the following persons as members of the staff: Eliza G. Hampton, Cosmelia J. Brown, Eliza G. Holmes, Esther Haviland, Emily Atkinson, William C. Sproul, J. Lawrence Dudley, Louis P. Clark, Chester P. Martindale, and J. W. Hutchinson. The staff will organize this week and the volume will appear in Fourth month next.

—The Sophomores will receive the Freshmen in the college parlors on Seventh-day evening and thus signalize the end of any inter-class strife.

—Several members of the class of '89 are pursuing higher courses. Alexander G. Cummins, Jr., is a student in the General Theological Seminary of the Protestant Episcopal Church, New York City; Ellis M. Harvey is studying medicine in Philadelphia; Howard A. Dill is at the Boston Institute of Technology; J. Carroll Hayes is a senior at Harvard, and Julia Hicks is taking advanced science at Cornell University.

—A beautiful etching, finely framed, has been given by a friend of the college, for Professor Appleton's class-room. It is a classical representation of Chaucer's "Canterbury Tales."

—The gorilla in the biological laboratory is being dissected for purposes of investigation. Dr. Trotter and T. Montgomery Lightfoot, '88, who is taking a course for his second degree, are doing the work.

—William L. Dudley, '88, is now Professor of

Mathematics in the Woodbridge School, New York City.

—It is probable that a triangular debate between members of the Sumner, Buchanan, and De Puy Literary Societies will be arranged for this winter.

S.

COMMUNICATIONS.

EDITORS INTELLIGENCER AND JOURNAL:

It would be a great source of gratification to many dear elderly Friends whose age and infirmities confine them at home, as well as many others whose duties are such they cannot leave, if some of the ministering Friends who have it in prospect to attend the approaching Yearly Meeting to be held in Baltimore, before leaving their homes, would arrange to visit some of our smaller meetings, whose members are hungering and thirsting as it were for crumbs from the Master's table. It is well to attend the larger gatherings; but is there not something due those who are patiently waiting at home, and can no longer mingle with their friends on such occasions?

Many of the readers of the INTELLIGENCER AND JOURNAL who, like the writer of these lines, are used to small meetings, can readily appreciate the feeling that arises for the company and visits of some dear messengers from other vineyards.

Ed.

R. W. M.

EDITORS INTELLIGENCER AND JOURNAL:

The writer, in company with forty-six of the relatives and friends of Levi Price, was permitted to celebrate with him at his home a short distance from Gunpowder meeting-house, on First-day, Ninth month 22d, 1889, his 92d birth day, and share with him, as stated in the introductory which preceded the registering of the names of those assembled, the good things provided for the occasion. There was a pleasant interchange of thought and feeling, and many kind wishes for our dear, aged friend, that his remaining years may be peaceful and the last scene of his life crowned with the Christian's hope.

Levi Price is a direct descendant of Mordecai Price, who was the first settler in this section of the county, in 1723.

There were gathered many representatives from every Friends' family residing in the neighborhood, showing the esteem in which our aged friend is held. All ages were represented, from 20 months to nearly 90 years. Seven sat down to one table whose ages averaged nearly 80 years. Seldom do we witness such a spectacle, of a person having arrived at such a ripe age, with faculties unimpaired. The day was beautiful and bright, increasing the enjoyment of the occasion.

It might be further added that our friend welcomes the INTELLIGENCER AND JOURNAL as a weekly visitor, and can relate accurately weeks after to his friends who enjoy an occasional visit to him, matters that have impressed him when perusing its columns,—showing the possession of a most retentive memory.

OCCASIONAL.

Gunpowder, Md., Ninth month 26.

A SUMMER SONG.

Summer, with thy light and quietude,
O'er the waves of life thou hast
A soft and peaceful melody—
Do not let thy golden hours
Never be remembered as they pass
While thou art counting of
The Master's table and the bread,
His love and grace that thou hast
Forget thyself and all the world,
Thou shalt meet thy King
Thou shalt meet thy King
Sleep sweetly then—Good Night!

—Selected.

EARLY AUTUMN.

The world puts on its robes of glory now
The very flowers are tinged with deeper dyes,
The waves are brown and the angles golden
Their shining tents along the sunset skies.
The distant hills are grey and with purple mist,
The days are golden and the long even nights
To wondering eyes, like weird magicians show
The shifting splendors of the northern lights.
The generous earth spreads out her fruitful store,
And all the fields are dressed with ripened harvest;
While in the woods, a thousand rustling leaves,
The maples blush through all their trembling leaves.

—Albert Langdon

THE STORMY PETREL.

A THOUSAND miles from land are we,
Tossing about on the stormy sea,
From billow to billow, to wave on crest,
Like fleecy snow on the stormy coast,
The sails are scatter'd abroad like weeds,
The strong masts shake like quivering reeds;
The mighty cables and iron chains,
The hull, which all earthly strength disdains,—
They strain and they crack, and hearts like stone
Their natural, hard, proud strength disown.

Up and down!—up and down!
From the base of the wave to the billow's crown,
And amidst the dashing and foamy foam
The stormy petrel finds a home,
A home, if such a place may be
For her who lives on the wide, wide sea,
On the craggy ice, in the frozen air,
And only seeks her rocky lair
To warm her young and teach them to spring
At once o'er the waves on their stormy wing!

O'er the deep!—o'er the deep!
Where the whale and the shark and the swordfish sleep,—
Outlying the blast and the driving rain,
The petrel telleth her tale—in vain;
For the mariner curses the warning bird
When he brings him news of the storm ahead!
Ah! thus does the prospect of good or ill
Meet hate from the creature he serveth still;
Yet he never fails, O stormy petrel, spring
Once more o'er the waves on thy stormy wing!

—Ruth Cornwell

Do not allow thyself Liberty, according to the liberty of another. —*R. W. M.*

SUCCESSION OF FOREST GROWTHS.

THE following is from an address delivered by Robert Douglas before the Association of American Nurserymen at the meeting in Chicago in Sixth month last:

It is the prevailing and almost universal belief that when native forests are destroyed they will be replaced by other kinds, for the simple reason that the soil has been impoverished of the constituents required for the growth of that particular tree or trees. This I believe to be one of the fallacies handed down from past ages, taken for granted, and never questioned. Nowhere does the English oak grow better than where it grew when William the Conqueror found it at the time he invaded Britain. Where do you find white pines growing better than in New England, where this tree has grown from time immemorial? Where can you find young red-woods growing more thriftily than among their giant ancestors, nearly or quite as old as the Christian era?

The question why the original growth is not reproduced can best be answered by some illustrations. When a pine forest is burned over both trees and seeds are destroyed, and as the burned trees cannot sprout from the stump, like oaks and many other trees, the land is left in a condition well suited for the germination of tree-seeds, but there are no seeds to germinate. It is an open field for pioneers to enter, and the seeds which arrive there first have the right of possession. The aspen poplar (*Populus tremuloides*) has the advantage over all other trees. It is a native of all our northern forests, from the Atlantic to the Pacific. Even fires cannot eradicate it, as it grows in moist as well as dry places, and sprouts from any part of the root. It is a short-lived tree, consequently it seeds when quite young and seeds abundantly; the seeds are light, almost infinitesimal, and are carried on wings of down. Its seeds ripen in spring, and are carried to great distances at the very time when the ground is in the best condition for them. Even on the dry mountain sides in Colorado the snows are just melting and the ground is moist where they fall.

To grow this tree from seed would require the greatest skill of the nurseryman; but the burnt land is its paradise. Wherever you see it on high, dry land, you may rest assured that a fire has been there. On land-slides you will not find its seeds germinating, although they have been deposited there as abundantly as on the burned land.

Next to the aspen and poplars comes the canoe birch, and further north the yellow birch, and some other trees as have provision for scattering their seeds. I have seen acorns and nuts germinating in clusters on burned lands in a few instances. They had evidently been buried there by animals and had escaped the fires. I have seen the red cherry (*Prunus Pennsylvanica*) coming up in great quantities where they might never have germinated had not the fires destroyed the debris which covered the seed too deeply.

A careful examination around the margin of a burned forest will show the trees of surrounding

kinds working in again. Thus by the time the short-lived aspens (and they are very short-lived on high land) have made a covering on the burned land, the surrounding kind will be found re-established in the new forest, the seeds of the conifers, carried in by the winds, the berries by the birds, the nuts and acorns by the squirrels, the mixture varying more or less from the kinds which grew there before the fire.

It is wonderful how far the seeds of berries are carried by birds. The waxwings and cedar-birds carry seeds of our Tartarean honeysuckles, purple barberries, and many other kinds four miles distant, where we see them spring up on the lake shore, where these birds fly in flocks to feed on the Juniper berries. It seems to be the same everywhere.

While this alteration is going on in the east, and may have been going on for thousands of years, the Rocky Mountain district is not so fortunate. When a forest is burned down in that dry region, it is doubtful if coniferous trees will ever grow again, except in some localities specially favored. I have seen localities where short-lived trees were dying out and no others taking their places. Such spots will hereafter take their places above the timber-line, which seems to me to be a line governed by circumstances more than by altitude or quality of soil.

There are a few exceptions where pines will succeed pines in a burned-down forest. *Pinus Murrayana* grows up near the timber-line in the Rocky Mountains. This tree has persistent cones, which adhere to the tree for many years. I have counted the cones of sixteen years on one of these trees, and examined burned forests of this species, where many of the cones had apparently been bedded in the earth as the trees fell. The heat had opened the cones and the seedlings were growing up in myriads; but not a conifer of any other kind could be seen as far as the fire had reached.

In the Michigan Peninsula, northern Wisconsin, and Minnesota, *P. Banksiana*, a comparatively worthless tree, is replacing the valuable red pine (*P. resinosa*), and in the Sierras *P. Murrayana* and *P. tuberculata* are replacing the more valuable species by the same process.

In this case, also, the worthless trees are the shortest-lived, so we see that Nature is doing all that she can to remedy the evil. Man only is reckless, and especially the American man. The Mexican will cut large limbs off his trees for fuel, but will spare the tree. Even the poor Indian, when at the starvation point, stripping the bark from the yellow pine (*P. Ponderosa*), for the mucilaginous matter being formed into sap-wood, will never take a strip wider than one-third the circumference of the tree, so that its growth may not be injured.

We often read that oaks are springing up in destroyed forests where oaks had never grown before. The writers are no doubt sincere, but they are careless. The only pine-forests where oaks are not intermixed are either in land so sandy that oaks cannot be made to grow on them at all, or so far north that they are beyond their northern limit. In the Green Mountains and in the New England forests, in the

found in the Potomac valley, in the Blue Ridge, in the Appalachian Mountains, and Mississippi, extending westward to the Rocky Mountains, and with the possible exception of the northwestern Montana and Idaho, to the Pacific. The oaks are near their northern limit, but even there the burr oaks grow in a zone with the yellow pines, the pines and spruces. In the Black Hills, in Dakota, poor, forlorn, scrubby burr oaks are scattered through the hills among the yellow pines. In Colorado we find them as scrubby oaks among the pines and Douglas spruces. In New Mexico they grow with the oaks among the pines. In Arizona they grow with the oaks among the yellow pines. On the Sierra Nevada the oak region crosses the pine region, and scattering oaks occur far up into the foothills. Yet across the divide, between the southern and northern and the eastern base of the Sierras, owing to the aridity of the climate. I recently found oaks scattered among the redwoods on both sides of the Coast Range Mountains.

Darwin has truly said: "The oaks are driving the pines to the sands." Wherever the oak is established—and we have seen that it is already established wherever it can endure the soil and climate—there it will remain and keep on advancing. The oak produces comparatively few seeds. Where it produces a hundred, the ash and maple will give a thousand, the elm ten thousand, and many other trees a hundred thousand. The acorn has no provision for protection and transportation like many tree-seeds. Many kinds are furnished with wings to float them on the water and carry them in the air. Nearly every tree-seed, excepting the acorn, has a case to protect it while growing, either opening and casting the seeds off to a distance when ripe or falling with them to protect them till they begin to germinate. Even the equally large seeds of other kinds are protected in some way. The hickory-nut has a hard shell, which shell itself is protected by a strong covering until ripe. The black walnut has both a hard shell and a fleshy covering. The acorn is the only seed I can think of which is left by Nature to take care of itself. It matures without protection, falls heavily and helplessly to the ground, to be eaten and trodden on by animals, yet the few which escape and those which are trodden under are well able to compete in the race for life. While the elm and maple seeds are drying up on the surface, the hickories and the walnuts waiting to be cracked, the acorn is at work with its coat off. It drives its tap-root into the earth in spite of grass and brush and litter. No matter if it is shaded by the forest trees so that the sun cannot penetrate, it will manage to make a short stem and a few leaves the first season, enough to keep life in the root, which will drill in deeper and deeper. When age or accident removes the tree which has overshadowed it, then it will assert itself. Fires run over the land, destroying almost everything else, the oak will be killed to the ground, but it will throw up a new shoot the next spring, the root will keep enlarging, and when the opportunity arrives it will make a vigorous growth in proportion to the strength of the root, and throw out strong side roots, and after that care no more for its tap-root.

There is no mystery about the succession of forest growths, nothing in Nature is more plain and simple. We cannot but admire her wisdom, economy, and justness, compensating in another direction any loss in this. The seeds of trees are all under. Every kind of tree has an interesting history in itself. Seeds with a hard shell, or with a pulpy or resinous covering, which retards their germination, are often saved from becoming extinct by these means.

The red cedar (*Juniperus Virginiana*) reaches from Florida to and beyond Cape Cod; it is among the hills of Tennessee, through the Middle States and New England. It is scattered through the Western States and Territories, at long distance apart, creeping up the Platte River, in Nebraska. (I found only three in the Black Hills, in Dakota, in an extended search for the different trees which grow there. Found only one in a long ramble in the hills at Las Vegas, New Mexico.) Yet this tree has crept across the continent, and is found here and there in a north-westerly direction between the Platte and the Pacific Coast. It is owing to the resinous coating which protects its seeds that this tree is found to-day scattered over that immense region.—*Garden and Forest*.

HETTY OGLE, THE HEROIC TELEGRAPHER
OF JOHNSTOWN.

EVERY one knows of the noble and tragic death of Hetty Ogle, but few have watched the consistent and well-ordered course of her life.

Hetty Earl was born in the beautiful mountain village of Somerset, Pennsylvania, and there she grew to be a cheerful, hopeful, happy, pleasant-faced young woman.

Her father was for many years Recorder of the Courts there. He died a poor man. There were few educational advantages in Somerset, and though Hetty had a strong, well-balanced mind, it had little school training. After her father's death she married Charles Ogle, a younger member of the family so distinguished in Pennsylvania affairs. He was one of the first to enlist as a soldier in the Civil War, and was killed in the Wilderness at the battle of Gaines' Mill. His body was never recovered. Mrs. Ogle was left with three little children to support, and she went to work calmly and bravely to do it. The telegraph office at Somerset was but a small affair, and as a store, and where the rough men of the town congregated to gossip and quarrel; but she undertook to learn that business and she did it thoroughly, never getting a disrespectful word from any one, the hardest part of the task being that she left her babies at home to take care of each other as best they could. She soon became a highly respected and well-paid woman, and was called "Miss Somerset." Her father, too, gained the position of the telegraph company so entirely that at the time of her death she had charge of three telegraph lines in Johnstown. Her two boys grew to fine fellows, stored by her strong will and good example. Her daughter was

always frail in health, and was only kept alive by the tender care of her mother. Their home was the most perfectly ordered that can be imagined. It was seldom invaded by a servant, but was kept exquisitely neat by the skillful and deft hands of the mistress. Everything that came upon her table was of the daintiest, and she shared what she had with rich and poor. Her friends always said that Hetty's coffee-pot was inexhaustible. She taught scores of boys and girls telegraphy for nothing, and helped them to find situations. At the time of her death two young girls were gratuitously sharing her home, and earning good wages in telegraph offices from the benefit of her instruction. They died with their benefactress. She even found time to do beautiful fancy-work with her wonderfully quick fingers. She was one of the sort of whom people say, "How does she find time to accomplish all that she does?"

She was a member of the Christian Church. Her religion was certainly most practical. She embodied the Golden Rule.

She had at one time to endure a terrible surgical operation. After it was over and she was just regaining consciousness, she saw her son, to whom she had taught telegraphy, standing by her side. He saw her fingers move, although she could not speak, and he understood that she was telegraphing on the bed-spread, "It is over; I am safe," to a distant and anxious friend. She was entirely unselfish during every conscious moment of her useful life. While this illness was progressing, the telegraph company, to whom she was so faithful a servant, sent a man, at their own expense, to take her place in their offices. All the mill whistles in the region were hushed by a positive order from the owners while she was in a critical condition, and bulletins were regularly issued to the anxious town, where she commanded general love and respect.

The company which she served had just repaired and put in perfect order the house which she occupied, and the world never looked brighter or fairer to Hetty Ogle than upon the morning of the day that she gave up her life in the effort to save her fellow-creatures.

Not a trace of her drowned, burned, maimed, scattered body has been discovered by agonized searchers, but we, who believe in the reward of the faithful servant, are confident that Hetty Ogle has heard from the Master, "Well done; enter thou into the joy of thy Lord."—*Mary Black Clayton, in Harper's Bazar.*

THE CACTUS.

WHAT the camel is among animals that is the cactus among plants—the most confirmed and specialized of desert-hunting organisms. It has been wholly developed in, by, and for the desert. I don't mean merely to say that cactuses resemble camels because they are clumsy, ungainly, awkward, and paradoxical; that would be a point of view almost as far beneath the dignity of science (which in spite of occasional lapses into the sin of levity I endeavor as a rule piously to uphold) as the old and fallacious reason, "because there is a B in both." But cactuses,

like camels, take in their water supply whenever they can get it, and never waste any of it on the way by needless evaporation. As they form the perfect central type of desert vegetation, and are also familiar plants to every one, they may be taken as a good illustrative example of the effect that desert conditions inevitably produce upon vegetable evolution. Quaint, shapeless, succulent, jointed, the cactuses look at first sight as if they were all leaves, and had no stem or trunk worth mentioning. Of course, therefore, the exact opposite is really the case; for as a late lamented poet has assured us in mournful numbers things (generally speaking) are not what they seem. The true truth about the cactuses runs just the other way; they are all stem and no leaves, what look like leaves being really joints of the trunk or branches, and the foliage being all dwarfed and stunted into the prickly hairs that dot and encumber the surface. All plants of very arid soils—for example our common English stonecrops—tend to be thick, jointed, and succulent; the distinction between stem and leaves tends to disappear; and the whole weed, accustomed at times to long drought, acquires the habit of drinking in water greedily at its rootlets after every rain, and storing it away for future use in its thick, sponge-like, and water-tight tissues. To prevent undue evaporation, the surface also is covered with a thick, shiny skin—a sort of vegetable mackintosh, which effectually checks all unnecessary transpiration. Of this desert type, then, the cactus is the furthest possible term. It has no flat leaves with expanded blades, to wither and die in the scorching desert air; but in their stead the thick and jointed stems do the same work,—absorb carbon from the carbonic acid of the air, and store up water in the driest of seasons. Then, to repel the attacks of herbivores, who would gladly get at the juicy morsel if they could, the foliage has been turned into sharp, defensive spines and prickles. The cactus is tenacious of life to a wonderful degree; and for reproduction it trusts not merely to its brilliant flowers, fertilized for the most part by desert moths or butterflies, and to its juicy fruits, of which the common prickly pear is a familiar instance, but it has the special property of springing afresh from any stray bit or fragment of the stem that happens to fall upon the dry ground anywhere.—*Cornhill Magazine.*

THE NOBLE NATURE.

It is not growing like a tree
 In bulk, doth make man better be;
 Or standing long an oak, three hundred year,
 To fall a log at last, dry, bald, and sere;
 A lily of a day
 Is fairer far in May,
 Although it fall and die that night,—
 It was the plant and flower of Light,
 In small proportions we just beauties see;
 And in short measures life may perfect be.

—Ben Jonson.

DOMESTIC life presents many opportunities for the exercise of virtue, as well as the more exalted stations of honor and ambition.—*John Barclay.*

MISDIRECTED SYMPATHY.

Every gardener knows that in order to cultivate to the utmost a precious plant he must not only nourish but prune it. Left to run riot in a luxuriant soil its beauty and richness will often be sacrificed to its too abundant foliage. The same thing is true of some of the most valuable qualities of human character. Few attributes are so conducive to happiness and welfare as sympathy. The power of transferring the joy or the woe of another to one's own breast, and feeling with and for him, is the source of untold good and gladness. Out of this springs private and public beneficence, systems of education, schemes of philanthropy, pitying thoughts, loving words, kindly deeds. The same warmth and life-giving power that the sun exerts over the physical world sympathy extends over the heart and happiness of man.

This truth is, happily, becoming more fully impressed upon the community as the years roll on and give it the emphasis of experience. Naturally, also, many persons think that there cannot be too much of what is so good a thing in itself as sympathy. The duty of its cultivation is clear; but it is not yet so clear that a wise cultivation includes pruning as well as nourishing. So long as it is abundant it is not expected to be discriminative, and thus sometimes, running to seed, unchecked, it develops into rank injustice. Some of the pity lavished upon criminals is of this nature. The guilty deed, with its direful results; the suffering of innocent victims, and the future safety of the community, are all forgotten in the compassion excited for the one who is only called upon to pay the just penalty of his own misdeeds. The London *Spectator* says: "So appreciative has the public become of whining that if a parricide nowadays repeated the grim French joke and prayed his judges to be 'merciful to an orphan' thousands would repeat his prayer in a petition to the Home Secretary for his free pardon, and not see in the least that they were making themselves ridiculous. 'Ridiculous,' they would say, 'why the man is an orphan and to orphans the great heart of the community instinctively goes out.'"

Pain is always pitiable, and that which springs from guilt is the most pitiable of all; but when the pity interferes to avert the natural penalty of wrongdoing, it oversteps its proper limits, and encourages vice and crime. Not only in the clamor for undeserved pardon is this done. Often in enabling the lazy, the improvident, and the spendthrift to avoid the results of their conduct, we actually teach them fresh lessons of idleness and extravagance, whereas the just and natural suffering would have been a strong influence in the opposite direction. Nature is kinder than we know in her penalties. Through pain, she teaches the child to avoid the fire that would consume him; through pain, she teaches the man to avoid the vices which would ruin him. To counteract these wholesome lessons by our continual interference is, in reality, no true kindness, but a self-indulgent cruelty. Were sympathy pruned of its redundant branches and its vital sap directed into proper channels, its fruit would contribute far more effectively than it now does for the healing of the

nations, and the law of kindness would be more fully fulfilled.

No one need fear that a wise discrimination in this respect will ever crush out real sympathy. There is enough sorrow in the world that needs consolation, enough poverty that needs relief, enough burdens that need lifting, enough pain that needs banishing, to inspire all the sympathy of human nature, and to demand its most practical results. What is needed is not less sympathy, but more intelligence; not a stoical indifference, but a keen perception of the causes of human misery, and a wise judgment in dealing with them. We need something of the intelligent mother's love infused into all our relations of life. She knows that if her child is preserved from all possible discomfort and shielded from every natural effect of his actions that might be unpleasant to him, he will grow up weak and ignorant, and suffer far more eventually than if she now accustoms him to restraint and teaches him self-control. Thus, though she pities and loves him, she sometimes denies his requests, and does not always interfere to save him from pain. Indeed, it is *because* she loves him with a wise and unselfish love that she allows him often to experience the natural consequences of his actions. Were she simply selfish and unintelligent in her love she would indulge him in every fancied whim and relieve him from every fancied discomfort, thus preparing the way for a future in which anything like a noble and valuable manhood would be well nigh impossible.

To distinguish between the pain which should be instantly soothed, and, if possible, dispelled, and that which has a mission of good to work out, is a task which, so far, has been mainly left for the professed philanthropist or the reformer; but when we consider the effects of an ill regulated sympathy in spreading greater misery than it alleviates, and in promoting immediate pleasures, at the expense of character and permanent welfare, we must conclude that such a winnowing process is a duty obligatory upon everyone who values the well-being of society. —*Phil. Ledger.*

THE GIANT MADRONA, OR ARBUTUS-TREE OF CALIFORNIA.

THE genus really belongs to the Old World. Asia has its species, and Mexico claims one or two representatives, but the pride of the family and delight of arboriculturists is the strong, healthy, and handsome child of the west coast. It is often eighty to one hundred feet high, three feet in diameter, and a famous specimen in Marin county has a measured girth of twenty-three feet at the branching point of the tremendous stem, with many of the branches three feet through. The foliage is light and airy, the leaves oblong, pubescently, bright green above. The bloom is in dense racemes of cream-white flowers; the fruit, a dry, orange-colored berry, rough and uninteresting. But the charm of the madrona, outside of its general appearance, is in its bark—no, it is not a bark, it is a skin, delicate in texture, smooth, and as soft to the touch as the shoulders of an infant. In the strong sunlight of the summer these trees

glisten with the rich color of polished cinnamon, and in the moist shadow of the springtime they are velvety in combination colors of old-gold and sage green. There is a human pose to the trunk. Seen through the tangle of the thicket, it looks like the brown, lithe body of an Indian, and in the moonlight the graceful upswing of its branches is like the careless lifting of a dusky maiden's arms. Every feature of the madrona is feminine. They grow in groves or neighborhoods, and seldom stand in isolation, courtesy to the winds, mock at the dignified evergreens and oaks, and with every favorable breeze and opportunity flirt desperately with the mountain lilacs that toss high their purple plumes on the head waters of Los Gatos creek.—*F. M. Somers, in Harper's Magazine.*

JOHN POUNDS.

In Hoare's "Life of John Pounds," the Portsmouth cobbler, the harbinger of ragged schools, something is added to what we before knew of this first benefactor of little street Arabs. When only twelve years old, his fall into the Portsmouth drydock left him hardly any hope of a living but at the cobbler's bench. By and by he became interested in recovering a deformed nephew without surgical operation, by straightening his feet and preventing their overlapping one another. He accomplished this by making shoes fitted to his feet, which allowed wedges to be driven in of different thicknesses, according as the wretched feet yielded to the pressure. Through all the boy's suffering his uncle cheered him on to perfect success.

To make a man of him indeed, Pounds kept school for him; but finding they were marching to poor music without books, maps, or slates, he took in another vagabond from the street; then the lessons went on very well with discarded spelling books and pieces of slate. The gift of a hot potato drew in other recruits, especially as daily bread was given, and sometimes better clothing, or a picnic in the country. So the little shop was kept overflowing full with boys and girls whom this lame, poor, ignorant man saved from ruin and fitted for usefulness—until in the Christmas of 1838. A merchant had invited him to receive an outfit of clothing for all his flock. Pounds had often prayed that he might be taken away when he could be of no more use, and suddenly as the bird from the bough, just as he was to receive Mr. Carter's gift in his hall, he fell speechless, leaving his little charges in inconsolable grief, having saved nearly five hundred from almost certain ruin, and raised them up in turn to be benefactors to the world.—*Canada Paper.*

NEWS AND OTHER GLEANINGS.

—The exhibition of American Art Industry,—Pottery, Stained Glass, etc.,—to be held under the patronage of the Pennsylvania School of Industrial Art, opened on the 8th inst. and will continue until Eleventh month 18. The place of exhibit is Memorial Hall, in Fairmount Park. Numerous entries have been made, many of them of value and importance, and a large measure of public attention should be given the exhibition.

—"There are four products of California," says a Pacific coast journal, "which will shortly command the market of this country and will seek outlets abroad. These are raisins, prunes, figs, and olive oil.

—It is rumored that the British Government has seized the opportunity of the death of the Prince of Monaco to reopen the question of the suppression of the gambling establishment in the principality. The present Prince has expressed himself as willing to suppress the gambling at Monte Carlo if he can be assured of an annual income of 2,000,000 francs, and if the Great Powers will guarantee the neutrality of his principality.

—George Bancroft, the historian, celebrated his eighty-ninth birthday at his home in Newport, Rhode Island on the 3rd of this month. Letters and telegrams of congratulations were received from many parts of the country and a large number of persons called to pay their respects. He is in good health and he looked forward to this anniversary with much pleasure.

—"We ask," say the negro clergymen of the Protestant Episcopal Church, in a memorial to the General Convention, "what is the position of the colored men in the church? Is it in accordance with the doctrines taught by the church that when men have once been admitted into the sacred ministry of the church a new restriction should be made in the spiritual and religious rights of the colored man, which would not be made in those of a white man? We ask the General Convention to give us an emphatic, unequivocal answer to this earnest and almost despairing inquiry."

—The next meeting of the American Forestry Congress will be held in Horticultural Hall in this city, beginning with the evening of Tenth month 15th, and closing on the 18th. The chief question to engage the attention of the Congress will no doubt be means for obtaining legislation from the general and State governments for the adequate protection and maintenance of forests. The Congress also hopes to have the coöperation of the American Academy of Sciences and of the American Association in its demand for suitable legislation. Papers will be read at the meeting on "Government Forest Reserve," "Forestral Schools," etc. Mr. B. E. Fernow, the present Chief of the Forestry Division of the Department of Agriculture, will present a paper on "Forests and Irrigation."—*The American.*

—The Normal School at West Chester, (Pa.), is now erecting a new gymnasium building, which will be, with the single exception of Harvard, the largest in the country, while its arrangement and equipment will be so complete as to make it probably the finest in connection with any school or college. It will have a full supply of Dr. Sargent's or similar apparatus; with swimming pool, etc. The dimensions of the building are 104 by 64 feet, with an annex 36 by 29 feet. The cost of the building will be about \$24,000.

—Last week, when Frederick Douglass was on board the U. S. ship, at New York, ready to sail for Hayti, as U. S. Minister, he was called upon by Lieutenant Edward Lloyd, of Maryland, whose great-grandfather owned Douglass and his mother when they were slaves.

CURRENT EVENTS.

THE Congress of delegates from the principal countries of America, (except Canada), assembled at Washington on the 2d instant, and elected Jas. G. Blaine, U. S. Secretary of State, permanent presiding officer. An adjournment was then made until the 18th of next month, and the interval is to be occupied with a tour through the country. There are about twenty-five delegates from Mexico, Cen-

tral America, and South America, with ten from this country. The business of the Congress will principally be to consider what measures might be adopted to create closer commercial relations between the different countries represented in it.

On the 2d instant, the steamer *Corona* exploded her boiler on the Mississippi river, nearly opposite Port Hudson, causing the loss of the steamer and about forty lives.

The vote was taken in Connecticut, on the 7th inst., upon the adoption of the Prohibitory Constitutional Amendment. The result is heavily in the negative; the precise figures are not known at this writing.

The usual annual conference of those interested in the work for the Indians was held at Lake Mohonk, last week, adjourning on the 4th instant. Dr. Lyman Abbott reported the resolutions, which were adopted. One of them approves the general plan outlined by Commissioner Morgan, for comprehensive and compulsory education by the Government in harmonious concurrence with the work of the churches and philanthropic societies. Another asserts that as the high character of those engaged in the work of Indian education and the permanence of the tenure of office are essential to substantial progress, this Conference emphasizes the necessity of separating absolutely the appointments to such offices from the mutations of parties.

GREAT scarcity of food and water is reported in the Northwest Territory, along the American boundary line. Stock is already suffering in consequence. Owing to the unusually dry season, the amount of hay put up was small, and immense stretches of prairie have lately been burned over. The outlook is so discouraging that some ranches offer to give their cattle away, knowing that death from starvation is almost certain.

THE supplementary elections in France for members of the Chamber of Deputies, (completing the election begun on the 22d ult.), took place on First-day last. The result is that the Chamber, which will continue four years, unless sooner dissolved, contains 365 Republicans and 211 Opposition members. (The former desire to maintain popular government, substantially as at present; the Opposition include Royalists, Bonapartists, and followers of General Boulanger.) It is generally conceded that the Republic is much strengthened by the elections.

NOTICES.

. Abington First-day School Union will be held at Norristown, on Seventh-day, Tenth month 19, at 10 o'clock. Interested Friends are invited to attend.

J. Q. ATKINSON, Clerk.
ANNA MOORE.

. A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held in the Court-House at Media, Delaware county, on First-day, Tenth month 20th, 1889, at 3 o'clock p. m.

Friends and others interested are cordially invited.

MARY McALESTER, Clerk.

. The Circular Committee of Salem Quarterly Meeting have appointed a meeting to be held at Cape May meeting-house, on First-day, Tenth month 20th, 1889, at 11 a. m.

Friends desiring to attend the meeting will take cars on First-day morning, from Market street wharf at 7.30, for Ocean View, the nearest station to the meeting-house. Returning they can reach the city at 7.10 in the evening.

J. B. L.

. The regular meeting of Young Friends' Association will be held in the Parlor, 10th and Race streets, on

Second-day evening, Tenth month 14th. All persons interested are invited to be present.

. Circular meeting at Upper Greenwich, N. J., First-day, Tenth month 13, (to-morrow), at 10 a. m.

. The Western First-day School Union will be held at Doe Run meeting-house, Chester county, Pa., on Seventh-day, Tenth month 26, at 10 o'clock a. m. All interested in the work are invited to be present.

LEWIS A. PRITCHARD, Clerk.
LEWIS B. WATSON.

. A Temperance Conference, under the care of Had-donfield's Quarterly Meeting's Temperance Committee, will be held in Friends' meeting-house Westfield, on First-day, Tenth month 20, 1889, at 3 p. m.

A cordial invitation is extended to all.

WM. C. COLES, Clerk.

. A portion of the Visiting Committee of the Yearly Meeting expect to attend the meeting at Newtown Square, Delaware Co., on First-day morning, the 13th inst.

. Circular meeting at Centre meeting-house, Delaware, Tenth month 13, at 2.30 p. m.

. A portion of the Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend the First-day morning meeting to be held at Radnor, Tenth month 13th, at 10 o'clock.

Train leaves Broad St. Station at 8.45 a. m. for Radnor Station. Returning, leave Radnor Station at 12.33 and 2.33 p. m.

Carriages will be provided to convey Friends to and from the meeting-house.

CHAR. E. THOMAS, Clerk of Committee.

. Concord First-day School Union will be held at Newtown, Delaware county, on Seventh-day, Tenth month 19, at 10 a. m. All interested are invited to meet with us.

Train will leave Broad street station at 7.09 a. m. No train later will reach Media, to get Friends to Newtown in time for the opening of the meeting.

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER.
Vol. XLVI. No. 12. }

PHILADELPHIA, TENTH MONTH 19, 1889.

{ JOURNAL.
Vol. XLVI. No. 87 }

"HE KNOWS."

First of all my daily cares there is
One thought that comfort brings when'er it

occurs—

"This is, 'God knows.' He knows
I'm trusting in His good hand, thank God to I wait.
My will to his. Often when night time comes
My heart is full of tears, because the good
That seemed, at morn, so easy to be done,
Has proved so hard; then, remembering
That a kind Father is my Judge, I say
"He knows!" and so I lay me down with trust
That his good hand will give me needed strength
To better do his work in coming days.

S. Wood.

For Friends' Intelligencer and Journal.

INDIANA YEARLY MEETING, 1889.

This was held at Richmond, Indiana. Friends assembled in the meeting-house on North A street, on First-day morning, Ninth month 29. There was a large number present, many not being members, and all seemed interested and edified by the testimonies that were borne.

We were favored with the company of several ministers and other Friends from distant yearly meetings, whose messages of Gospel love were very acceptable.

The first speaker began with the words: "What shall I do to be saved?" He inquired, What do we mean, what do we desire when we ask this question? Do we mean simply a preservation, a pardon from committed sin, to be known only after death? While he had no controversy with those who differed from him, the truth as it had appeared to him, was entirely satisfying for the wants of his soul. He thought our desire to the Lord should be, to be saved from the commission of sin; and if saved from the commission then it follows that we will be saved from the consequences. We are individually responsible and accountable for our own sins. If sin be the transgression of the law, then it follows that to be saved from it, requires only simple obedience to the law. Then, *obedience is the means of salvation.* "But how shall I know the law?" This is the vital principle to which we as a people feel called upon to bear testimony,—revelation, by the divine presence, and through the Christ, through the Son of God,—through the Word of God, here, and now, that Christ is the Savior of men. Not simply Jesus of Nazareth, alone, but the spirit that dwelt in him in its fullness. He felt that some of the young people were querying as to where heaven is. Heaven is where God reigns. It is of far

more importance for us to enter heaven now than it will be hereafter. Unless we make the most of life, every day, we miss that which it was intended we should enjoy.

Another Friend alluded to the "many mansions," which he applied very beautifully to the different sects; that even with our diversity of views there was still room for us all in the Father's house, because in it there are many mansions.

Others handed forth tender messages of comfort and consolation, and the multitude was fed, and many expressed the feeling that it was good to have been there.

On Second-day the meetings for business began, and it was thought that love and unity marked our gatherings and that we were unusually blessed. Never before has so much life and interest been manifested by the younger members. There was evidence of growth, and the pulse of the meeting would not indicate that the Society was "dying out," or that its field of usefulness was circumscribed. There was a deep interest in the living questions of the day, and a desire that we might be found about "our Father's business."

On Second-day evening the first session of the First-day School Annual Association was held. By consent of the yearly meeting, Fourth-day afternoon was occupied by the second session of the same, and the large attendance and interest manifested gave cheering assurance of the growing importance of this branch of our work. A third session was held on Fifth-day evening. There were many points of interest discussed, but two are thought to be worthy of mention.

If we wish to reach the child we must meet it on its own plane of intelligence and lead it up to something higher. In insisting upon a child's attendance of meeting we should not demand blind obedience, but give an intelligent reason why he should sacrifice his own inclinations and do that which parental love requires as productive of his own best welfare.

In measuring our success we should not be governed by whether we have added members to our schools or meetings, but trust our Father for results. It may be that many seeds planted in the hearts of children not in membership with us, will (under His blessing) bear fruit in other fields, some forty, some sixty, and some an hundred fold.

A deep exercise covered the meeting on Second-day afternoon that Friends should be more diligent in placing their literature before the world. Many bore testimony to the fact that there was much inquiry as to what are our views and principles. One

Friend spoke of the good that could be done if the writings, etc., of Friends were more largely circulated. She said: "The women of the land are coming forth, and where in all the universe have they had the training that we have enjoyed in the Society of Friends? I do hope that our light will shine, and that our sisters will feel and know that they are a power in the land. The world is nearer ready for the truth as held by the Society of Friends than it ever was before."

Earnest counsel was handed forth that in this day of many business failures we should be more than ever careful to be saving, wherever we can, that our debts may be honorably paid, and that we live up to the standard we have set for ourselves for uprightness.

Two dear brothers visited the women's meeting. The young people were encouraged to leave all hindering things and seek for that which enables them to follow in that course of life which will make them useful and able to fill with honor every station in life. They were exhorted to look higher than to the customs of this life, to seek for the treasures that are imperishable, for an enlargement of the intellect, to develop all the God-given powers that they have for good, that they may have their minds stored with useful fruits that will make their society eminently pleasant and agreeable; to strive for those treasures that will make them truly good, truly useful, true help-meets to all those with whom they associate. Much comfort and consolation was handed forth to the different conditions of mind that were present to our edification. It was felt to be a blessed season. We were encouraged to take the Master's yoke upon us, for it will be found to be easy, and his burden light.

The great Reaper has been among us and has removed many dear ones in the past year. Their precious memories have brought a solemnizing influence over us, and we have remembered their faithfulness, their hospitality, their loving kindness, and the consistency of their lives, and have desired that we might be enabled to walk as faithfully in the performance of the duties assigned to us.

A Youth's Meeting was held on Fourth-day evening which was felt to be a highly favored season.

Perhaps there will be no more fitting words in which to close these notes than in the following legacy of love from one of the dear Friends from another yearly meeting: "When the angel appeared to Mary, the mother of Jesus, and revealed to her great and important truths, she treasured them up in her heart. So I would call upon you to treasure up the truths you have heard. Preserve them as the 'words of the Lord.' How many waste their substance in riotous living! Treasure up the secrets the Father has committed to you, and you will know a growth in the ever blessed truth. You will rejoice then ever more, and in all things you will give thanks."

R.

To the notes furnished us above, we add some details furnished by the reports in the *Richmond Daily Palladium*. Among the speakers on First-day were

John J. Cornell, Maria Synnosvedt (of Cincinnati), Isaac C. Martindale, Rachel Matthews, Abel Mills, Isaac Hicks, Phoebe Griffith, and Matilda Underwood. The afternoon meeting on that day was held at 3 p. m. At the close of the morning session William Parry announced the death of Elihu Durfee, of Hoopeston, Illinois.

In the business meeting, Second-day, all the representatives were present but one. Two daily sessions were agreed upon, at 10 a. m. and 2 p. m. In the afternoon, it being the time appointed for the funeral (at his home) of Elihu Durfee, it was thought fit to spend a few minutes in silent meditation out of respect to his memory, and brief testimonies to his worth were borne by a number of those present. Davis Furnas was rechosen clerk (men's meeting), and George R. Thorpe, assistant clerk. The epistles from the other six yearly meetings being all read, satisfaction was expressed therewith, and a committee appointed to draft the epistle of this meeting to the others. The memorial of Ann Packer, from Miami Quarterly Meeting, was read. Cincinnati Monthly Meeting reported that the Deeds for the meeting property had been properly recorded. The statistical report of the Yearly Meeting was presented. It showed as follows: Membership Miami Q. M., 565, a decrease of 8; Whitewater Q. M., 1,203, a decrease of 16; total 1,768. Aaron G. Gano regretted to see the decrease in numbers, and urged the members to greater efforts. W. C. Starr and Jesse Wilson spoke in the same line. John L. Thomas thought that much of the apparent decrease in numbers could be accounted for in the fact that many of the members living at a distance from the places of worship joined other religious societies.

At the meeting of the First-day School Association, on Second-day evening, Anna M. Starr acted as clerk. Reports were read from the following schools: Miami, Fall Creek, North A street, Richmond; Milford, Rush Creek, Duck Creek, Maple Grove, New Vienna, and Westfield. These showed a gratifying increase in attendance and in the length of the school year, most of them now being sustained during the entire year. A committee was appointed to draft a memorial to the general conference expressing the appreciation of this association of the lesson helps prepared by that body.

The queries and their answers were considered (in men's meeting) on Third-day. One school only, under the care of Friends, is maintained. The trustees of the benevolent fund reported an income balance of \$496.21, which was directed to be divided equally between the two quarterly meetings. Both of the quarterly meetings sent in reports of the names and post-office addresses of the members for the new directory, which was contemplated at the meeting last year. These lists were referred to a committee to compile, arrange, and complete the lists, and have 3,000 copies printed.

At the session of the First-day School Association, Fourth-day afternoon, the following officers were appointed for the ensuing year: Clerk, Benjamin Rogers; Assistant Clerk, Bertha Hallowell; Treasurer, Nixon Gano; and an executive Committee

of 22 persons. The increased attendance at the meeting excited general remark. Many of the ministers were favorably impressed with the idea of having the meeting in the afternoon instead of in the evening, as heretofore.

Fifth-day morning, (men's meeting), the minutes of the Representative Committee were read. Memorials of Mary Evans, of Cincinnati Monthly Meeting, Fanny Taylor, of Green Plain Monthly Meeting, and of Sarah A. E. Hutton, were read and directed to be printed. The representative committee reported that the sub-committee appointed to examine the pamphlet, "Why I am a Friend," by John J. Cornell, had not completed its work and was continued until next year. The committee on Indian affairs reported very little active work done except correspondence with the central committee and aiding it in securing favorable legislation in the interest of the Indians. They reported a visit of the central committee to President Harrison and the Secretary of the Interior. They found them much interested in the efforts of the Friends in behalf of the Indians. Fifty dollars were appropriated for this work.

The Philanthropic committee made its report, and appointments for the service for another year were made by both men's and women's meeting. It reported the following sub-committees at work: Temperance, corrupt literature, prisons and asylums, compulsory education and arbitration. Of these only two had a special report. The committee on corrupt literature reported that they had printed and circulated, a pamphlet, "A Warning, to our Girls," which was written by one of its members. They also reported the circulation of a petition against the sale of cigars, cigarettes, and tobacco to minors, on which was obtained 3,000 signatures. This was sent to a member of the last Legislature, and there is reason to believe that it had an influence in bringing about the present law on this subject. The prison and asylum committee reported that they had visited the Ohio penitentiary at Columbus, the State prison for women and the girls' reform school at Indianapolis, and the orphans' homes in Wayne, Henry, and Madison counties, Indiana. They reported the institutions in a much better condition than at their last visit, but there is still a great lack of reading matter in the orphans' homes.

The financial statement of the yearly meeting showed a balance of \$159.94, and \$350 was ordered to be raised. The custodian of the records, Benjamin Stratton, reported that two new books (Nos. 33 and 34) had been procured and placed in the safe, No. 33 being a record of the proceedings of Whitewater Monthly Meeting and No. 34 a burial record. He also reported the books in good condition. Whitewater Quarterly Meeting reported seven First-day schools within its limits, with 35 teachers and 215 pupils. Miami Quarterly Meeting reported two schools, one of which is sustained through the entire year. The First-day School Association was ordered to report to the Yearly Meeting next year.

The meeting closed on Fifth day afternoon.

"Bear ye one another's burdens and so fulfill the law of Christ."—*Paul.*

OLD YEARLY MEETING ADVICES.

SOME ADVICES given forth from time to time by the yearly meetings for New Jersey and Pennsylvania, held alternately at Burlington and Philadelphia.

1685. This meeting doth unanimously agree, and give as their judgment, that it is not consistent with the honor of Truth, for any that makes professions thereof, to sell Rum or other Strong Liquors to the Indians, because they use them not to moderation, but to excess and drunkenness.

1686. The above advice repeated.

1687. We give forth this our sense, that the practice of selling Rum, or other Strong Liquors to the Indians, directly or indirectly, or exchanging Rum or other Strong Liquors for any goods or merchandise with them, considering the abuse they make of it, is a thing contrary to the mind of the Lord, and great grief and burden to his people, and a great reflection and dishonor to the Truth, so far as any professing it are concerned, and for the more effectually preventing this evil practice as aforesaid, we advise that this our Testimony may be entered in every Monthly Meeting Book, and every Friend belonging to the said meeting to subscribe the same.

1719. Advised, that such be dealt with as sell, barter, or exchange, directly or indirectly, to the Indians, Rum, Brandy, or other Strong Liquors. It being contrary to the care . . . Friends have always had since the settlement of the Countries, that they might not contribute to the abuse and hurt those poor people receive by drinking thereof, being generally incapable of using moderation therein; and to avoid giving them occasion of discontent, it is desired that Friends do not buy or sell Indian Slaves.

1722. When way was made for our worthy Friends, the Proprietors and owners of lands in these Provinces to make their first settlements, it pleased the Almighty God by his over-ruling Providence to influence the Native Indians, so as to make them very helpful and serviceable to those early settlers, before they could raise stocks or provisions to sustain themselves and families. And it being soon observed that those People when they got Rum or other Strong Liquors, set no bounds to themselves, but were apt to be abusive, and sometimes destroyed one another, there came a Religious care and concern upon Friends both in their meetings and Legislature, to prevent those abuses. Nevertheless some people preferring their filthy lucre before the common good, continued in this evil practice, so that our Yearly Meeting held in Philadelphia in the year 1687 testified "that the practice of selling Rum, or other Strong Liquors to the Indians, directly or indirectly, or exchanging the same for any goods or merchandise with them (considering the abuse they make of it) is a thing displeasing to the Lord, and a burden to his people, a grief to all good people." And although the Testimony hath been since renewed by several yearly meetings, of a year or more, that the same hath not been duly observed by some persons, and therefore it is become the weighty concern of this Meeting, earnestly to re-affirm the said Testimony to the strict observance of all Friends, and where any

under our profession shall act contrary thereto, let them be speedily dealt with, and censured for such their evil practice.

1759. The empires and kingdoms of the earth are subject to his Almighty Power; He is the God of the spirits of all flesh, and deals with his people agreeable to that Wisdom, the depth whereof is to us unsearchable: We in these Provinces may say, "He hath, as a gracious and tender Parent, dealt bountifully with us, even from the days of our fathers. It was he who strengthened them to labor through the difficulties attending the improvements of a wilderness, and made way for them in the hearts of the natives, so that by them they were comforted in times of want and distress. It was by the gracious influence of his Holy Spirit that they were disposed to work righteousness and walk uprightly one towards another, and towards the natives, and in life and conversation to manifest the excellency of the principles and doctrines of the Christian religion, and thereby they retained their esteem and friendship. Whilst they were laboring for the necessities of life, many of them were fervently engaged to promote piety and virtue in the earth and educate their children in the fear of the Lord.

1761. It being observed by the last Epistle from the Meeting for Sufferings in London, that they express their approbation of the proceedings of those Friends here, who have been concerned in using their endeavors for the establishment of peace with the Indians by pacific measures, and warmly recommend that a Christian regard and notice may be extended towards these People, for cultivating a good understanding with them, and the confirmation of peace on the principles of justice and equity.

Several suitable observations were now made thereupon, to excite Friends individually to a religious concern and care in this matter; more especially, as of late some good effects of a remarkable visitation of Divine Grace has appeared among some of those People.

1763. On due consideration of the request from the Western Quarter, it is the solid sense and judgment of this Meeting, that Friends should not purchase nor remove to settle such lands as have not been fairly and openly first purchased from the Indians by those persons, who are, or may be fully authorized by the Government to make such purchases, and that Monthly Meetings should be careful to excite their members to the strict observance of this advice, and where any remove so contrary to the advice of their brethren that they should not give certificate to such persons, but use their endeavors to persuade them to avoid the danger to which they expose themselves, and to convince them of the inconsistency of their conduct with our Christian Profession.

EVERY year of a Christian's existence should find him better able to define the line between being in the world and being of the world. He ought to have a more definite apprehension of duty; a sharper discrimination of the principles of conduct; a more vivid realization of the constant presence of Christ.

—Selected.

A FURTHER DISCUSSION OF RELIGIOUS BODIES.

[We copy what follows from the *British Friend* (Glasgow) for Tenth month. It is a further article in a series which has been appearing in that periodical, one of which we copied in the *INTELLIGENCER AND JOURNAL* of Eighth month 31, last. In that the writer described his friend "Weston" as born a Friend, and still much in sympathy with the Society, but who, being at a distance from Friends, had gone with his wife to the church. It might be well for the reader of the present article to recur to the introductory paragraphs of the former one, in order to understand fully the attitude of the speakers in this conversation.—EDS.]

"WELL, my friend," said Weston, as we took our seats at the tea table, "what is it to be this evening? Are we to discuss Politics, or Philanthropy, or Socialism, or abstract religious Truth? Or shall we once again take up your favorite topic of Quakerism, and consider further its possibilities and duties?"

"Our conversations," said I, "have hitherto been so thoroughly Quakerly in their character, that we have not gone in for pre-arrangement, but have tried to consider whatever happened to arise, and to say the word in season respecting it. It is not a methodical or philosophical way perhaps, but it is unconventional and easy, and we have enjoyed in our free unpretending style some pleasant and useful discussion. As to the subjects thou names—Politics, Philanthropy, Socialism, religious Truth—perhaps Quakerism,—which might to some seem the least comprehensive,—will be found to cover them all. But don't let me press my favorite themes unduly. The world is very wide, and grave and deeply interesting questions demanding consideration are to be found in abundance."

"I dare say," said Weston, "that whatever we take up will be sure to be discussed from 'a Quaker point of view.' And I don't know that a fairer standpoint can be found. Then, if we get on to Quaker politics and methods, I shall be equally pleased. You know that although an outsider, I always enjoy discussing with you points that bear on the welfare of what I can call, with Forster, 'the church of my fathers.' And yet I sometimes wonder,—as I note your activity in the cause in many ways,—whether you don't occasionally long for a wider arena, where your efforts might lead to greater results. Look, for instance, at the opportunities and the comprehensiveness of the Church of England! Compared with a little Society numbering less than twenty thousand, is there not something far grander, far more energizing, in the idea of a National Church, whose history goes back many centuries, and which has still such a mighty influence over millions of people?"

"There is something grand indeed," I said "in the thought of a really Christian nation;—I mean a nation that is Christian in the sense of being united in the desire and effort to live its national and international life in obedience to the Divine law, and to have Christ as its Lawgiver and King. It was, I expect, the hope of doing something towards realising this grand ideal, that stimulated our Quaker statesman, William Penn, in his efforts to carry out in

detail that great Christian enterprise with which his name is identified. But thou knows as well as I do, that a '*Nation of Churches*' as the phrase is ordinarily used, is by no means synonymous with a '*Christian Nation*.' I think we shall probably also agree that the legislative establishment of the one has in many respects proved a mighty hindrance to the growth and development of the other."

"That sounds severe," said Weston, "though I know that a strong case can be made out in that direction. Still, isn't it an instance in which Sir Roger De Coverley's famous formula may come in, that 'much may be said on both sides?' I suppose the late Bishop of Ripon had ground for his public assertion, 'that many Non-conformists freely acknowledge that the Church of England has been the great bulwark of civil and religious liberty?'"

"I think thou art poking fun at me," said I, "to try and rouse my Quaker spirit. I cannot believe that the blandishments of thy friends the parsons have been really undermining thy inborn hatred of priestcraft, or that they have succeeded in throwing dust into thy eyes on the question of Church and State!"

"No," said Weston, "I think I am pretty safe there. My friend and neighbor, the clergyman of our parish, does not hesitate to say that I am on the other hand, making more and more of a Quaker of him every year of his life. I have told you how broad and liberal he is; how firmly he holds the fundamental principle of Quakerism—the direct manifestation of God's loving Spirit in and to every man,—as the great central truth of Christianity. I dare say I have also told you how zealously and prominently he preaches this truth, and how careful he is to point out the privileges and responsibilities that belong to it; and how he loves to associate this Divine Light and influence with the person of the risen and living Christ. I should like you to hear some of his addresses. You might shut your eyes and think you were listening to a cultured Friend of the old school, before the popular theology that likes to call itself 'Evangelical,' had got such a hold of the Friends. Ritual and ceremonial he has but little belief in, though he of course keeps them up in conformity with the Church custom. I think he holds your idea that they present a sort of Picture-book view of religion that may be helpful to the uninspirited. At the same time I know he has his misgivings whether the tendency of this Picture-book method is not to confirm people in their uninspirituality, rather than to act as a stepping-stone to something higher. As regards my clerical friend's views about a State Church, he has an interesting dream that the outcome of all the discussion on the subject will not be Dis-establishment, but that the funds and machinery of the State Church will be utilized for the benefit of the nation in some way which, while truly Christian in its spirit, shall be unconnected with theological teaching and special religious service. In a word, that the clergy of the different parishes of England, under the new régime that he dreams of, should not be the appointed preachers of doctrinal truth, or the representatives of a church, but that they shall de-

vote themselves, in the Christian sense of the word, to the service of man. He would abolish all theological subscription, and set up, in place of the Church, a great national association for doing good,—for dealing with those many moral, intellectual, and social questions on which all are agreed, and which seem to need a local organizer and guardian in every district. The work of religious teaching and co-operation in higher spiritual service would then be left to the various religious communities, including the free and untrammelled Anglican Church: and my friend believes that the work would be far more effectually and healthily done. As regards the scheme itself, I call it a dream, it appears to me so impracticable and improbable. And yet I regard it as an interesting contribution towards the solution of a most perplexing problem. I hope my friend will some day elaborate the idea in detail, and publish it for consideration and criticism."

"I hope he will," said I. "I dare say he will be prepared for some rough handling of his scheme, and for some hard words as to the tendency of the proposal. The idea is not altogether new, though it contains, to me, some novel proposals. When we see the plan in print,—worked out in detail,—we shall have to discuss it. But now about thy quotation from the late Bishop of Ripon. Let us hear it again, please."

"I won't vouch for the exact words," said Weston, "but it is something like this: 'There are many Non-conformists who freely acknowledge that the Church of England has been the great bulwark of civil and religious liberty!'"

"I think," said I, "that if the well-known American humorist, Artemus Ward, had made the assertion, he would have appended it to his words used respecting another statement, 'This is rote sarkastick!' It seems almost cruel to glorify an Institution in this style, for supposed service in a direction in which it has so grossly neglected its duty and misused its opportunities. I suppose the statement must have been made long years ago, when the subject had not been so thoroughly searched into as is now the case. If there are any Non-conformists living who still cherish such a delusion, one would like to hear them acknowledge it in public, and watch the result. At all events there are plenty of eminent Churchmen who bear a different testimony. What does the celebrated Dr. Arnold say on this point? I have his words here, and they are worth noting by all who are in danger of being carried away by the prestige of a great and venerable institution. He says—

"The Church of England clergy have been politically a party in the country from Elizabeth's time downwards, and a party opposed to the cause of progress and improvement."

"Again he says—

"It will not do for the Church party to identify themselves with the nation which they are not, not with civil and religious liberty, which they have done their best to hinder."

"Did Dr. Arnold say that?" said Weston. "I know he was a very different man from the Non-conformists,—like you, my friend;—but I had forgotten

that he had expressed himself so decidedly on the shortcomings of the National Church. He was certainly a firm believer in the theology of a legislative alliance between Church and State."

"Well, I should say," I replied, "that he believed 'not' in the alliance—but in the absolute identity of Church and State. To his mind the true church of the nation meant the whole nation in its religious capacity, and concerned about its religious duty. In other words, I apprehend he believed that a nation which professed to be Christian should shape all its actions at home and abroad on Christian principle. I think we shall agree with him there; but the thought is based on the supposed existence of an ideal nation, which is at present nowhere to be found, and towards the development of which this great and wealthy State Church, with its millions of nominal members, has not helped us."

"I am afraid this is sadly true," said Weston, after a long pause; "and although I have not looked into the subject as you have, I agree with you that the sooner the Episcopal Church of England lays aside all claim to predominance, and loyally takes its place among the brotherhood of Churches, the sooner it will be able effectually to help in the realization of its great ideal. I can say so much without necessarily committing myself to all your sweeping conclusions about Church and State."

"I think," said I, "that in your privileged locality, and under the mild and charitable rule of thy clerical neighbor, you see the working of the State Church system under very exceptional circumstances. If all were like thy friend, the Liberation Society might disband, and we might—after the fashion of English people—tolerate even an inconsistent arrangement, if it could be seen that it was working smoothly and doing a great and beneficent work. But can we give such a verdict on the past history of our Church establishment?"

"Well, I admit," said Weston, "that there has been, and probably is, a deal of human nature, and not a little of the worldly spirit, in the State Church, if that is what you mean."

"Ah, but it is not only that," said I. "Human nature and human infirmities are we bound to be patient with, since we are all so subject to them. But it seems to me that the tendency of the system has been demonstrated,—through all those centuries to which thou appealed,—to be antagonistic to freedom, and to be unhelpful to the growth of spirituality, and of loyalty to conscience. I have only quoted one Churchman to support my case, but it is not from lack of such witnesses. Just note what Lord Macaulay—who was a Churchman, though with Quaker blood in him—has to say on the point to which we first referred. He says:

"The Church of England was for more than a hundred and fifty years the servile handmaid of Monarchy, the steady enemy of public liberty. The divine right of kings and the duty of passively obeying all their commands, were her favorite tenets. She held those doctrines firmly through times of oppression, persecution, and licentiousness; while law was trampled down; while judgment was perverted; while the people were eaten as though

they were bread. Once, and but once—for a moment, and but for a moment—when her own dignity and property were touched, she forgot to practice the submission she had taught."

"Another celebrated writer, also a Churchman, says:

"Anglicanism was from the beginning at once the most servile and most efficient agent of Tyranny. No other Church so uniformly betrayed and trampled on the liberties of her country. In all those fiery trials through which English liberty has passed since the Reformation, she invariably cast her influence into the scale of Tyranny."

"But, my friend," said Weston, "all that is centuries ago! Why revive these ancient grievances? Let the dead past bury its dead."

"By all means," said I; "but we must not ignore the teachings and warnings of the dead past. Especially," I added, slyly, "when it tells us of the doings of a Church whose history goes back so many centuries, and which is said to have been the great bulwark of our liberties!"

"Now, don't be unmerciful, Clio! For, I can assure you, I am in a very teachable mood. I freely admit that the history of the past, even as regards the Church of England, is a very dark and deplorable story. But is this not true of other national institutions? Our Courts of Justice and our Parliaments for instance, have in past days perpetrated or connived at many very shameful things; and yet we hold them to be invaluable institutions. I suppose I may call them, at all events, 'the bulwarks of our liberties,' without incurring the risk of your pleasant sarcasm!"

"Certainly," I said, "they can fairly be called bulwarks; but in order to make them so, they had to be reformed almost from top to bottom; and this we shall have to do with the State Church. The need of some great reform in that direction will, I think, be made still more apparent, if we recall the doings of more recent times. Thou speaks of these shortcomings as being 'centuries ago!' I wish they were only to be found centuries ago. As an indication of the continued adverse influence of the State Church in more recent periods, let us just recall the story of the last hundred years or so. During that time, I believe it may be said, that the State clergy have hardly ever as a body been on the side of true progress and freedom and peace. In the war against our American Colonies at the end of last century,—in the struggles against the Slave Trade and Slavery,—in the protracted efforts to ameliorate our Criminal Code,—in the great movement for Parliamentary Reform,—in the Free Trade movement,—in the Peace movement,—the vast majority of the bishops and clergy have been on the wrong side, and have used their great influence to frustrate and hinder true progress."

"Of course, you make an exception under the head of National Education," said Weston. "There surely the Church has mightily helped the cause of progress."

"Well, even there," said I, "the facts will be found to tell against the public spirit of the Clergy. Lord Russell says that the Clergy were generally op-

posed to the education of the poor; but, finding that the efforts of Dissenters were succeeding in this direction, they set up a Church society, which they still jealously work in the interests of their own sect. Altogether, the history of the State Church is a most humiliating story; and it is evident that for the enlightenment and guidance of the people in dealing with this institution, we need the continued efforts of the Society for the Liberation of Religion from State patronage and control." Chas.

INDIVIDUAL ACTION.

In this quiet hour, in which we may free ourselves from all sense of hurry and pressure, and consciously bring into the presence of the Most High our deepest needs and our highest hopes, I would direct your thought to a very practical, and also a very personal theme. When, less than a month ago, you said farewell to those nearest and dearest to you and turned you faces Swarthmore-ward, doubtless the thought that was uppermost in your minds, was what you should *get*, what you should add to your possessions, within these walls. You came as miners, seeking treasures. A part of you had learned already the resources of these mines, many were strangers; but all came hoping and believing that the year spent here would send you home richer and greater than when you came. Before you lay the locked treasures of language; the marvels of science; the laws of mathematics; the riches of literature—all this wealth of opportunity only waiting to be appropriated. And this was the thought, too, in the minds of father and mother when they came to the great sacrifice of separation, and perhaps to the added sacrifice of personal comfort and ease, when they chose a year of stinted expenditures for themselves it may be, that your wants might be fully met. This thought, of what you should *get*, was by right the first thought in your minds, and in the minds of your parents.

But there is another thought which I would most earnestly press home to you to-day—the thought of what you are to *give* in this closely associated life of our little community. In the sheltered life of home, where father and mother are like protecting walls, and sheltering wings to their precious children, the individual life is merged in the life of the household; but college life is of necessity different. Closely as we are associated, in private-room, in class-room, in dining-hall or parlor, there can be no merging of the individual life here; each member of our community stands out, as do the trees of a forest, with an individuality all his own. To many of you this is a very great change. At home, father and mother were largely responsible for the tone of your life; at college you yourself strike the key-note of your own life, to be a note of harmony or discord in our associated life. A new responsibility is upon you. I would not oppress you with this thought; but I would awaken you to it, and I purposely address myself to each individual student. Whatever may be the outcome to yourself, of this year at Swarthmore, the thought which I would press home upon you in this hour is

this—that your presence in this community will inevitably impress itself for good or ill upon one, or few, or many of those who come into relations with you. To-day, at the outset of the year, I would awaken you to a realization of this fact that when the year comes to its close you will have unconsciously done a work that, like an accusing angel, will pursue you and rise up against you all the rest of your lives; or, like an angel of comfort, will go with you winning for you perpetual benediction. For human souls are very sensitive; are like the sensitive plate of the photographer, taking and holding in greater or lesser degree the standards and motives of those about them. It comes to this: if you are careless and indifferent in your work, it is not your own work only that suffers, it becomes a weak place in our associate life, in the wall about our Jerusalem. Your faulty work wrongs your neighbor. Have you no fine sense of honor to direct your conduct? Do you allow yourself to call black white? Does your standard of honor satisfy itself with secret, undiscovered misdemeanor? Do you live a double life, with a fair exterior that covers but does not conceal an unsound soul? Then, alas! you become a plague-spot among us, lowering the standard of other souls, depreciating the sense of honor of those who find themselves, accidentally it may be, placed near you. Believe me, young people, it is a very grievous thing, if at the close of the year, you have left upon other souls the impress of your own unfaithfulness, or dishonor, or impurity of soul. This is the new responsibility that is upon you.

But, if it is a grievous thing to lower the standards of others, to weaken their hold upon right and virtue, think now, of the glorious thing it is to become the inspiration of others; to be strength to the weak; to be sight to those who having eyes, see not; to lead the way upward toward all great, good things! If responsibility is upon you, so is a blessed privilege yours. A few men and women among us have been set apart to direct your work; to be anchors to your lives here; to be a controlling power among you; to check, if need be, what Longfellow calls the "sublime audacity of youth;" to give you such light as you will accept from our longer and more varied experience. Special privileges are ours it is true, from age and position; but you, young people, are our peers in the privilege of establishing among us the highest standards of faithfulness and honor and purity. One girl may minister to another girl, as the mature woman could not; one young man may be to another youth in some extremity what the mature man could not be. This, then, is the blessed privilege of each student so to live his own life that when the year closes he has left the impress of himself upon his companions, in the noblest standards of thought and conduct.

"Greater love hath no man than this, that he lay down his life for his friend." This supreme sacrifice is not often demanded at our hands. But the supreme privilege of every one of us is to live for our friend. What gratitude do we feel to him who, in an hour of need, calls out from us in response to his own greatness of soul all that is best and sweetest in our

own. Earthly possessions may be few and scant, but no poverty can shadow life thus enriched. May a realization of this blessed truth come to each one of you, from the least unto the greatest, now at the outset of the year, that its close may be bright with the happiest achievements.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA ESTABLISHED 1839.

SELF-GOVERNMENT.

WHEN Solomon uttered his wise truism, "He that ruleth his spirit is better than he that taketh a city," he struck the key-note of instruction that was presumably sadly needed then, though perhaps but little comprehended. Years of enlightenment have since passed, yet it is still, and will ever be, an instruction of which we should take fast hold and make it so permeate the atmosphere of our homes, our schools, our business, and our pleasure that it cannot but become a constituent part of character. And never can we let go till we have so nearly reached the end of time here that we are inwardly conscious of the fulfillment of the promise given in Revelation to him that overcometh, "I will make him a pillar in the temple of my God."

How these promises "to him that overcometh" ring out bold and clear, and give courage to all who read them with intent to profit by them! To how many self-governed men and women in the past have they been as beacon lights leading them on to the conquest of all that within themselves which was opposed to the spirit of God! And shall we not so use them for our advancement now? Our need is yet very great. Every day's proceedings in both public and private life reveal the weaknesses of humanity in the line of self-government. Individually, he who controls not himself and keeps not every faculty he possesses under the regulation of true wisdom—and this is a gift to be earnestly sought of God—loses not only the respect of others but eventually his own, and life becomes a burden and a care. Untold have been the martyrdoms suffered because of this weakness in our dearest friends, or those linked to us by ties of kindred, and atonements beyond measure have been offered both by love and friendship to save dear ones from the direful effects of the lack of self-government in some one or another form.

Collectively, it is still the same. When in an assemblage of people for some common good, this want of control over one's actions or utterances permits the jarring notes of discord to fall as fire brands, how sad the result! For this just causes have been lost, reforms retarded, and all because a few people have not reformed or self-governed themselves; the saddest part of all being it might have been otherwise. We are very sure there would be great gain in this regard if there was greater care bestowed to train the children in a knowledge of, and reverence for, these ancient axioms, that leave no doubt as to their meaning; that it is the selfish spirit in man that is to be subdued. This instruction is developed all along the lines, from Solomon to the sublime teachings of Jesus and the evangelists, that unless a man governs or controls himself he will lose that which to him is of most worth—his own soul. Shall we not then diligently teach this from the very beginning, in terse and comprehensive language at first, then in the more figurative and practical words of the New Testament, till all can endorse as his own rule of practice these words of a modern evangelist: "Let him that would move the world move first himself. He that would do good to men begins with what tools God gives him, and gets more as the world gets on. It asks neither wealth nor fame, to live out a noble life. Make thy light thy life; thy thought, action; others will come round. Thou askest a place to stand on hereafter and move the world. Take it where thou standest, and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. . . . The first duty that God demands of men is that they be faithful, each man to his own nature, and each woman to hers, to respect it, to discipline it to its proper manner, and to use it in well-proportioned life. If I fail in that, I fail in everything besides. Gain what else I may, the gain is of small consequence; I have lost my own soul."

A FRIEND in Iowa, in a private letter to one of the editors, says of Illinois Yearly Meeting: "The meeting, upon the whole, was as large, or larger, as to members, than for the past two or three years. Among those present were Isaiah Lightner, of Genoa, and Moses and Margaret Brinton, of Lincoln, whose attendance added interest to the meeting, inasmuch as Isaiah was there specially to ask for the establishment of a Half-Yearly Meeting in Nebraska, to be held alternately at Lincoln and Genoa; at the former in Second month and the latter in Eighth month. The Yearly Meeting granted the request, and appointed a large committee to attend the opening, at Lincoln, in Second month."

"WHERE the Spirit of the Lord is, there is liberty."—Paul.

MARRIAGES.

BALL, ISABEL, MURPHY, JAMES, 1889. The marriage of Miss Isabel Murphy, daughter of Mr. and Mrs. James Murphy, of the City of New York, to Mr. James Murphy, of the City of New York, was solemnized on the 10th inst. at the residence of the bride's mother, by the Rev. Mr. J. M. W. Worrell.

D. Moon, all of Fairfax county, Virginia.

W. A. L. HULL, 1889. The marriage of Miss Mary E. Hull, daughter of Mr. and Mrs. E. Hull, all of Brooklyn, N. Y.

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DEATHS.

CHANDLER, ANN, 1889. On the evening of Tenth month 9th, 1889, Hannah R. Chandler, wife of the late George Chandler, aged 92 years; a member of the Monthly Meeting of Friends of Philadelphia.

Her prominent virtue was her benevolence and her consideration for the necessities of the poor, having been for many years a welcome visitor among them. The patience with which she bore her long illness was remarkable.

COCK.—Departed this life at his home at Great Neck, L. I., on Seventh-day, the 24th of Eighth month, 1889.

He was an earnest and consistent member of the Society of Friends. His loss is deeply felt, not only by the immediate members of his family, but by a large circle of friends.

A friend writes: "The death of Mr. Cock was a great loss to the Society of Friends. He was a man of great worth and a true friend to all who knew him."

"In reflecting upon the loss our neighborhood has just sustained, in being called upon to part with our valued friend and neighbor, George Embree Cock, these words of a familiar author came to our mind: 'I remember two or three men who were greater than what they seemed; for they had such a sense of this earth as a broad stepping-stone to Heaven that they could not scuffle on it for place, or strive.' He was most quiet and unostentatious; domestic in his tastes and habits; strong in principle, and devoted, with an unrelenting attention and industry, through a long course of years, to the varied duties of his calling. Those traits that were known best in the privacy of domestic life made him a strength and a comfort there, and won the affection and respect of all who knew him in his sacred retirement. Every day his loss will be more and more deeply felt by those who knew him best. May the example our friend has set before us be a blessing to us all, and help us in our daily walk and conversation to be as unselfish, considerate, and consistently kind as he was."

DURFEE.—At his home on the 28th of Ninth month, 1889, Elihu Durfee, in his 84th year, an approved minister of Richland Monthly Meeting, Hoopston, Ill.

His sickness was pronounced to be "water on the brain," for five months he had been thus afflicted, unable the most of this time to attend our meetings. He leaves a tender, faithful companion, 81 years of age, with whom he had lived for nearly 52 years. Although so many months have passed by since he mingled frequently with his friends, it is with difficulty that they realize he has passed from our midst forever. It has been the privilege of the writer for many years to have his almost daily association in either social or religious converse; and in this indeed it seemed like

higher life.

RUSSELL.—At the residence of her son-in-law, T. Elwood Griest, in Unionville, Centre county, Pa., on the morning of Tenth month 12th, 1889, after a lingering illness, Amanda M., wife of Abel N. Russell, formerly of Adams county, Pa., in her 76th year.

SCOTT.—At Waterford, Loudoun county, Va., on the 4th inst., Jacob Scott, aged nearly 85 years. He was a birthright member of Fairfax Monthly Meeting of Friends, has always resided here, and was a regular attendant of the meeting.

SMITH.—At Woodbury, N. J., Tenth month 5th, 1889, Mary L., wife of Thomas Parry Smith, aged 51 years. Interment at Horsham, Pa., from the residence of Dr. Jervis S. Smith.

WHARTON.—Tenth month 8th, 1889, Ernest C., only son of Ernest C. and Julia Wharton, aged 11 years and 26 days. Interment at Fair Hill, Philadelphia.

Elihu Durfee was born in Palmyra, N. J., the 27th of Third month, 1806; he was 83 years and 6 months old when death opened the door into the eternal world.

Friends' meeting-house being small the Universalist church was kindly offered and well filled with citizens of all denominations, on the 30th of Ninth month, during the time for the funeral services, which were held in accordance with the usages of our Society. A number of relatives and acquaintances from a distance were also present, and tributes of affection and ministry were offered by Edward Cole and others.

One has thus passed out of this life who had rendered large and valued service to the Society and the truths it represents, both through personal influence and a ministry unusually strong in character and broad in its sympathy and charity. Genial in disposition, interested in whatever affected the happiness of his fellow-man, he planted the seeds of good-will and right thought in many who never sat under his ministry.

Coming, I think, in the year 1869, as a visiting minister from Genesee Yearly Meeting to Indiana Yearly Meeting, his presence and power were closely felt in what was thought to be a critical time in its history, and for good in an unusual degree; wise in judgment and language, conciliating in manner, he enabled the new life then recently aroused in that meeting to move forward with renewed hopefulness in aggressive Christian action, under a spirit of love and peace, without calling out any unpleasant antagonism upon the part of the more conservative members. This impulse to more influential action in the affairs of the nation and its people is yet felt wherever his presence and labors were known among us. Soon after this visit of Gospel love, he removed with his wife and daughter to Cincinnati, Ohio, where he was an active and valued member of the local meeting until his removal in 1876 or '8 to Chicago. Here, as elsewhere, he was beloved as a minister and a friend, and it was with regret that we saw him leave in 1878 for his new home in Hoopston, Illinois, where he resided until his death. As a member of Illinois Yearly Meeting he aided materially in developing its life and guiding its work during the years of his active service within its limits. For several years his health has been failing, and some months since softening of the brain took place, preventing him from recognizing friends or using language understandingly, yet in his attendance at meeting I was told it was not uncommon for him to rise and speak for several minutes with clearness, force, and general acceptance.

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SCRIPTURE LESSON No. 40.

TENTH MONTH 27TH, 1889.

SIN, FORGIVENESS, AND PEACE.

GOLDEN TEXT:—I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.—Psalm 32: 5.

READ Psalm 32: 1-11.

THOUGH David is cited as "a man after God's own heart," he was often led astray through his strong emotional nature, and the enjoyment he found in the pleasures and excitements of earthly things, which, when kept under proper restraint and in subordination to the higher life, were intended for our good.

We find him at the very zenith of his power, surrounded as were the monarchs of the east with a retinue of favorites, who gave themselves unreservedly, or were chosen without the liberty of refusal, to minister to his desires or serve his ambition. With all this throng about him, he entertains a passion which even the low state of public morals at that time counted a crime, and Nathan is sent to reprove the king. No language can be more touching and appropriate than the parable the prophet uses to bring him to realize the great wrong he has committed, and it is not until Nathan, in the freedom that his sacred office guarantees, exclaims, "Thou art the man," that David becomes conscious he is the transgressor against whom his own indignation is raised. (2 Samuel 12.) The Psalm that forms the basis of our lesson is a rehearsal of the penitence, confession, and prayer for forgiveness for the great wrong he had committed.

Blessed is he whose sin is forgiven. This condition is only attained when we become sensible of our sin and make confession. The blessing realized through obedience to the Divine Will, is the privilege of him to whom no iniquity is imputed,—who needeth no repentance.

When I kept silence, etc. This is evidence that the wrong he had committed was disturbing David's conscience. He was as one in torture; peace had departed, and left him a prey to fear and gloomy forebodings.

I said I will confess, etc. This is the only resource for the transgressor; as long as he cherishes the spirit that led to the wrong act, so long must the fear of Divine rebuke disturb his mind, and add to his unhappiness. Instances are not wanting in our own time, of men, in secret, committing grievous sins, which have so preyed upon their minds that they have been obliged to give themselves up, to undergo the punishment the law inflicts, and have found peace in so doing. Thus the Divine monitor in every breast reproves for sin, and well is it for all who have yielded to "the sin that so easily besets," to submit, as did David, to the reproofs of instruction.

One of the religious principles of the Society of Friends is that no human being is born sinful. While God has freely placed before us all the needed knowledge to preserve us in this state of innocency and purity, he yet leaves us free to choose, whether we will obey or disobey the revelations made by the Inner Light to our spiritual natures, for we sin when we act contrary to the intimations of the Divine

Spirit, and fall short of the fulfillment of duties that we know we ought to perform. "If we confess our sins, God is faithful and just to forgive us our sins." By again choosing to be obedient to the revelations of God's will, which God in his love does not withdraw from us even while disobedient, the only difference being its effect upon us, making us unhappy when disobedient, and happy when obedient—by sincere repentance, manifested by forsaking the wrong, and striving to walk in the right, we will know of that inward peace and satisfaction by which we are fully assured that Divine forgiveness follows such method of atonement.

NOTES ON THE LESSON.

The Psalm that forms the subject of our study, also the 51st Psalm were written by David after the commission of his great sin against Uriah, one of the faithful commanders in the army of Israel. They show that before Nathan, the prophet, under the liberty which his prophetic office gave him, had charged David with the double crime of which he was guilty, the consciousness of his great iniquity had so disturbed his peace that he was prepared to make confession of the sin and ask the forgiveness of God, whose laws he had violated,—laws for which the penalty was death.

The enormity of his crime appears all the greater from the fact that it was his duty as the king, not only to yield obedience to the laws under which the theocracy was established, but to see that the whole nation lived in obedience thereto, and herein the great heinousness of his guilt was manifested. While the kings and rulers of other nations were, by the absoluteness of their power, free to possess themselves of every desire of the heart with no regard to what wrong a subject might suffer in the gratification of the desire, it was not so with the monarchs of Israel. Their form of government, though recognizing the "divine right" of kings, gave certain rights to the subject, and preserved inviolate the family relation. The laws that now hold society together and protect the weak and those who have no power in themselves, have their origin in the code upon which the nationality of Israel was established and the rights of its subjects guaranteed.

These psalms of David's, written under circumstances so humiliating and heart-searching, have never been surpassed for pathos and deep contrition; they have been the medium for countless other repentant sinners to express the anguish of soul their iniquity has cost them. "Against thee, thee only have I sinned, and done this evil in thy sight," is still the confession that has to be made by those who yield to the allurements of sin, before the peace and restoring mercy of the Heavenly Father can be realized. We may all join with the royal penitent when he petitions, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

For Friends' Intelligencer and Journal.

A VISIT IN NORTHERN NEW JERSEY.

First-day morning the 6th inst. was wet and thunderspirited, and as the hours wore on we were in doubt whether our friend, who had kindly offered to take us to Orange meeting, would not think it too stormy to venture out; but in due time the carriage was at the door and a drive of half an hour, which, under fairer skies would have been charming, brought us to the building in which the meeting is held. It is centrally located on the main business thoroughfare of Orange, and the meeting convenes at 11 a.m. We had attended it several years before, when the membership was larger; now, it is so small as to make its future very uncertain.

We arrived in good time; one and another coming in, increased the number to fourteen, equally divided as to sex, which has often been noted as scarcely ever the case in other than Friends' meetings. The room is small and is furnished with chairs and a platform for ministry and the officers of the meeting.

A sweet feeling of reverent quiet covered the little company, under which the ministry of "the word" was handed forth in obedience to manifested duty. The message claimed the earnest attention of the audience, who usually sit the hour in silence, except when the Visiting Committee from New York or a Friend traveling in the ministry passes that way. It was cause for thankfulness that way had been made for us to mingle with this little band of Our Father's children, who so gratefully appreciate these visits of ministers and others interested in their welfare. The meeting is easy of access, street railway cars passing the door at frequent intervals. Orange is a place of growing importance, and being only a short distance from Bloomfield or from Mont Clair, where Friends reside, there appears no reason why a flourishing meeting might not be maintained there. One strong element to add to its interest would be a First-day School, if only one or two earnest workers in that department of Christian labor would settle among them. Other denominations are more active than ourselves in entering new fields of Christian endeavor, and it is often done through the Sunday School. Here at Glen Ridge, where we are sojourning, the Congregationalists are building a nice edifice on the main street. They began their effort by holding meetings in the waiting-room of the railroad station which is only a short distance from the location they have selected. On Seventh-day evening after the last train has passed, the seats are arranged for the First-day morning, and the organ, which occupies a recess, is uncovered and placed in position, and as no travel is allowed on First-day the church has entire possession. The same zeal and earnestness on our part would in many places where "the two or three" of our profession reside, gather these into little centres of religious union, that might be made a blessing not only to the few but to the neighborhood where they might be located.

Glen Ridge is properly a suburb of Mont Clair, but is rapidly improving; pleasant cottages are going up right in the edge of the woods, the chestnuts

dropping into some of the yards. The roads are undergoing the process of grading, and it has not long to wait until the place will have an individuality of its own. Its station is less than a mile from Mont Clair and about the same distance from Bloomfield.

The cottages are occupied mostly by the families of men who are in business in New York. Trains are numerous, accommodating the early as well as the later passengers, the time about an hour from the centre of business in the city to the station here. The locality is high, and cannot be other than extremely healthy. Grocers' and butchers' wagons are daily at the doors to take orders, which are filled with promptness. It is fast becoming a favorite place of residence for families with young children, who prefer the freedom of a suburban home.

On Fifth-day, the 10th, we take the train for Hoboken, crossing to Barclay street ferry, New York, on our way to attend Brooklyn mid-week meeting. We take the cars over the Brooklyn bridge, and at the terminus enter a street railway car, which brings us very near the meeting-house. The early morning was rainy, but the skies cleared and we had a delightful day. We went early and had a little time to look into the school-rooms, which occupy the basement of the meeting-house. The school is large, more pupils offering than can be accommodated. It has three departments, primary, intermediate, and academic, and is under the supervision of a board of trustees, eighteen in number and of both sexes. Attendance of meeting is voluntary on the part of the pupils; five only were present on this occasion. It would have been very pleasant to look into the bright face of every child on the premises, and there was ample seating room for all. We in Philadelphia are accustomed to having all the children with us when we meet in the middle of the week, and we regard the hour thus spent as so important in the training of the scholars that it is made one of the conditions of entering pupils in the schools.

As the meeting settled into reverent quiet the query of the prophet, "Is it well with the child?" came livingly before my mind, and pressed for utterance. The relation of the church to its children was presented. As in the family the chief concern of the parents is for the welfare of the children, so in the church, if the children were cared for, and lovingly, tenderly watched over, there was hopeful promise of a succession of standard-bearers,—if they were not so cared for there was little to look forward to in the future. If it is well with the children it will be well with the church. The exercise was close and searching, but watchfulness to hand forth only that which was strong had broken for the occasion, brought the reward of peace, and the comforting assurance that it met the witness for truth in the hearts of many.

This meeting, like the most of our mid-week gatherings, had only a few men in attendance. The pressure of business during the hours of the morning, makes it next to impossible for a large proportion of our members who are thus engaged to give the time to this service; only those who are beyond the age of active occupation and the few who have control

of their own time, can be relied upon to keep up the meeting, and in a measure the same is true of our women. It was very satisfactory and encouraging to see so many of the latter present on this occasion. It only needed the children to make the audience complete. The cordial welcome extended us at the close was very grateful and the kindness manifested will be held in remembrance.

A little mission of sympathy and good-will (in which we were joined by a Brooklyn Friend), to a young couple belonging to our own meeting (Green street, Phila.), lately come to Brooklyn to reside, and whom we wished to bring to the notice of the Friends here, was satisfactorily accomplished, then back to dine and have a restful interchange of thought and feeling with our companion whose hospitality and kindness on a former visit were still fresh in memory.

We returned to New York by the ferry; the day proved very fine, only a little hazy, which interfered somewhat with the view we had hoped to enjoy of the colossal figure of "Liberty enlightening the world," which forms a very prominent attraction of New York harbor.

The shadows of early twilight were gathering as the train left us at Glen Ridge Station. A walk of ten minutes, with a gradual rise all the way, brought us to the loved ones who were watching for our return.

L. J. R.

Tenth month 14.

FIRST-DAY SCHOOLS.

MEETING OF BUCKS UNION.

The First-day School Union of Bucks county met at Wrightstown meeting-house, Ninth month 28. The attendance was good. "Does Christianity justify the taking of human life under any circumstances?" was answered by an essay from Langhorne. The writer claimed that in the precepts and life of the founder of Christianity we could not find a justification for the taking of human life; quotations were given showing in every instance how Christ rebuked the desire in his disciples to avenge a wrong by a wrong. Expression was general as to the law of capital punishment being a barbarous, useless, and cruel law.

Solebury school contributed a biographical sketch of Samuel M. Janney. "Does music tend to increase religious devotion to the Supreme Being?" was answered by Makefield school. The writer had no controversy with those who employed this form in their worship. She did not hold the views of many of our ancestors who classed music as one of the evils of the day; she acknowledged its effect on our emotional nature, but said that music apart from words never awakened devotional feelings in her. Samuel Swain thought that whatever takes hold of our emotional nature inspires devotion; that our different natures and early education lead us to seek different means—to some it may be silence, to others harmony.

A question referred to Doylestown school, "Do the duties of the teacher to the members of a class extend beyond the school session?" was answered in a well written essay. The writer said there are

few teachers so gifted as to give a lesson without preparation. This alone requires much time and effort, perhaps all that she may have at her disposal. But if she has time to establish sympathetic and social relations which shall extend beyond the class work she may gain a hold upon those under her charge which will make her teaching more effective and her influence broader.

The question, "In what way can the Meeting and First-day School best help each other?" was answered by Joseph Flowers. We all admit that the individual in the quiet of his home may worship God and receive assurance of Divine favor. He assumed it was the office of the church to teach mankind to live good, true, and pure lives rather than to torment themselves with theological doubts and difficulties, and in this the First-day School can do excellent service for the Meeting. The Meeting should foster the school in order that our children may be thrown in the way of good. The object is the same in both; the one but leads to the other. He urged that members of the First-day School attend the meetings, and be careful to adhere to Friends' principles.

Adjourned to meet at Solebury the fourth Seventh-day in Fourth month, 1890.

SWARTHMORE NOTES.

—The first regular college lecture will be delivered in the hall on Sixth-day evening, Eleventh month 15th, by Samuel Phelps Leland, whose lecture, arranged for a day in Fourth month last, was cut out by reason of a change in the time of holding the spring holidays. His subject will be "Factors of Life."

—Acting President Appleton is very much interested in the movement among friends of the classics to excavate the site of the ancient Greek city of Delphi, which has been offered to Americans for purposes of investigation. He is now in correspondence with W. C. Lawton, of Cambridge, one of the projectors of the plan, and hopes to secure him for a lecture at Swarthmore upon the subject. Swarthmore College has already made a contribution toward the fund.

—The students were well pleased over the football game at Haverford College on Fourth-day of last week when the Sophomores of Swarthmore defeated the same class of Haverford in a close game. Dickinson and Swarthmore play here on Seventh-day.

—Morris L. Clothier, '90, on Fourth-day last delivered to President Isaac Sharpless, of Haverford College, the parchment representing the honorary degree conferred upon him at the last Swarthmore commencement.

—Dr. W. C. Day is making some original investigations on Alaskan coal for the U. S. government. Dr. Day does a great deal of special work for the United States Geological Survey.

—Professor Smith's First-day afternoon meetings for the study of Friends' principles are meeting with a great deal of success.

S.

ORTHODOX FRIENDS.

DAVID E. UPDEGRAFF strongly opposes the suggested General Conference of the Orthodox Yearly Meetings, to have "ultimate authority and appeal," etc. In his quarterly journal, the *Expositor*, he says: "To us the whole scheme is unspiritual in its conception, revolutionary and anti Quaker in its doctrine, and utterly visionary as to any practical utility whatever. Dr. Nicholson is quite mistaken as to the popularity of this new move among the rank and file of the Church on a sober second thought. It is true it offers a temptation to a few ambitious and secularizing leaders, but the true revival agencies of the Church are not the ones that are pushing it, or asking for anything of the sort. The plea of its necessity as a conservator of the revival work, is fallacious in the extreme. The yearly meetings are abundantly capable of doing all that needs to be done in caring for their own children, if they really want to do it; and if they do not, how vain and futile would be the fulminations of a Quaker House of Bishops! Dr. N. says, 'It has not been worked up.' We predict that it will have to be 'worked up' before it will go 'up.' The Dr. admits that 'our editors' and 'most influential ministers' are many of them opposed to it, and where he finds its success is not so easily seen. If Ohio Yearly Meeting had acted on the proposition this year, it would have been defeated ten to one, but it was postponed a year for consideration."

—The remarks of the *Expositor* will be better understood by the explanation that D. B. U. strongly approves the observance of the "ordinances," baptism, and the sacrament, and that while in Ohio Yearly Meeting he and his friends have held their footing on a basis of tolerating this, the other Orthodox yearly meetings have generally condemned it. (Iowa has declared that any of its members holding official position who "shall be baptized with water or partake of the outward communion of bread and wine, or teach the observance thereof," shall forfeit their positions, and the meeting to which they belong shall release them therefrom.) In a general council of the yearly meetings, therefore, the observance of the ordinances would no doubt be condemned.

—We printed some time ago an extract from the *Transcript*, of Portland, Maine, commenting upon the lapse from original Quakerism shown in New England Yearly Meeting, with some comments thereon by the *Christian Union*. It is now said by a writer in D. B. Updegraff's *Expositor* that during the sitting of New England Yearly Meeting at Portland, John G. Whittier "was the guest of his friend the senior editor of the *Transcript*." The *Expositor* therefore says that in the article the editor "reflected the complaints and murmurings of his guest."

—In distinguishing the two classes of Orthodox meetings, *The Friend*, (Philad'a), designates the Wilburites as "Conservative," and the evangelical and revivalist body as "Progressive." Some classification is very much to be desired, for convenience' sake, but the concession of the name "Progressive" to those to whom the *Friend* grants it might be questioned. Progress is desirable, but a return to circum-

stances out of which we have once been lifted seems to be retrogression.

SOWING AND REAPING.

Sow, while the ground is moist,
 Plow, while the furrow is soft;
 When the seed is sown, the earth is moist,
 When the seed is sown, the earth is moist;
 But wait till the autumn comes
 For the seed to be sown;
 Scatter the seed, and the seed will grow;
 A seed, a seed, a seed;
 What need is there of seed?
 To eat your hard-earned bread:
 Sow, while the earth is broken,
 For the hungry must be fed.
 Sow, while the ground is moist,
 In the warm earth's bosom deep,
 And your warm tears fall upon it,—
 They stir in their quiet sleep;
 And the seed will grow, the seed will grow;
 Perchance, for the tears you weep.
 Then, sow, and the seed will grow;
 And the seed must fall to-day;
 And the seed will grow, the seed will grow;
 On it, on it, on it, on it;
 Before the waving corn field
 Shall gladden the sunny day.
 Sow, and the seed will grow;
 Where the starry light appears,—
 Where, in spite of the coward's doubting,
 Or your own heart's trembling fears,
 You stand, and the seed will grow;
 You stand, and the seed will grow.

LETTERS.

Such a letter, from a friend,
 Yet so much it may contain;
 Written thoughts and mute expressions,
 Full of pleasure, fraught with pain.
 When such a letter comes, it brings
 Comes a message, comes a friend;
 In the mutual promise given:
 "We will meet, and we will meet."
 Plans and doings of the absent,
 Scraps of news we like to hear,
 All that comes, all that comes,
 Kind remembrance keeps us near.
 Yet sometimes a single letter
 Turns the sunshine into shade;
 Chills our efforts, clouds our prospects,
 Blights our hopes and makes them fade.
 Messages of peace and love,
 Gifts of truth and love,
 Be they of gold or silver,
 Give them, and they will grow.
 Prayer or greeting, were we present,
 Would be the best of all we send;
 We can do nothing, however,
 Nor can we do it, however.
 We can do nothing, however,
 Nor can we do it, however.

Relics, some of friends departed,
 Friends, whose memory still survives?
 Touched by neither time nor distance,
 Will their words unspoken last;
 Voiceless whispers of the present,
 Silent echoes of the past!

—*Chambers's Journal.*

EDWARD H. MAGILL'S LETTERS: DAYS IN ENGLAND.

ROUEN, FRANCE, Ninth mo. 22.

Editors INTELLIGENCER AND JOURNAL:

I CLOSED my last letter with some account of our visit to Warwick, its Cathedral and crypts, its fine old Castle, and other objects of interest. Next day we took a carriage, and were driven about eight miles to Stratford-on-Avon. The first object that arrested our attention as we drove into this pleasant town was a monument in the public square, with a fountain at its base, and a clock tower at its summit, upon one side of which we read:

"The gift of an American Citizen, George W. Childs, of Philadelphia, to the town of Shakespeare, in the Jubilee year of Queen Victoria."

The other sides bore inscriptions from Shakespeare's works. We drove to the house where the poet was born, but could only see its exterior, as, although attempts have been made recently to get the rule changed which excludes visitors from it on the first day of the week, we found the care taker inexorable, assuring us that there was no means of getting an exception made in favor of any one. We drove to Ann Hathaway's cottage, a little more than a mile away, and the old path, where the bard in his earlier years used to walk through the green fields to meet his Ann, was pointed out to us. The long low thatched cottage is familiar to all, by engravings, and is a picturesque object. The present occupant, an aged woman descended from the Hathaway family, took great pride in showing us the old open fireplace, the quaint old furniture, the old stone floors, the curiously-constructed stairway, and the picture of the "courting scene," hanging in the very room, and by the very window represented in the picture. At the church we were shown the place where Shakespeare and his wayward wife, after much sorrow and separation during life, are lying side by side. We saw also the foundation of the house where the poet died, and I picked and ate a ripe mulberry from the tree growing on the spot where the Shakespeare mulberry tree stood until cut down by the same vandal hands that razed to the ground the house where the poet died.

On our return to Warwick we drove by a longer route along one of the most delightful of roads, with a bridle path for equestrians on one side, and a broad foot path on the other. The broad space in the middle was well paved and kept in perfect order, and much of the way the road was shaded with giant elms, whose branches interlaced above us. At one point we dismounted, and while our carriage went around we walked through the fine park of the Lucy family, where Shakespeare was arrested for deer stalking, and tried before Sir Thomas in the great

Hall. This park is still well stocked with deer, which seemed remarkably tame, and we passed quite near a number of herds, amounting to several hundred deer in all; and the great red deer with their high branching antlers, and the little graceful fawns skipping over the grass under the shadow of the great elms and limes and cedars, formed a very pleasing picture. We looked with much interest at the hall as we passed, closely connected as it is with a very interesting episode in the poet's early life. This day, wholly given to reminiscences of the great master of the English tongue, is one that we shall all long remember. Of all writers, for some reason to me inexplicable, Shakespeare has always seemed the most unreal; shall I say the most mythical; the least like an actual man, who has lived and loved and died, like his fellow men. But now that we have spent a day amid the scenes so closely associated with his name, and in the town where the name of Shakespeare is in all mouths, and appears before you at every turn, this unreality has all vanished, and I can see him as a boy at play in the streets and lanes, or going to and from the grammar-school—now 400 years old—or hastening across the green fields in the early twilight to the rustic home of Ann Hathaway, or going through with his trial for deer stealing in the old hall before Sir Thomas Lucy.

The next day we left Warwick, again taking carriage to drive some five or six miles to visit the ruins of Kenilworth Castle. This is a great contrast to the Warwick Castle, being wholly in ruins, and many of the most interesting portions actually destroyed beyond the reach of the antiquarian. Such destruction would not now be possible, as the greatest pains is taken by the antiquarian societies to preserve intact all ruins that have an historical interest. The best preserved of the present walls are those of that part of the castle once occupied by the Earl of Leicester. The outline of the great banquetting hall, with most of its walls, can still be seen, and also a portion of the presence chamber. The great ruined walls are in many places heavily draped with ivy, and they present many striking pictures made now very familiar to the public through the exertions of artists and photographers. From some of the higher points on the walls we obtained charming views of pleasant English Scenery. On our drive back to Leamington, where we were to take train, we passed through the fine grounds of Lord Leigh, and close by his palatial residence, called Stoneleigh Abbey, near which several trees, planted by persons of note, were pointed out. One of these, a small tree carefully enclosed by an iron fence, was planted by President Grant, on the occasion of his visit to England. From Leamington we came rapidly by rail to London, where we spent three days, during which we could only visit, all too hurriedly, some places of the greatest interest. Among these were the Tower, Westminster Abbey, St. Paul's Cathedral, South Kensington Museum, the British Museum, and Christ's Hospital for the Education of boys of limited means. Any one of these would require a separate letter for even a meager description. I will mention one or two things which we especially recall as connected with each. In the

Tower, the most impressive room to me was that in the Beauchamp Tower, used as a prison for 100 years, the walls of which are covered with most touching inscriptions by those who had lost all hope of ever emerging from their cells, except to the block of the executioner. In Westminster Abbey, the Poets' Corner, and the tombs of the long lines of kings, queens, and nobles, left perhaps the deepest impression. In the Poets' Corner is the bust of our own Longfellow,—the only representative of our country that has been admitted there. In St. Paul's Cathedral, in the Crypt, we saw the tombs of Benjamin West, Sir Joshua Reynolds, and Sir Christopher Wren,—the first our own countryman, born on what are now the Swarthmore grounds, and afterward President of the Royal Society of Art in England. Sir Joshua was his great predecessor, the first President of the same society, and Wren was the world renowned architect of the Cathedral beneath which his remains now rest. The monument over this last tomb closes with these striking words: "*Lector si monumentum requiras, circumspice*"—"Reader, if thou seekest a monument, look around thee.") I must mention also in this Crypt the massive monument of Wellington, and not far remote from it, the immense funeral car made of the iron of the guns which he had captured in the war, and in which the remains of "The Iron Duke" were conveyed in state to his final resting place. To a Friend, the constant occurrence of statues and monuments of great warriors, and tattered battle flags, displayed in churches and cathedrals, dedicated to the service of Him who was called the Prince of Peace, seems incongruous in the extreme. In all the vast collections in the Kensington Museum nothing interested us more than the seven great original cartoons of Raphael from which the Tapestries were made,—now in the picture galleries at Florence. In the British Museum, so crowded with objects of the greatest interest to the scholar, the antiquarian, and to all who visit that wonderful collection, nothing perhaps is more striking than the grand collection of statuary from the Parthenon at Athens,—not casts or models, but the actual images themselves, bought at great expense, and presented to the Museum by Lord Elgin, and known as the Elgin Marbles. In the Christ's Hospital what could be of greater interest to an educator of the young than the 730 boys, in their quaint short clothes; yellow stockings and long blue coats, actively playing ball in the yard; and then, at the sound of the bugle, mustered into ranks and then marched into their great old dining hall for their mid-day meal. We were admitted to the gallery, and it was a most interesting sight. Sixteen matrons headed the sixteen tables, and carved and served out the food and they and monitors walked up and down between the long rows, and corrected those who put their arms upon the table, or their cups at their left side, and occasionally aided a younger boy in the mystery of the proper holding of his knife and fork. These boys are admitted from 10 to 12 and remain until they are 16, and the best scholars, who attain to the distinction of "crosses," are kept until 19, and trained for Oxford or Cambridge. It is a grand old

foundation, and a most excellent school, and positions are sought for their sons by those even in the higher ranks of life, but by the terms of the foundation none are eligible whose parent's income amounts to more than 300 pounds a year. The benefits of this fine school have been confined to boys and young men; but there is now a branch of it, in another place, where between one and two hundred young girls are enjoying the same privileges.

The time that we had set apart for sight-seeing and travel having now expired we left London yesterday morning, and came to this pleasant old French city, on the banks of the Seine last evening, by way of New Haven and Dieppe. The crossing of the Channel occupied about 4½ hours, during a portion of which time we were out of sight of land, and the water was, as so frequently, rather rough, and our little steamer pitched and rolled more than our great one had done at any time on her passage over the Atlantic. Here we have taken pleasant rooms at the Hotel de Rouen, and shall remain one month, going on to Paris just in time to see the Exposition a few days before its close. The spoken language and the literature of the country being our objective point, we shall at once employ a teacher for several hours each day, and enter upon the pleasant duties of a student's life. The prospect of such study, under so favorable auspices, is most delightful. I may possibly have further matters of interest to communicate to the readers of the INTELLIGENCER AND JOURNAL before the close of our year abroad.

EDWARD H. MAGILL.

NUMBER OF THE INDIANS.

ARE the Indians, as some say, diminishing year by year? And will the time speedily come when the whole land will be as free of them as Massachusetts is to-day?

Two years ago the writer made this answer to similar inquiries: "It is pleasant for their friends and the friends of humanity, to discover by actual count that they are not diminishing."

True, like certain Danish and Celtic clans that once migrated from place to place on British soil, and then vanished from history, many Indian tribes have disappeared; others, like Anglo-American households, have diminished till but few scattered names remain to mark the strange ways of a strange people.

Cochise, the Apache chief, shortly before his death, said: "The Whites began a war with me years ago. I have slain ten for every Indian killed, but my people grow less and less; I want peace." A few such warlike tribes, as above intimated, have been altogether or nearly exterminated, but other large tribes have increased; some greatly and some but little.

With few exceptions, the Indians of the United States have been gathered upon portions of the public lands. These portions, called Indian Reservations, dot the United States maps with their little squares—uniformly representing lands which the surrounding white men desire to possess. Energetic pushers want to cross them with railroads, pasture sheep and cattle thereon, prospect for gold and silver

within them, and ever regard it as a great hardship to be kept outside. Many white people who live neighbors to the Indians regard the land of those Indians with a very different feeling from that they would have if white men owned it.

Each reservation has an agent, a white man, appointed by the President. This agent is virtually a king of a small kingdom. He has white employees, such as the farmer, teacher, blacksmith, and doctor; they constitute his counselors of state. Sometimes he adds to his governing force three Indian judges and ten or twelve Indian policemen.

Thus we see that with so many white men among them it is easier than formerly for us to number the Indians. Not many years ago, the counting was done by Army officers and other Government officials; they simply estimated the number of tribes and individuals: it was when the nations were more nomadic than at present; when tribes were ever changing their habitations; when they had to move great distances to supply their wants; when the buffalo, a thousand and more in a herd, roamed over our vast prairies.

Writers for papers or magazines of that time guessed at the population or referred to the incomplete estimates. In our time a correct census has been taken and the results put down. From a careful study of these reports it is evident that now, the Indians, as a whole, like the Negroes of the South, are increasing.

Thirty years ago there were several causes which carried off the Indians; among these were contagious diseases which unintentionally the white people brought among them. Sad indeed were the ravages of the small-pox and the measles.

That dreadful Whitman massacre, not far from Walla Walla, where a band of missionaries were savagely murdered, doubtless resulted from the simultaneous incoming of Missions and measles. The measles was then a new disease. The Indians imputed it to evil spirits in Dr. Whitman's camp. The medicine men did not know what to prescribe. The sudden cold bath after the heat of a sweat-house was followed by death. Herbs and extracts hitherto efficacious in sickness gave no relief. So, like white people under yellow fever and cholera, being unable to stay the hand of the destroyer, multitudes of the race miserably perished. Who, under such harrowing distress, wonders at their superstitious folly and horrid resentment?

But now Indians have more knowledge. There are good reservation doctors or army surgeons near at hand. Contagion and epidemic are met at the threshold and frustrated. There is no more sweeping of men, women and children, from these causes, into untimely graves.

Another desolating scourge has ceased. There are no longer Indian wars. Those fierce tribal conflicts, merciless and long continuing, have at last passed away. Once the Chippewa was taught to hate the Dakota, and the Dakota to return the feeling with interest. The Nez Perce detested the Snake, and the Snake gave the hunters of the Nez Perce no rest. Thus, like France and England in olden times,

each nation had its hereditary enemy. Tribes combined to fight other tribes and often fought to extermination.

People who hold to the "vanishing" theory declare that Indians do not thrive on the white man's food; and great losses are claimed from this fruitful source. The contrary is nearer the truth. As soon as they catch the white man's regularity of supply, of preparation and eating, taking as we do two or three meals every day, they are healthier than when they went days without food, and then like gourmands gorged themselves; healthier than when they seized upon animals that had died, and to satisfy the cravings of false appetites consumed the poisonous flesh.

Making a careful computation from the latest reports, which embrace all the States and Territories except Alaska, we count 262,620. The accompanying table shows us how they are distributed:

Arizona	21,163	New York	5,007
California	11,409	North Carolina	3,100
Dakota	31,409	Oregon	5,055
Idaho	4,276	Texas	387
Indian Ter.	83,234	Utah	2,699
Iowa	354	Washington Ter.	10,996
Kansas	976	Wisconsin	7,838
Michigan	9,577	Wyoming Ter.	1,855
Minnesota	5,257	Florida (Seminoles)	892
Montana	14,775	Maine (Old Town	
Nebraska	3,602	Indians)	410
New Mexico	30,003	Nevada	8,316
Total			262,620

—O. O. Howard, in *Wide Awake*.

Go to Nature, and observe the method by which she performs her stupendous feats. How noiseless are her Titan powers, how tranquil her mighty operations! With what easy, silent pull, gravitation swings the tidal wave, and whirls the giant sun on its appointed path! What ear ever heard a blow of those magic axes that frame the cedar's lofty columns, or caught any noise, however faint, of those suction-pumps that fill the cloud reservoirs with the distilled waters of the sea? Every drop of rain that falls from the sky brings bottled up with it electricity enough to rive an oak in twain, and every sunbeam that gently gilds an emerald grass-blade works in it a chemical change that the most powerful reagents known to science cannot effect. Yes, Nature, let us go to thee for instruction, and learn how in quietness and confidence we may best find strength, how in silence we may best perfect the most glorious tasks, and by tranquil toil easily pass by the columns whose noise and dust delude men only for the hour!—*J. T. Bixby*.

Let there be variety. Because I speak well of the violet for its humility I see no reason why I should quarrel with the aster for loving to make a show. Herein, too, plants are like men. An indisposition towards publicity is amiable in those to whom it is natural; but I am not clear that bashfulness is the only commendable quality. Let plants and men alike carry themselves according to their birthright.

—Bradford Torrey.

For Friends' Intelligencer and Journal.

THE GINGKO TREE OF CHINA.

The rarity with which this tree bears fruit in this country makes its history unusually interesting, inasmuch as only the male or staminate tree is generally met with in cultivation. A single specimen was introduced into England in 1754, under the name of *Ginkgo biloba*, from which the greater part of those now known are believed to have been raised by cuttings. The specific name indicates the shape of the leaves, they being two-lobed, in appearance not unlike the tail of a fish; indeed the tree is popularly known as the fish-tail tree.

The first specimen brought to America (now having grown to considerable dimensions) was planted in the grounds of William Hamilton, which now form part of the Woodlands cemetery, on the banks of the Schuylkill, in West Philadelphia. The original tree introduced into England, as well as the one introduced into America, were staminate trees; but a few years since some seeds were brought from China to the United States which produced pistillate as well as staminate plants. The pistillate is, however, very rarely met with, and when a specimen planted years ago in the grounds of Charles J. Wister, in Germantown, recently perfected fruit, it was regarded by botanists as an event of unusual interest. A writer, describing the fruit, says it is about the size of a large cherry, and is of a greenish-yellow color when ripe; like the cherry, it has a fleshy pulp with a single stone or seed in the interior. To most persons its odor is very disagreeable, but the fruit plays a very important part in Chinese gastronomic art. The grand dinners of the Chinese usually last all day, and every help to digestion is needed in order that the guests may experience the fullest enjoyment. The fruit of the Ginkgo is the chief element in promoting this desirable result. They are first slightly roasted and then placed in small plates by the side of the guests, who every now and then take one between courses, as an American would a pickled olive.

This tree has also been known by the name of *Salisburia adiantifolia*, so named in honor of the distinguished botanist, R. A. Salisbury; the leaves in structure being not unlike those of some species of ferns, particularly the Maiden-hair fern, gives the specific name an admirable adaptation. The most recent classification of Bentham and Hooker adopts the name of Ginkgo, which Linnaeus first gave to the plant. Only one species is known, and that in its native country is very rarely found growing wild. It is closely allied to the Taxus or Yew tree, of Europe, and the Torreya of our own country, all belonging to the Coniferae, which also includes the species of Pine, Cedar, Spruce, Larch, Juniper, Fir, and Cypress, as well as the gigantic Sequoias of the Yosemite Valley in California. I. C. M.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but the depths are unfathomable.—*McClung*.

RECOLLECTIONS OF MARIA MITCHELL.

Nothing was more characteristic of her than the way in which she accepted the position and the salary offered her, without ever thinking to inquire whether the salary was the same as that given to the other professors. It was the chance to work that she wanted, the chance for influence in one of the first colleges for women. The money she was to receive was a minor consideration, and quite as characteristic was her indignation when, after being there for a considerable time, her attention was at last called to the fact that she, a mature woman, with a European fame, was receiving a salary less than that paid to some of the professors who were young men, almost entirely without experience, and quite destitute of reputation. The indignant protest, which then called for an equal salary, was not a personal affair. She flamed out in behalf of all women, and of abstract justice, with a glow which forced an immediate increase in salary. The excuse for this injustice must be found first in the fact, that at the time when Vassar College was established, women had not proved what they can do in professional lines, and, second, in the very conservative influences which guided the policy of the institution. In her religious belief Maria Mitchell was attached to one of the so-called most liberal sects. The children of the old Quaker families of Nantucket generally went over to the Unitarians if they departed from the strict faith of their fathers, so that in this matter also she was almost if not quite alone at Vassar. But she was appointed on the ground of her reputation as an astronomer, and fortunate was it for the college that the question of her religious belief was not raised till after her appointment.

The absolute truth which, as I have said, was the key-note of her character, could not fail to make her teaching thorough, for a love of truth is one and the same, whether in the intellectual or the moral sphere. But, as with all true teachers, it was the force of her personal character that acted most upon the young women with whom she came in contact. No one of them but was lifted and strengthened by her strength, sincerity, and single-heartedness. It was difficult for her to use diplomacy in never so small a degree, and what skill in it she did gain was the outcome of long years of experience, and she never employed it without a mental protest. She gave the New England stamp to whatever work she touched, and the lines of influence she has left on many characters are as indelible as those on the rock surfaces of New England's granite hills.—*Anna C. Brackett, in The Century.*

THE OBJECT OF LIFE.

The object of life is not a knowledge of the truth, but development of character. Truth is instrumental to the development of character; so, often, are errors. We acquire wisdom by our mistakes as well as by our successes. Wisdom is better than learning; and the wisest man is not the man who has made no mistakes and fallen into no errors. The theological problem is not to have correct ideas about God, but to come into personal acquaintance and fa-

miliar fellowship with him; and we come into this acquaintance by seeking. The world learned more of the true character of God, drew nearer to him, as the result of the long debates between the Arians and the Athanasians, than it would or could have done if it had been given direct from heaven a perfect creed about God, to be accepted without questioning. We learn by our questioning. Questioning is plowing; and the soil must be furrowed before the seed can be sown. Character has been developed more by studying the heavens than by the knowledge which that study has produced. Every teacher recognizes this. If not, she would not require her scholars to work out their problems for themselves, but would let them look in the key for the answers. It is not at all important that the child should know how much money the farmer made who sold twenty-five barrels of apples at \$3 a barrel, and eighteen barrels of apples at \$4 a barrel; but it is important that he should possess the kind of thinking machine that can find out. In the physical realm the mill exists for the grist that it grinds; but in the intellectual realm the grist exists for the mill that grinds it. The prize consists in working out the problem. It is exercise that makes muscle, and it is exercise that makes faculty. Whether Harvard or Yale win the boat race is not so important as that both Harvard and Yale should have the muscle that can win a boat race. It is not very important that we know whether there is a future probation or not; but it is very important that we have the spiritual sympathy that shall prevent our being indifferent to the spiritual future of our fellow men.

In brief: nothing is infallible; neither church, Bible, nor the individual conscience. That is not a misfortune; it is a blessing. If we had an infallible teacher we should all be lazy. We might have more but we should be less. We should possess information but not wisdom; we should have correct creeds but no faith; we should possess right opinions but not character. Indiscriminate charity impoverishes the soul, whether it be loaves and fishes or truths that are given. The wise father makes his children answer their own questions if they can; and often requires them to wait for the answer till they can. He lets them err and learn by their errors. This is God's method of dealing with his children.

"If thou seekest her as treasure, and searchest for her as for *hid* treasure, then shalt thou understand the fear of the Lord and *find* knowledge of God."—*Christian Union*.

NEWS AND OTHER GLEANINGS.

—At a meeting of the Agricultural Society of Lancaster county, (Pa.), on the 5th instant, the farmers present gave reports of the year's crops. The yield of corn was good, and potatoes, though there was some rot, had done fairly. Fruit was generally a failure, though a few of those who spoke had apples. The wheat crop was considered good. The average for the county would be from 20 to 22 bushels per acre. Johnson Miller, of Warwick, gave some returns of threshing. In Warwick township, 332 acres yielded 6-683 bushels, or an average of 20 73-100 bushels to the acre. Oats averaged 32 bushels to the acre. In Ephrata township, 262 acres yielded 5,000 bushels, or 20 19-100 bushels to the

acre. Oats averaged 27 bushels to the acre. In East Donegal, 273 acres yielded 6,718 bushels, or an average of 24 41-100 bushels per acre. Oats averaged 35 bushels.

—The Pennsylvania State Convention of the Woman's Christian Temperance Union held its sessions at Association Hall, (Philadelphia), on the 9th, 10th, and 11th insts. New officers were elected, favorable to the "Third Party." Prohibitory movement: President, Mary H. Jones, Philadelphia; Vice-President, Cynthia S. Holcomb, Bucks; Corresponding Secretary, Mrs. H. H. Forrest; Recording Secretary, Olive Pond Amies; Treasurer, Mrs. W. H. Woods. A resolution offered on Sixth-day, to add to the constitution a declaration that the organization was "non-partisan" and "non-sectarian," was laid on the table by a vote of 254 to 58. Frances E. Willard, in an address on Sixth-day evening, said it was desired (by the majority), to be in a position to act with any party that declared in favor of Prohibition.

—The land recently purchased for the purpose of enlarging the burying ground of the Wrightstown Friends' meeting-house, is now being enclosed with a fence of hollow iron posts and galvanized wire. This fence will extend around the outside of the lot, on both the turnpike and Penn's Park roads.—*Newton (Bucks Co., Pa.), Enterprise*.

—Some time ago, when the death of John Knowles, sexton of Wrightstown Friends' Meeting, was announced, it was stated that he had buried over 1,200 persons. Recently the correct data has been received. John was born in 1801, and was 88 years, 5 months, and 10 days old at the time of his death. He had served as sexton 41 years, 10 months, and 2 days, and had interred 1,417 bodies. The present meeting-house was erected in 1787, is 70x40 feet, and cost \$2,106.—*Newton Enterprise*.

—A good many people apparently have not discovered that it is easier to do their work well than it is to make excuses.—*Somerville Journal*.

—The superintendent of the U. S. Life-Saving Service, S. I. Kimball, has sent a letter to the keepers of the life-saving stations at Lewes, Cape Henlopen, and Rehoboth Beach, (all in Delaware), complimenting them for the courage and good discipline shown by themselves and their crews in the great storm of last month. "Upon that occasion," he says, "notwithstanding an unusually high tide that flooded the beach so as to seriously embarrass your efforts, you combined your crews and gave efficient aid to no less than twenty-two vessels, taking off by boat thirty-nine persons, and by line apparatus 155, a total of 194 persons, not a life being lost from any vessel that came within the scope of your action." Accompanying the letter is an order raising the pay of these keepers to the highest rate in the service, \$800 a year, and the superintendent says that: "It is a matter of deep regret that no means exist for recompensing in a similar manner the brave surfmen who constituted your crews on that occasion. As they already receive the maximum salary allowed by law this cannot be done, although the successful results are in equal measure due to their resolute bravery and faithful endurance."

—A Catholic priest, John A. de Ruyter, has arrived in Wilmington, Del., to organize a mission of his church among the colored people. He is a member of a community, "Josephites," devoted entirely to colored missions. The community was founded by Bishop Vaughn of Manchester, England. There are now seventeen priests of this order in this country, and they are said to have had wonderful success.

—In China, the inhabitants are counted every year in a curious way. The oldest master of every ten houses has to

count the families, and has to make a list, which is sent to the imperial tax house. Last year the whole number, it is said, amounted to 379,383,500 inhabitants.

An Anti-Alcohol Congress has been held in Paris, at which a resolution was carried to the effect that inebriates should be treated as mad, and that prison hospitals should be created for them. A declaration was received from Dr. B. W. Richardson, written in the name of four hundred and three physicians and surgeons, affirming that alcohol being a poison, it could not, even as a drug, be recommended as a medicament, save perhaps, in a few exceptional cases.

CURRENT EVENTS.

THE majority in favor of the Prohibitory clause in the State Constitution, in North Dakota, is 1,100. The Republican majority on Governor is 12,600, and on Congressmen 15,000.

THE Czar of Russia has been visiting the Emperor of Germany, having arrived at Berlin on the 11th instant. Much interest attached to the visit, because the two rulers are generally believed to be pursuing antagonistic policies, Russia inclining to unite with France against the "Triple Alliance" of Germany, Austria, and Italy. There appears to have been very little in the behavior of the Czar to dispel this impression.

THE Mexican Government has under consideration, and probably will grant a "concession" to Henry C. Ferguson and William H. Ellis, two colored men from Texas, who propose to colonize lands in the States of Oaxaca, Guerrero, Vera Cruz, Michoacan, and San Luis Potosi, with negroes from Texas and other American States. They assert that 20,000 negroes from Texas alone will move to Mexico and raise cotton on these lands, and that many thousands of industrious blacks, skilled in the cultivation of cotton, will follow them from States east of the Mississippi river.

It is officially announced that the delegates to the Pan-American Congress, who are now traveling through the North, will also visit some of the principal Southern cities.

THE State Board of Agriculture of Ohio, in its crop report for Tenth month, dispels the fears of a short wheat crop. The threshing shows this year's harvest to be about 37,000,000 bushels.

NOTICES.

* A Temperance Conference, under care of Western Quarterly Meeting, will be held on First-day afternoon, Tenth month 20, at Doe Run meeting-house. Hour for convening 2 o'clock. All are cordially invited.

ELMA M. PRESTON, Sec.

* Quarterly Meetings in Tenth Month will occur as follows:

- 22. Western, Londongrove, Pa.
- 24. Caln, Sadsbury, Pa.
- 26. Westbury, Flushing, L. I.
- 28. Baltimore Yearly Meeting at Park Ave. Meeting-house.
- 29. Concord Quarter, Darby, Pa.
- 30. Purchase, Chappaqua, N. Y.

* The annual meeting of the Association for the promotion of First-day schools within the limits of Philadelphia Yearly Meeting will be held at Race street meeting-house, on Seventh-day, Eleventh month 2d, 1889, at 10 a. m.

LEWIS V. SMEDLEY, Clerks.
CLARA B. MILLER.

* The following Circular Meetings have been appointed for Tenth month:

- 20. Chestnut Ridge, Pa.
- 20. Roaring Creek, Pa., 2 p. m.

New Partnership Meeting. Friends are invited at Nine Partners, for Business, on Second-day, the 4th of Eleventh month, at 11 a. m. Meeting for Ministers and Elders on Seventh-day before, at 3 o'clock p. m. Public Meeting on First-day at 11 o'clock.

JAMES C. HAYLAND, Clerk.

* Concord First-day School Union will be held at Newtown, Delaware county, on Seventh-day, Tenth month 19, at 10 a. m. All interested are invited to meet with us.

Train will leave Broad street station at 7:00 a. m. No train later will reach Media, to get Friends to Newtown in time for the opening of the meeting.

E. J. PURNALL, } Clerks.
MARY YARNALL, }

* Abington First-day School Union will be held at Norristown, on Seventh-day, Tenth month 19, at 10 o'clock. Interested Friends are invited to attend.

J. Q. ATKINSON, } Clerks.
ANNA MOORE, }

* A Conference on the subject of Temperance, under the care of Concord Quarterly Meeting's Committee, will be held in the Court-House at Media, Delaware county, on First-day, Tenth month 20th, 1889, at 3 o'clock p. m.

Friends and others interested are cordially invited.
MARY MCALLISTER, Clerk.

* The Circular Committee of Salem Quarterly Meeting have appointed a meeting to be held at Cape May meeting-house, on First-day, Tenth month 20th, 1889, at 11 a. m.

Friends desiring to attend the meeting will take cars on First-day morning, from Market street wharf at 7.30, for Ocean View, the nearest station to the meeting-house. Returning they can reach the city at 7.10 in the evening.

J. B. L.

* The Western First-day School Union will be held at Doe Run meeting-house, Chester county, Pa., on Seventh-day, Tenth month 26, at 10 o'clock a. m. All interested in the work are invited to be present.

EDWARD A. PENNOCK, } Clerks.
LADIA B. WALTON, }

* A Temperance Conference, under the care of Hadsonfield's Quarterly Meeting's Temperance Committee, will be held in Friends' meeting-house Westfield, on First-day, Tenth month 20, 1889, at 3 p. m.

A cordial invitation is extended to all.

WM. C. COLES, Clerk.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI No. 43

PHILADELPHIA, TENTH MONTH 26, 1889.

Published
Vol. XLVI No. 43

LOVE'S SACRIFICE.

SMILE not the love which sweet surrender makes
Of all its hopes, its fears, and agonizing pains;
Smile not at faith which, e'en though sull'ring sings,
And bears its burden with such strength as takes
The martyr to his doom, and yet awakes
At each next call of love, as if on wings,
To smooth the path, to wrestle with the stings
Of battling cares, while heart and spirit aches.
Ah, say not love in vain, who have not known
The life which lives but in another's life:
Nor cast aside a rose that is full blown
Because the bud was sweeter before strife
Of mind and storm had marred its beauty rare,
But left its heart, true, firm beyond compare.

Metrical Adaptation to Christian Union.

From William Lollard's "Quaker Reformation."

THE REAL PRESENCE OF CHRIST.

GEORGE FOX was a man of wonderful natural endowments; and though with no more scholastic instruction than the middle classes of his day enjoyed, yet he had a mind of no ordinary power, cultivated too in a particular direction in a very remarkable manner. The knowledge of God, not as a mere intellectual speculation, but as the true solvent of that mystery—human life—the true restorative that would harmonize and guide and give spiritual power—was the great object of his longing search from youth to manhood; and in this search his almost constant companion was the Bible.

But though the volume of inspiration was most precious to him, he could not be satisfied, or rest with it alone. He loved it because it revealed the Divine Helper,—the Christ of God;—to whom he longed most intensely to come, that he might have Life, and might know both Truth and Duty. For this end he agonized for months in solitude,—he read, he prayed,—he made earnest inquiries of men who were thought to have Christian experience: but still no light came. As Spurgeon says, "Fox was driven at last into the wilderness of self-despair, and made to see the dark chambers of imagery of his own natural heart." And then, in God's own time, the revelation came. Fox's own record of this momentous crisis in his life is deeply touching and instructive. He says, "When all my hopes in men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then, oh! then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition;' and when I heard it, my heart did leap for joy. Then the Lord let me see why there was none else that could speak to my condition, viz., that I

might give Him all the glory; that Christ might have the preeminence, who enlightens and gives grace, and faith and power."

The Divine Comforter who thus revealed himself spoke to a willing and longing heart; and from that time forth—though his discipline was by no means over—George Fox grew to have an apostolic faith in the real presence of Christ.

This young man of nineteen became shortly so filled with his new life that he says he could have wept day and night with tears of joy; and he was soon called to proclaim his great discovery to others. Thus, with the heavenly anointing manifestly resting upon him, he entered upon his mission as a religious reformer; commissioned to bring back to the church a long-lost and forgotten truth. "I was commanded," he says, "to turn people to that inward light, spirit, and grace, by which all might know their salvation, and their way to God; even that Divine Spirit which would lead them into all truth."

With persuasive eloquence Fox now began to call men from "forms and shadows," to the life, light, and power of Christ in their own hearts. Numerous converts speedily united with him in the great reforming work, many of them as devoted as Fox; and it is important to note that their primary ground of union—(as officially stated by London Yearly Meeting)—was, "agreement of sentiment in regard to Christ's inward teaching."

George Fox formulates still more definitely the nature of his mission in the following words: "By the power and spirit of God I was to bring people off from all their own ways, to Christ, the new and living way: and from the churches which had been gathered in the wisdom of man to the Church of God of which Christ is the head. And off from the world's teachers, made by men, to learn of Christ, of whom the Father said, 'This is my beloved Son. Hear him.' And off from the world's worship, to know the spirit of truth in the heart, and to be led thereby. And I was to bring people off from Jewish ceremonies, and from men's inventions, and worldly doctrines; and from their rudiments and creeds,—with their schools and colleges for making men ministers of Christ. And from all their images, and crosses, and sprinkling of infants; and all their vain traditions, which they had gotten up since the Apostles' days, which the Lord's power was against. And against all who preached, and not freely, as being such as had not received freely."

It would, however, be a mistake to suppose, from this statement, that the Quaker Reformation was a mere protesting movement, or a system of negatives.

On the contrary, it began, as already pointed out, with reviving a great fundamental but forgotten truth,—that of the real presence of Christ by his spirit. This the Friends have happily kept in the forefront of those grand "Advices," which are periodically read in their meetings. It is the same truth so well expressed by William Penn, when he said,—*"The Light of Christ within us, as God's gift for man's salvation, is the great Fundamental of our Religion."*

We are, therefore, justified in saying that George Fox's proclamation of the Primitive Faith was based on the assertion of a *supreme and positive* truth, and not on mere negations.

He found the religious world divided between High Church professors, who based their faith largely on church traditions—and the Puritan and "Evangelical" parties, who believed in the exclusive authority of Scripture. All these were making the death of Christ the central truth of Christianity, to the displacement of a broader and more scriptural view. They were in fact almost entirely ignoring a truth which Fox felt to be the *main factor* in the relations of man to God. Fox had discovered—had had revealed to him—that it is the indwelling Spirit, the Living Christ, and not the Church, nor the Bible only (or even primarily), which is the real restorer and guide of life. He had reached out to a living person who is divine, and he could rest no longer on a book, or a creed.

Stephen Crisp—another of the founders of the Society—refers to the same discovery when he says, "There are two kinds of faith. The one says, 'I believe, because good men have told me, and because I find it in my catechism and prayer book.' The other says, 'I believe, because God hath visited me by his love, and given me a personal assurance that he is my deliverer.'"

Charles Kingsley proclaims the antiquity of this great Quaker principle in the following words. He says: "The doctrine of Christ in every man, as the indwelling Word of God—the Light who lights every one who comes into the world—is no peculiar tenet of the Quakers;—but one which runs through the whole of the Old and New Testament, and without which they would both be unintelligible: just as the same doctrine runs through the whole history of the early church for the first two centuries, and is the only explanation of them."

The historian Bancroft says: "The mind of George Fox arrived at the conclusion that truth is to be found by listening to the voice of God in the soul. This principle contained a moral revolution. It established absolute freedom of mind (under the rule of Christ)—treating idolatry and superstition under foot, and entering the strongest protest against every form of hierarchy." It is in this sense that we may say in the words of the poet, of that bright dawn of spiritual truth and liberty of which we are speaking, that

"Freedom reared in that august sunrise

Her beautiful bold brow:

When rites and forms before her burning eyes

Melted like snow."

But when we speak of this great doctrine of Primitive

Christianity and of Quakerism as fundamental truth, it is not to be understood that it is the only truth of importance. On examination it will be found—when held in its true sense—really to include or to lead on to all the great facts referred to in the Apostles' Creed: for, as promised by Christ, it leads into all truth. Our knowledge of God is progressive. Truth comes to us by degrees: largely according to faith and faithfulness. This was what George Fox meant when he said he was called "to bring people to Christ, and to leave them there." He knew that when a man had come in faith to this living Christ, he would seek more and more to learn of Christ, and to obey Christ, and to promote the cause of Christ that he would honor and love the Bible, which testified of Christ; that he would rejoice exceedingly and increasingly in the assurance he had, through God's manifestation and sacrifice in Christ; that he would feel the need and privilege of prayer and of waiting on this gracious Lord for fuller enlightenment in the truth, and for guidance and help in all the concerns of life.

It was George Fox's faith in this principle of Christian growth and development, that explains the well known story about William Penn and his sword. The incident may be briefly recalled to memory, somewhat thus: William Penn, in the early days of his changed life, though full of zeal for the Gospel as he then knew it, had not yet seen all the bearings of the great truth which he had embraced. He had thrown himself heart and soul into the work of the Lord. He was preaching and writing continually, and was full of Christian activity. But he still wore his sword, after the fashion of the gentlemen of those times; and possibly thought little about it. The appearance of the young Christian soldier girl with a carnal weapon scandalized some of his elder Friends, who remonstrated with him about it. Penn, in his perplexity, sought counsel from his friend and leader, George Fox; and told him he had not seen the inconsistency of the thing, and did not wish to take any step out of mere imitation. Fox's advice was simple and courageous. He said, "As regards thy sword, wear it as long as thou feels easy with it." He had faith in the meekness and gentleness of Christ, and in the power of the Master to imbue his young disciple with his own spirit; and he knew it was wise to leave growth and development in the hands of Him who is patient and all-wise; who alone sees the capabilities of his servants, and the right time for leading them forward.

And so we find this great fundamental truth of a living and present Savior underlying all that the early Friends taught. It was this that gave the unique character to their meetings for worship. It shaped and guided their ministry. It was at the root of all their testimonies, and their service for the truth. It was to them the power and reality of the Gospel. It was "God's gift for man's salvation." And the reason is not far to seek. It meant to them the one foundation, on which prophets and apostles and Primitive Christians had built: *Jesus Christ*.

In view of this mighty fact they might well ask, "What need is there of a human priest, or a profes-

sional pastor, at the head of the congregation, when the Great High Priest—the Minister of ministers—is himself really present? What need is there of a symbolical washing by outward water when the real cleansing is applied direct to the soul by the Divine Baptizer himself? What need is there of a formal ceremonial with outward bread and wine, when the soul is invited to the real table of the Lord, to partake of the veritable Bread of Life?"

A SHORT HISTORY OF TRENTON FIRST-DAY SCHOOL.

TRENTON First-day School was developed from an organization of some of the members of Trenton meeting called "A social meeting of Friends for reading and improvement." According to the recorded minutes, their first meeting was held First month 26, 1868. The meetings were held weekly, at the meeting-house, on First-day afternoons, and appear to have been interesting and instructive. At the meeting held Fourth month 11, 1869, they appointed representatives to the "Quarterly Conference of Friends," held at Darby, Pa., and at their next meeting one of the representatives reported that they attended the "Conference for the promotion of First-day Schools," held at Darby, Pa. This is the first mention of First-day Schools found in the minutes of their meeting, but no doubt the subject had, prior to this time, frequently claimed their attention.

At a meeting held Tenth month 17, 1869, the proposition of having a First-day School for the benefit of the children was discussed, and left for future consideration. At the next meeting, Tenth month 24, the subject was again taken up, and meeting with much favor, it was decided to appoint a committee to organize a school to meet in the afternoon, previous to the reading meeting.

A part of the membership of Trenton meeting did not look with favor on this decision. Some of the older ones, while not making active opposition, were indifferent, and gave it no encouragement, fearing the effect would be to lessen the responsibility and influence of parents with their children,—and that it would encourage formalism and a trust in literal observances and usages inconsistent with a people professing to be spiritually minded. On the other hand it was asserted that the children were being influenced by the Sabbath-schools under the management of the different churches, and if Friends wished to mould the character of their children and retain them within the Society, they would have to organize schools of their own.

The committee organized the school by appointing Phebe A. Furman, Superintendent and Teacher; and Anna M. North, Librarian and Treasurer, and the school was opened Tenth month 31, 1869, with six children in attendance; and at the close of the term when the superintendent resigned, there were about twenty names on the roll. The first report to the First-day School Association was made by Phebe A. Furman, as follows: "From Tenth month 31, 1869, to First month 2, 1870, officers and teachers, 7; chil-

dren, 4 males, 13 females; of whom 3 are members, 14 not members. Average attendance 9. Library, 57 volumes."

On opening the school the following year, John H. Hillman was appointed superintendent and Anna M. North teacher and treasurer, she having the chief management of the school, assisted by Phebe H. Tomlinson, Catharine E. Crozier, Kate Hannum, and others. In the autumn of 1873, Isaac Stephens was appointed superintendent, and Wm. Walton, clerk. They served two years, when the school was reorganized. Wm. Walton was appointed superintendent, Seth Ely, clerk, A. M. North, treasurer, and Samuel C. Panott, librarian. Teachers were also appointed for the several classes, and a regular order of exercises adopted, which with some alterations and additions is in use at present.

At this time the adult members formed themselves into a Bible class, to read the Scriptures and to express their views thereon; sometimes varying the exercise by reading from other books and publications. It was understood by the members of the class that all comments and expression of opinions, should not be given with the object of disproving the views of others, nor with the idea of establishing their own, but for the purpose of general information on the subjects brought before them, with the object of a better understanding of the practical duties of life. Although it seemed doubtful whether this plan could be carried out among a number of earnest men and women, each with decided convictions, yet time has proved it possible; for now, after the experience of nearly fifteen years, we can truly say, by agreeing to disagree, with charity and forbearance becoming members of a Society claiming the name of Friends, there has grown up in our souls a bond of sympathy and a respect for each other's opinions that is by far a better inheritance than the selfish rule of dogmatic assertion.

A teachers' meeting was organized the next year, which met monthly to discuss the lessons taught, the best manner of teaching, to receive suggestions from the teachers and others in regard to any change that might appear to be advantageous to the school, or increase the interest of the members. These meetings are yet held under the name of the monthly meeting of the First-day School. The first recorded minutes of these meetings are dated Tenth month 19th, 1876, but as this is recorded as a meeting held according to adjournment, there must have been one meeting, at least, before this date.

Wm. Walton served as superintendent and Seth Ely as clerk from their appointment in 1875 until 1880, when William being desirous to be released, Seth Ely was appointed superintendent, and Mary P. South, clerk. After two years the superintendent resigned, and W. Maxwell was appointed Ninth month 25, 1882, and M. P. South, clerk. Both of them are ably and conscientiously discharging their duties in their respective stations at this date.

Such is the brief history of the Trenton First-day School. Commencing with six children in 1869, at present it numbers on its roll, children and adults 159. This condition has not been reached without much

¹ From 1st to 2nd month, 1870, only one First-day School was organized at Trenton. It was closed in 1871, 1872.

effort and some sacrifice on the part of our members, and none deserve more honor than the teachers who have devoted their time and labor to the work.

But this short sketch would be incomplete, and lacking vital importance if concluded without referring to the objections raised by our conservative members at the beginning, and considering whether their fears have been realized, and to what extent. Has the responsibility of parents been decreased? On the contrary, it has been greatly increased; for, in the effort to teach and mould the character of the children, parents are continually adding to their own knowledge, and thereby getting a better comprehension of what their responsibilities are. Has there been an increase of formalism and literal observances? Or has it caused a decrease in our spiritual discernment? The experience of our members answers these questions in the negative. We cannot do otherwise than make use of the written word to illustrate the sentiments and precepts we wish to inculcate, but if this is done in a rational manner it leaves no room in the mind for mere formality or outward observances.

In like manner our spiritual discernment is enlarged also; for, to be spiritually-minded in the proper sense of the term is to be able to discern the good and the evil, to reject the formalities and to accept things in their meaning and essence; the essentials that go to the building up of character and right conduct in life.

And while we are aware that possibly our school may decline, or in the changes that the future may bring, become a thing of the past, yet we will have the satisfaction of knowing that many, though they may associate with us no more, have by our precepts been better prepared to do their share in the battle of life. We will also realize that the benefit has not been to them only, for, in our effort to give we have also received, and in this we have our reward.

Trenton, Eighth month 20, 1889.

For Friends' Intelligencer and Journal.

THE BURIAL GROUND AT BLUE RIVER, INDIANA.

THE information derived from the INTELLIGENCER AND JOURNAL, about Friends' meetings, present and past, and events connected with them, has been a source of interest to me. This interest prompts me to send the following:

Two weeks ago, myself and family, with some other Friends of Highlands Creek meeting, attended at Blue River what is known here as memorial meeting, and is held annually. It is an all-day meeting, that is, the meeting is called for ten o'clock, and holds an hour or more, when there is a recess, and a "basket dinner" is partaken of in the beautiful maple grove that surrounds the house. After this refreshment and social mingling with friends and relatives for an hour or two, the meeting again convenes, and testimony is often borne to the memory of some of the departed ones that have been laid in the burial ground here. These meetings are largely attended by Friends, the descendants of Friends and others that have buried their dead here. It has been

a burial-place ever since Friends settled here, or for upwards of eighty years, therefore the meeting seems to have a sacred interest to the people.

In the interval between morning and afternoon meetings I visited this burial ground of so many of our ancestors, and much was brought to my remembrance. I paused before the grave of that pure, good woman, Priscilla Cadwalader, remembering how her light shone and reflected on those around her, and how her ministering voice ever called on her hearers to be obedient to that spark of life in the soul. My steps led me from her grave, though my thoughts not from her, until I stood before where was entombed the body of James Trueblood; in his life a pillar in Blue River Monthly Meeting. With my hand on the stone that marks his and his wife's resting place, I reflected what he had been when in this life. Reared to young manhood on the eastern shore of North Carolina, amid human servitude, he in his 19th year had papers of freedom made out for five slaves (left to him as an inheritance), and sent them to the free North. A few years later he and his young wife came, leaving much that they held dear, to dwell where the blight and cruelty of slavery was not known, and ever after in a long life refusing to vote for a slave owner or an advocate of slavery, using no article produced by slave labor, and acting as far as truth would allow in helping the fugitive slaves across the country to their freedom. But wherever my face is turned, names meet my gaze of persons who while living were adorned with wisdom, and whose mantles of righteousness I believe shone on the brow of the living. Mary D. Trueblood is buried here. In her time she was a zealous Friend in support of the precious truths held by the Society, and a constant attendant of meetings. The sweet voice of poetry and the gifted gospel ministry have sounded her praise, and tenderly called her "sainted mother." The name of William Lewelling must yet be fresh in the minds of Friends of Indiana and Illinois Yearly Meetings, and his grave is perhaps visited more than any other here. Friends and others alike hold his memory dear. As I pass from among these graves, I cannot help but feel that Blue River and Highlands Creek Meetings have been greatly blessed in the past, and the future is hopeful and bright.

E. H. TRUEBLOOD.

Highlands Creek, Indiana, Tenth month 18.

As the traveler in foreign lands, journeying along thoroughfares new to him, is sure that the way is prepared before him, that cities and villages inhabited lie along his route, though he has never seen them and knows not even their names, that he will come to way stations where his wants will be met in whole or in part; so we, journeying through this unexplored year to which we have come, know that infinite knowledge and wisdom and love have been before us, that He to whom the future is as the past has marked out our way, and will bring us by paths which we know not, but with which He is perfectly familiar, to places of rest and refreshment along the journey till we come to its end.

SCRIPTURE LESSON No. 41.

ELEVENTH MONTH 3, 1889.

DAVID'S REBELLIOUS SON.

GOLDEN TEXT.—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—EX. 20: 12.

READ: SAUL, 1: 1-12.

We have in the instance before us an illustration of the saying of Jesus, "A man's foes shall be they of his own household." But, in David's case, he was only reaping the reward of his own transgressions. Though he had sought and found Divine forgiveness, and had written of the peace and joy it had brought to his life, and of his confidence in God who had dealt so kindly with him, yet he could not undo the wrong nor escape the consequences of his own example which his sons were not slow in following without that spirit of piety and devotion which was so conspicuous in the character of David, and made him willing to confess his sin and seek to be reconciled to God against whom he had sinned. His favorite son, Absalom, the only one whose mother was the daughter of a king, had incurred his displeasure, and been banished from the nation; but David's heart yearned for his return, and he was permitted to come back to Israel, yet not to royal favor until some time after. Then began that conspiracy which led to the open rebellion of Absalom, and the flight of David and his tried and trusted followers from the city of Jerusalem.

Absalom prepared him chariots, etc. The use of chariots and costly equipages, indulged in by other nations of the east, was forbidden the kings and nobles of Israel. Saul had, indeed, transgressed the law, but David had been firm in its observance. Absalom, while in exile, had been accustomed to such displays, and thought by introducing their usage in Jerusalem, to win over to himself those of the people that were fond of display.

Absalom rose up early, etc. It had been the custom of the king to be early at the gate of judgment, or if not there in person, to have trusty judges who might attend to all cases brought by the people for their settlement. As David became enfeebled by age, it is probable that the custom had not been strictly observed; and Absalom, taking advantage of the omission, hoped in this way to show his interest in the welfare of the people, and his desire to secure justice between man and man.

After forty years, etc. This is generally regarded as four years, a period of time that Absalom had been in secret conspiracy against his father. It has not been altered in the revised version, but must be regarded as uncertain.

Stole the hearts of Israel, etc. This unnatural son, so beloved by his father, used every means in his power to win the allegiance of the people to himself, and the success of his undertaking is a sad evidence of the uncertainty that surrounds the path of him who holds the reins of power.

The conspiracy was strong. The people were completely won over to the cause of the rebellious son, whose promises and praises were too flattering to be rejected. Even some of David's most trusted adherents were ready to espouse his cause, and leave the

master who had raised them to dignity and honor. The situation might be compared to Saul and David, with this difference; David never forgot that Saul was the Lord's anointed, and was always loyal and ready to do him reverence.

Rebellion, insubordination, strife, and war, all follow in the train of disobedience and an unwillingness to yield to authority. The seeds are usually planted in the household, where children are not restrained in their desires, and the will kept in subjection by parental watchfulness. Many a rebellious son who has brought upon himself disgrace and ruin, has charged his father with failure in his early training. A weak yielding to some whim or caprice that at the time seems a small matter, becomes in the end the fruitful source of evil, and that which was of little account grows to great proportions. In the spiritual life rebelling against the Divine will as certainly brings unrest to the mind, and they who yield to temptation to resist that will, place themselves among the rebellious children of the Heavenly Father. Know ye not that Christ is in you except ye be reprobate? was the testimony of an apostle (2 Cor. 13: 6.) To be reprobate is to disregard authority; in this connection it is to turn away from the voice of Christ, the sanctifying principle—the Holy Spirit—which is heard in the stillness and quiet of every soul, and is the preserving power to which Jesus calls, and to which he yielded obedience, as he declared, I do always the things that are pleasing to him [the Father.] (John 8: 29.)

NOTES ON THE LESSON.

Absalom was the third son of David and the only one whose mother was of royal birth, she being the daughter of the king of Geshur, a Syrian district adjoining Israel on the northeast.

David had a love for Absalom above all his other children, though he had little, except his personal appearance and insinuating manners to entitle him to favor. It is written of him, "In all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him," yet he was vain and ambitious, and destitute of respect or reverence for his father who was weak and indulgent towards his faults.

Absalom became very popular with the people and was looked upon as the successor of David in the government of the Nation. The artifice by which he gained his influence was most heartless; under the plausible inference that he was acting for his father in standing at the gate and giving his personal attention to cases of difficulty between parties having grievances to settle, the common people were easily won over to his cause and when his plans were fully matured, it was not difficult to rouse them to revolt. The story of his duplicity and the means resorted to by him to get over to his cause many of the trusted leaders and counsellors of the king, forms one of the saddest chapters in Hebrew history, and shows Absalom to have been destitute of every feeling of filial affection. And his effect upon David was

most remarkable; he appears to have had the least suspicion of the treachery of his darling son, and when the intelligence reached him, he was so overwhelmed that his only thought was to give up the city of Jerusalem to the insurgents and retire to a place of safety.

The valor and courage that had been so frequently displayed on occasions of peril to himself or to the nation had forsaken him, and we can readily understand how utterly he felt himself deserted and without hope, and what a task it was for his faithful adherents who rallied to his support to arouse him to action. Even in the last extremity the concern of the unhappy father was more for the safety of his rebellious son than for the preservation of the integrity of the kingdom.

No words of condemnation are too strong for the son who lifts up his hand against his father to do him harm; under the heat and excitement of passion and strong drink such a crime may be and we are painfully conscious has often been perpetrated; with Absalom it was a deep-laid plot, that took months, perhaps years of deceit and flattery to accomplish. The fear that Solomon the son of Bathsheba might supplant him in the affections of his father, and be chosen his successor to the throne, was probably one of the motives for his revolt, but no view that we can possibly take of the situation can lessen the enormity of the crime or apologize for the bold and unscrupulous treason of Absalom. "Honor thy father and mother," stands first in the laws that govern moral and social action; it is recognized by all civilized peoples, and is the bulwark of the family relation; the child who fails to recognize and conform to so wholesome and important a rule of social order, is unworthy the respect and confidence of the community in which he lives.

JOHN ROBINSON'S ADDRESS.

[THE *New England Magazine* for Tenth month, (edited by Edward Everett Hale and Edwin D. Mead), prints the essential parts of the farewell address of John Robinson to the Pilgrims, as they were leaving Holland for America in 1620, and with it a poem by Oliver Wendell Holmes. "Intellectually John Robinson was the father of the Pilgrim Fathers," the *Magazine* says. The address and the poem, (except its closing stanzas), follow. It is interesting to see how this Puritan preacher declared the truth which the Friends have always held,—that "revelation has not ceased." —EDS. INTELLIGENCER AND JOURNAL.]

FROM EDWARD WINSLOW'S NARRATIVE.

"In the next place, for the wholesome counsel Mr. Robinson gave that part of the Church whereof he was Pastor, at their departure from him to begin the great work of Plantation in *New England*, amongst other wholesome Instructions and Exhortation, hee used these expressions, or to the same purpose: We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again; but whether the Lord had appointed it or not, he charged us before God and his blessed Angels, to follow him no further than he followed Christ. And if God should reveal anything to us by any other instrument of his, to be ready to receive it, as

ever we were to receive any truth by his Ministry: For he was very confident the Lord had more truth and light yet to break forth out of his holy Word. He took occasion also miserably to bewaile the state and condition of the Reformed churches, who were come to a period in Religion, and would goe no further than the instruments of their Reformation; as for example, the *Lutherans* they could not be drawne to goe beyond what *Luther* saw, for whatever part of God's will he had further imparted and revealed to *Calvin*, they will rather die than embrace it. And so also, saith he, you see the *Calvinists*, they stick where he left them: A misery much to be lamented; For though they were precious shining lights in their times: yet God had not revealed his whole will to them: And were they now living, saith he, they would be as ready and willing to embrace further light, as that they had received. Here also he put us in mind of our Church-Covenant (at least that part of it) whereby we promise and covenant with God and one with another, to receive whatsoever light or truth shall be made known to us from his written Word; but withall exhorted us to take heed what we received for truth, and well to examine and compare, and weight it with other Scriptures of truth, before we received it; For, saith he, It is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."

POEM BY DR. HOLMES.

BEFORE the Speedwell's anchor swung,
Ere yet the Mayflower's sail was spread,
While round his feet the Pilgrims clung,
The pastor spake, and thus he said:—

"Men, brethren, sisters, children dear!
God calls you hence from over sea;
Ye may not build by Haarlem Meer,
Nor yet along the Zuyder-Zee.

"Ye go to bear the saving word
To tribes unnamed and shores untrod;
Heed well the lessons ye have heard
From those old teachers taught of God.

"Yet think not unto them was lent
All light for all the coming days,
And Heaven's eternal wisdom sent
In making straight the ancient ways:

"The living fountain overflows
For every flock, for every lamb,
Nor heeds, though angry creeds oppose
With Luther's dike or Calvin's dam."

He spake: with lingering, long embrace,
With tears of love and partings fond,
They floated down the creeping Maas,
Along the isle of Ysselmond.

They passed the frowning towers of Briel,
The 'Hook of Holland's' shelf of sand,
And grated soon with lifting keel
The sullen shores of Friesland.

No home for these!—too well they knew
The mitred king behind the throne;—
The sails were set, the pennons flew,
And westward ho! for worlds unknown.

OMNISCIENT, OMNIPRESENT GOD.

Is Him *as* live and move and have our being. The heaven is his throne and the earth is his footstool. He is all and *in* all. God is spirit, says Christ. I am spirit, I say to myself. Whereabouts in me is the spirit? It is equally in every part of the organism. I am omnipresent in myself. And as my spirit is omnipresent in myself, conscious of everything that touches me at every part, dominant in every part, a will that masters every part, an intelligence that receives at every part, so we may think of God as omnipresent in the universe, his will not more in some central star than here, his eyes not more in some central orb than here, his presence the universal presence. All that we call force is but the will and work of God working out his own purposes; all that we call law is but the way in which he does it; what we call the uniformity of law is but the habit of God in the universe that is in his body. What drew that apple from the bough to the ground? The law of gravitation? Law does nothing. The force that resides in the Infinite and Eternal Will, in the presence of which we are all standing. What holds the rolling world in its orb, and takes it on its course? The law of gravitation? Law does nothing. The one great Infinite Force,—that is, the one great Infinite Spirit that pervades the universe as the human spirit pervades the human body.

If we could but rise to this conception, we should find it full of perpetual freshness of inspiration. If God pervades the universe as the spirit of man pervades the body, if there is no central orb where he sits enthroned—for the heaven of heavens cannot contain him, and the earth is but his footstool, and all the universe is his dwelling-place—then there never will be a time, through all eternity, when I shall be nearer Almighty God than I am at this moment. I may see him more clearly, I may recognize him more fully, but I shall not stand in his more immediate presence. When the thunder rolls among the hills and the lightning is flashing, this is no blind force. And I will rejoice in the reverberating thunder, and glory in the flashing lightning; for if the time has come, and he would call me home, the bolt that brings death is God calling, and will be welcome, for it comes from him. And when we pick the flower from the sod, and it looks up and breathes its fragrance in our nostrils, I will say, Thou blessed lily, thou art doubly blessed because thy beauty is the beauty of him. Thou art in him, and thy fragrance is the fragrance of his love; and the dew that kisses thee is the kiss upon his children, and every ray of sunlight and every phenomenon of nature and every blade of grass and every song of bird are the forth-putting of his will, his love, his power, in the presence of whom we do always stand. And so, with a deeper faith and one more inspiring, we shall say, We believe in God the Father Almighty, Maker of heaven and earth. Science and philosophy have done nothing to separate us from him. They have done much to bring us nearer to him in whom we live and move and have our being.—*Selected.*

EXTRACTS FROM A SERMON OF DEAN STANLEY.

May I close these words with an illustration thrown from the lips of a rough, sea-faring man, one of the few survivors of a great wreck which took place some years ago, when a crowded steamship foundered in the stormy waters of the Bay of Biscay? As soon as those who had escaped from the sinking vessel found themselves in a small boat on the raging sea, they discovered that their chief danger came not from the massive sweep of the waters, but from the angry, breaking waves which descended upon them from time to time, and against which every eye and ear had to watch, with unabated attention. As the shades of evening drew on, the survivor who told me the story, said that his heart sank at the thought that in the darkness of the night it would be impossible to see those insidious breakers, and that sooner or later, the boat would be engulfed by them. But with the darkness, there came a corresponding safety. Every one of those dangerous waves as it rolled towards them, was created with phosphoric light which showed its coming afar off and enabled the seamen to guard against it as carefully as if it had been full daylight. The spirits of the little company revived, and though from time to time the cowards or the desperados among them were for turning back, or driving an oar through the frail boat's side, the coruscations guided them through the night, and they did at last, in the early dawn, catch a view of the distant vessel by which they were saved.

That crest of phosphoric light on the top of those breaking billows was as the light of Divine Grace, the compensating force of Providence in the darkness of this mortal night, and on the waves of this troublesome world. The perplexity, the danger, the grief, often brings with it its own remedy. On each bursting wave of disappointment and vexation, there is a crown of heavenly light which reveals the peril and shows the way and guides us through the roaring storm. Out of doubt comes faith, out of grief comes hope; and "to the upright there ariseth up light in the darkness." With each new temptation comes a way to escape; with each new difficulty comes some new explanation. As life advances it does indeed seem as a vessel going to pieces, as though we were on the broken fragments of a ship, or in a solitary skiff on the waste of water; but so long as our existence lasts, we must not give up the duty of cheerfulness and hope.

He who has sailed us through the day may guide us through the night also. The pillar of darkness often turn into a pillar of fire. Let us hold on, though the land be miles away; let us hold on till the morning break. That speck on the distant horizon may be the vessel for which we must shape our course. Forward, not backward, must we steer; forward and forward, till the speck becomes a mast, and the mast becomes a friendly ship. Have patience and perseverance; believe that there is still a future before us; and we shall at last reach the haven where we would be.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, TENTH MONTH 26, 1889.

THE VALUE OF EXAMPLE.

It is scarcely possible for any of us, in the present conditions of society, to realize the full force and power of example. The tendency of the civilization of our age is to break away from the restraints of usage and tradition,—to mark out our own line of thought and action irrespective of what the influence may be upon other lives that touch and assimilate with our lives. The things our fathers did are not the things that commend themselves to our notice, their method of expressing thought is esteemed quaint and antiquated, and we are in danger of overlooking the sterling good of their example in our endeavors to get away from the peculiarities that come so prominently before our imagination.

And this is not to be condemned in so far as it is kept within the limitations of truth; that for which there is no longer a foundation to stand upon has need to be swept away by the advancing tide of knowledge based upon experience. But in this process there is danger of losing our hold upon things of permanent value that exist for all time, we may place ourselves in line with those of whom the Great Teacher spoke when he said "the fathers stoned the prophets." In our zeal for the new, the attractive, we may turn from the solid, steady ways that wisdom and prudence point to as the path of true progress, in which prophet and apostle are calling us to enter and find peace and safety, and we turn a deaf ear to the message they bring us; having cut loose from our moorings we want to find for ourselves the unexplored country,—the Eldorado of our aspirations. This is especially true in respect to the religious thought of our age; we criticize, condemn, and cast from us that which in all particulars does not conform to the letter of present methods, and thus deprive ourselves of the lessons of hope and trust and patient endurance which like golden threads shine out from the debris of the past.

We fail to profit by the example which confidence in the goodness, mercy, and forgiveness of our Heavenly Father affords, because in the social and civil life of these worthies there were wrongs and deviations which our present civilization condemn.

Let us have faith in the eternity of goodness, and wherever we find it, believe in it and make it our own. The good is of God, and must be enduring;

evil is earthly and belongs to the perishable. If we desire the triumph of the good, we must let our own lives show forth this desire by being examples to those about us of the value of goodness, and suffer no grain of truth which may add to the solid weight of the accumulation remain ungathered.

A NUMBER of interesting topics relating to our Society in Philadelphia have presented themselves for this week's issue of the paper, and are treated elsewhere. We have formed the conclusion that it would be both serviceable and interesting to give more attention in detail to Philadelphia matters, and we propose to undertake to do this during the coming year. This will not be at the expense of any other locality, nor will it lessen the degree of attention given to the usual and well approved subjects which go to make up the paper; it will be rather in the nature of a special department, and may increase the amount of our reading matter. We commend the new feature to the kind appreciation of our Philadelphia friends, among whom we should have, we think, a largely increased circle of readers.

SOME of our correspondents address their communications to 15th and Race streets. In cases, (such as have occurred several times within a few weeks), where notices for publication are enclosed, and there is no time to spare, this involves the risk of missing the issue of the paper which it was desired to catch, as the letters have to be remailed from 15th and Race to 921 Arch, the office of the paper. As the address of the editors is plainly printed, every week, we hardly understand why such an error should be made.

MARRIAGES.

MENDENHALL—PASSMORE—TAYLOR—PASSMORE.—Tenth month 15th, 1889, at the home of the brides' parents, Rising Sun, Md., by Friends' ceremony, Mary E. Passmore to Newlin Mendenhall, Media, Delaware county, and Phebe E. Passmore to William S. Taylor, M. D., of Malvern, Chester county, the brides being daughters of Samuel W. and Emeline Passmore.

DEATHS.

ALBERTSON.—At Yonkers, N. Y., Tenth month 11th, 1889, Sarah Pim, widow of J. Morton Albertson, of Norris-town, Pa., in her 59th year.

BROWN.—In Philadelphia, Tenth month 16th, 1889, of consumption, Edgar Allen Brown, of Mount Pleasant, Ohio, in the 19th year of his age. This young Friend was a student in the Senior class of Swarthmore College, at which place for three years he most faithfully pursued his studies under physical difficulties that would have deterred a less courageous spirit. He entered upon his fourth year in the hope of completing his course and to graduate with his class, to which he was most warmly attached. But this was not to be, and the Angel of Death found him ready peacefully to enter the new life in the hereafter, for which his pure life here was a beautiful preparation.

DEAVES.—At Haverford, Pa., suddenly, Tenth month 18th, 1889, Lewis Deaves, in his 55th year.

HATTEN.—At his residence, Germantown, Philadelphia, on the 18th of Tenth month, 1889, Owen Hatten, aged 69 years; a member of Green street Monthly Meeting.

JEANES.—At her residence in Philadelphia, in the Fifth of Tenth month, 1889, Mary Jeanes, in the 54th year of her age, a member of Girard street Monthly Meeting.

MAINDRISH.—In Philadelphia, in the Seventh month, Tenth month 12th, 1889, Mary Ann, widow of John Maindrish.

PIKE.—In West Philadelphia, Sixth-day, 18th of Tenth month, 1889, Henry Pike, in his 95th year; an elder of the Monthly Meeting of Friends of Philadelphia, and of Spruce street, Remedy of Westbury.

PRIESTMAN.—At his residence, Ontario, Canada, Ninth month 6th, 1889, Joseph Priestman, aged 72 years and 6 months; a member of Pelham Monthly Meeting of Friends.

ROGERS.—At Woodstown, N. J., Tenth month 19th, 1889, Samuel Rogers, aged 87 years.

SHINN.—Near Columbus, N. J., Ninth month 23d, 1889, Shreve Shinn, Sr., in his 74th year; a member of Mt. Holly Monthly Meeting, N. J.

STAPLER.—In Wilmington, Del., Tenth month 13th, 1889, William W. Stapler, in his 45th year.

WAY.—At the residence of her son-in-law, E. G. Broomell, Christiana, Pa., Tenth month 4th, 1889, Mary Way, in the 89th year of her age.

For Friends' Intelligencer and Journal.

GROWTH OF FRIENDS' SCHOOLS IN PHILADELPHIA.

The concern of the Yearly Meeting in regard to education, claimed the attention, in 1823, of committees of the Monthly Meeting of Philadelphia, but reports from them do not appear on the minutes. In the Sixth and Twelfth months, 1834, the establishment of a library and reading-room was decided upon, and William Wayne, James Mott, Caleb Clothier, Richard Price, Joseph Parrish, Thomas Parker, Samuel Hutchinson, T. Ellwood Chapman, Dillwyn Parrish, William Eyre, Edward Hopper, Benjamin J. Leedom, James Willis, George Truman, Charles Longstreth, and Jacob T. Williams were appointed to receive donations and make necessary arrangements. In Second month, 1835, they reported that a suitable room was needed, and they "therefore turned their attention towards ascertaining if a sufficiency of funds could be obtained to erect a building for that object and also a room to accommodate a school and a fire-proof," etc., and they "believed all the needed funds could be raised."

In the Seventh month, on the recommendation of a committee, it was decided to open two schools in the building being erected, and the latter part of Tenth month, 1835, they were started, with Ann Emma Cook and Ann Penney as teachers, at \$150 per year salary for each. Tuition was \$3 and \$4 per quarter of 12 weeks. The first committee in charge were James Mott, James Martin, Richard Price, Susan Parrish, Sarah H. Palmer, and Lucretia Mott.

In Ninth month, 1836, the first report showed the total receipts of both schools had been \$226.33; expenses, \$280.54; deficit, \$59.16. The number of pupils attending ranged from 14 to 30. As these schools were late in opening, the teachers had only been paid \$125 each.)

The second year showed receipts, \$383.89; expenses, \$327.33; deficit, \$144.49. The salaries were \$150 each.

The third year's receipts were \$441.41, and there was a balance on the 10th of 1837. The salaries were \$180 each. And during the next 10 years.

Thus much for the earlier history of these schools. At the monthly meeting of Tenth month (Ninth month 1889), the financial report for last year of the seven schools in charge of the Monthly Meeting, including Girard Avenue and West Philadelphia, was as follows:

Receipts from Tuition, . . .	\$247.74
" " Free School Fund, . . .	39.10
" " Miscellaneous, . . .	7.00
Total, . . .	\$293.84
Expenditures, salaries, books, care of property, etc., . . .	240.00
Balance, . . .	\$2,226.37

The total number of pupils was 806, of whom 137 were members of the Society of Friends, and fifty-eight had one parent a member. The total value of free and half-rate tuition furnished was \$7,784.57, of which \$2,887.50 was at Girard Avenue.

The foregoing details apply only to the Monthly Meeting schools. Friends' Central schools were opened Ninth month 1st, 1854, with Benjamin Hallowell and Mary H. Middleton as principal teachers. The pupils numbered 116 boys and 124 girls. At the end of the year Benjamin Hallowell resigned, and the second year the schools had averages of fifty-three boys and ninety girls. The boys' school, a few years later, was discontinued as a high grade school, but in Ninth month, 1855, it was again started under Aaron B. Ivinas as principal, and had fifty-six pupils, thirty-one of whom were children of Friends or professors. The average number of the girls, under Lydia Gillingham, was sixty-six, of whom fifty-six were children of Friends or professors. From this time, these schools progressed rapidly, especially after the removal to 15th and Race streets, which took place two years later.

The report for the Central School made in Ninth month, 1889, shows an attendance of 222 boys, and 380 girls, total 602. Of these 134 were members, and sixty had one parent a member.

In the answer to the query last spring, it was stated that sixty-four regular and seventeen special teachers were employed, forty-nine of the former and five of the latter being members, and seven of the former and two of the latter in profession with us.

It may be stated in addition to the above information, that in 1863, before the adoption of the free tuition idea in any of the schools, a committee on Education of Free Friends was appointed to encourage Friends to send their children to our schools, and authorized to expend whatever was needed in tuition. This authority was afterwards extended to include those having one parent a member, where there was no man admitted to the membership. The first year of its establishment, the committee reported that the monthly meeting received \$1,350, and in the following year \$1,000.

J. M. T., Jr.

NEWS OF FRIENDS.

VISITS TO PHILADELPHIA MEETINGS.

LEVI L. BENSON, an approved minister of our Society, a member of Ohio Yearly Meeting has been visiting with acceptance in Philadelphia. He was accompanied by his two daughters. On First-day, the 13th, he was at Race street meeting in the morning, and spoke with much earnestness; in the afternoon he met with those who attend at Fair Hill, and in the evening he attended Girard Avenue meeting. In the afternoon, (at Fair Hill), his message opened with the words of Isaiah: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in." His discourse was edifying and earnest. He believed in a living Christ. Even the wicked hear the knockings of the Spirit. The encouraging promise comes to the believer, "Be of good cheer, I will strengthen thy heart." Every one who is willing will realize that the Lord does indeed strengthen him and help him to "open the gates" that he may enter in and rest in peace.

At Girard Avenue, in the evening, L. L. Benson spoke to a large assembly, the majority of whom were in the younger walks of life. The question of Nicodemus, and the answer of Jesus thereto, were the opening words of his discourse. Jesus said unto him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus queried, "How can this be?" Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The difference between the two answers, the Friend compared to a person standing on an elevation, outside a city, and looking over the city, but between this view and the entrance to the city was a vast wilderness, where many go astray. Those were they who believed in doctrines but had not come into the spiritual life, and so had not entered into the gates of the city. By many the water alluded to is the essential to the new birth, and many believed that baptism by water was meant. But as he understood it, Jesus was speaking of the water of life, the same water that he alluded to when he said to the woman of Samaria, "whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

L. L. B. also attended the several monthly meetings of Philadelphia as they came in course, last week, having acceptable gospel service in each. The writer of these notes was present at the Monthly Meeting at Green street, which was well attended, and a very satisfactory occasion. In the meeting for worship Levi L. Benson opened with the words of the Apostle: "There remaineth a rest to the people of God." This rest, he said, was not to be waited for until we enter into another state of existence: here, and now, the willing, faithful, and obedient are permitted to enjoy this state of peace and rest. The word of encouragement was handed forth to some in the audience who were just entering into service; they were exhorted to be of good courage, and they would find the Father near to strengthen and help

them in the performance of the work entrusted to their care. He spoke of the early age at which some hear the Divine call,—for himself, as far back as when he was not more than five years old, he was sensible of the visitations of the Father's love, and as he endeavored to walk in its light he had known as a child the preservation from much that ensnares and leads away from the right path; the pathos and earnestness of his appeals, and the strong testimony he bore to the unflinching goodness of our Heavenly Father, the tenderness of his exhortation to all present to seek now and at once to enter into the rest that is to be enjoyed by the children of God, touched the spring of feeling in many hearts, and it was felt to be a privilege to be partakers in this feast of love.

In the meeting for business (Green St.), a minute issued by Plainfield Monthly Meeting, Ohio, endorsed by Stillwater Quarterly Meeting, was presented by our friend and read. It liberated him for service as way opens in Philadelphia and other parts of our Yearly Meeting, and to attend the approaching Yearly Meeting to be held in Baltimore, Md., also to appoint meetings as truth may direct. Much unity with his presence and service amongst us was expressed.

—At Green street Monthly Meeting a nominating committee was appointed, as usual at this time, to bring in the names of suitable Friends to have oversight of Girard Avenue Meeting; this led to the revival of a concern which had been previously expressed in women's meeting in regard to the continuance of that meeting under the care of a committee. It was felt that the time had come when it should be made a meeting of record. It is now the largest First-day morning meeting of Friends in the city and its position is an anomaly in the Society. Being largely made up of the young and those having growing families, increases the responsibility of the Monthly meetings that take no steps to give it the place in the Society that its size and the conditions of its development clearly indicate in the estimation of many who attend the meeting.

—A friend at Norristown sends us some account of the First-day School Union; we had already some notes concerning it in type. Her letter adds: "At our First-day morning meeting (20th) we were favored with the presence and valuable discourses of our friends Ellison Newport and Alvin T. Haines; the former also appearing in supplication near the close of the meeting. The occasion was one of deep, spiritual baptism, before which all types and shadows disappear, and fill the soul with a renewed yearning for that eternal substance which fadeth not away."

—At the Monthly Meetings held last week at Green street and Race street, (Philadelphia), it was concluded to hold one evening meeting on First-day, to alternate a month at a time at each meeting-house, Race street, Green street, and Girard avenue.

"God blesses still the generous thought,
And still the fitting word He speaks,
And Truth at his requiring taught
He quickens into deeds."

FIRST-DAY SCHOOLS. ABINGTON AND CONCORD UNIONS.

THE semi-annual meeting of Abington Union was held in the meeting-house at Norristown on Seventh-day last, the 19th inst. The attendance was large. Reports were received from all the schools in the quarterly meeting, (including Byberry and Richland, not enrolled as members of the Union), except Stroudsburg. These showed a satisfactory condition.

The exercises were opened in the forenoon by a Bible reading by Ellen L. Thomas, of Norristown, and at the opening of the afternoon session, Abby B. Potts, of Norristown, made an address of welcome. Interesting exercises were given by members of the different schools, with essays, etc. An essay by Mary R. Livezey, of the Plymouth School, related to the Lesson Leaves, with their suitability and sufficiency for instruction in the schools. The essayist thought favorably of them. Samuel Swain did not think those drawn from the Old Testament were profitable. This drew out some discussion. Several who spoke expressed their high estimation of the Lessons.

Lunch was bountifully provided by Norristown Friends, and the number to enjoy it was probably as large as on any previous occasion in the experience of the Union. The next meeting, (on the third Seventh-day of Fourth month), will be held at Abington. The Visiting Committee appointed visits to several of the schools, including Gwynedd, on the 3d proximo.

The semi-annual meeting of Concord First-day School Union was held at Newtown Friends' meeting-house, Delaware county, on Seventh-day, the 19th instant. It was largely attended and full of interest, both old and young participating. The one subject that most stirred the meeting was that of interesting the members of our First-day Schools in our Religious Society and its principles in such a way as to lead them to desire membership with us. Some valuable essays were read, and much encouragement given to teachers to persevere without too much looking for results. Appeals were also made to the parents to give their hearty cooperation, as in the home, after all, depended the success of both meetings and schools. If respect and love for these were nurtured in the home, their influence would be far greater. The value of object teaching was well presented, and the Union closed under a feeling of deep thankfulness for such an occasion.

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

JOHN G. WHITTIER of Massachusetts and Robert Purvis of this city are the two men yet left among us of the sixty or more who signed in the year 1833 the Declaration of Sentiments of the National Anti-Slavery Society, at its formation. Fifty-six years ago did these active Anti-Slavery men there enroll their names; they lived to see the fulfillment of their hopes, and what an experience has been theirs.

I called yesterday on Robert Purvis and found him, as usual, full of animation and anecdote, although now in his 80th year. He is a light, a very light colored man, who inherited from his father,

and perhaps his brother, sufficient means to enable him to live without manual labor, and he appears to have been judicious in the management of his property. He has told me that after one of the Anti-Slavery riots, when he expected his own house—down town—to be attacked, and perhaps his own life to be forfeited, he decided to leave Philadelphia and go to live in the country, where he would find work for his children and could train them to habits of industry.

One of the chief sorrows of the colored people here now, is the great difficulty that they experience in finding any place to work in the higher grades of labor. Almost every thing seems closed against them. This great city opens to them its public schools; the Manual Training School offers them its advantages; but they seem to find themselves where women were placed half a century ago,—almost excluded from the higher walks of industry. Robert Purvis was telling me, however, of his having made a successful effort to place a young colored man who had graduated very high in the Training School. He obtained for him a place in a great establishment for making dental instruments.

* * *

There may be some obstacles in the way of our colored people getting into trade,—buying and selling,—but one of their greatest, I suspect, is the fact of their not accumulating capital. A notable instance of a successful business man is our acquaintance, William Still. When I was a young woman, living with my father, Thomas Earle, we occupied a house on Fifth street near Arch, in the immediate neighborhood of the Anti-Slavery Office conducted by J. Miller McKim, Secretary of the Pennsylvania Anti-Slavery Society. Employed in the little office was a young colored man, a "likely fellow," who had been reared on a New Jersey farm, by his parents, who were fugitive slaves. It occurred to this young man, William, some time after he came to this city, that it would be profitable to deal in second-hand stoves. He who can buy when stoves are not wanted, and sell when they are, had an opening for a good deal of profit. He also began to deal in coal, and is now a successful man, owning considerable property. He is an elder in the Presbyterian church, and has been appointed a delegate to one or more of their church assemblies, his "alternate" on one occasion, being Samuel C. Perkins, a prominent lawyer. Industry, economy, and thrift have characterized, it would seem, William's career in life. I recall a little anecdote he told me once of himself, as to how he became a teetotaler. He was quite young, and doing farm-work in New Jersey, where it was the custom to send out spirits to the farm hands. He partook of some, and found himself unable to work in the afternoon, and thus lost a portion of the day. That the drink should so overcome him as to make him unable to do a full day's work was a thing that convinced him of its evil character.

* * *

I called recently on the editor of one of our chief Philadelphia dailies, to speak about the race riots in

the South,—or the disturbances in which the colored people are concerned. He is not unfriendly to the colored man, but when he has gone South, I am told, he has seen things "through a champagne glass," which I interpret to mean that his entertainers made things pleasant for him. He said to me, in speaking of race riots, that in Mississippi a black man was about to be arrested for larceny, and the blacks gathered and refused to give him up, arming themselves in their church to prevent his being arrested. I told him the anecdote so forcibly related by our friend, Martha Schofield, at the time of our late yearly meeting. She seemed to feel that her remaining at Aiken was of use as a protection to the colored people, and told the anecdote, which I remember, thus: The sheriff was in charge of two colored women whom he was taking away to prison, and as they stood on the railway platform he cried out: "Five minutes to give away that baby!" for the woman could not take the infant with her. And what had she done? A white woman had stolen a blanket belonging to one of the colored women; the two women and their husbands had gone to the white woman's house to recover it, unsuccessfully. Then the whites, knowing that the white woman was in danger of being arrested for larceny, had "taken the whip-hand" of the ignorant colored people and had them arrested for "riot." It was a case, it seemed, of clear oppression, and Martha hoped to have it investigated.

Is it not probable that some such thing was at the bottom of the Mississippi case, and that when the blacks "armed themselves in their church" it was simply to protect themselves from injustice?

P. E. GIBBONS.

Philadelphia, Tenth month 7.

ANNUAL MEETING OF THE LIBRARY ASSOCIATION.

THE fifty-fourth annual meeting of the Library Association of Friends (Philadelphia), was held in the library room, Race street above 15th, on Sixth-day evening, the 18th inst. The annual report of the managers was read, showing the increase in the use of the library by Friends, and the additions to the volumes on its shelves. The financial statement was satisfactory; a small balance remains in the treasury. An election for officers and the committee of management followed. No change was made in either, except the filling of two vacancies in the board of managers occasioned by the removal from the city of S. Raymond Roberts and Jeannie H. Roberts. Catharine A. Kennedy and Comly S. Lobb were appointed in their places. Professor Arthur Beardsley, of Swarthmore College, then delivered a most interesting lecture on "Friends in Science and Industry." The lecturer confined himself to early Friends, not including any who were born in the present century. The lecture was replete with information concerning the part that members of our Society have taken in the advancement of scientific research and the industries it has developed, which have done so much to increase the comfort and conveniences of our age. The short sketches of life and character with which the professor favored us showed these men to have

been earnest, simple-hearted Friends, true to the highest and best impulses of humanity. We hope to have the privilege of presenting the lecture to our readers in the near future. There was a good attendance at the meeting, but the hall would have accommodated many more. R.

SWARTHMORE NOTES.

—The course in English Literature at Swarthmore under the charge of Professor Appleton, assisted by Professor Smith, is one of the most complete to be found in any college. It extends through four years, and covers the history of the language and literature from the Anglo-Saxon period to the present time, with critical reading of representative works for the different periods. Indeed the reading of the actual text four great classics, rather than reading what has been said about them, is a peculiar feature of the course. It is felt that in this way only can a student form an intelligent judgment of a great author and weigh the value of criticism.

—Professor Arthur Beardsley, the head of the Engineering Department, lectured before an appreciative audience in Philadelphia on Sixth-day evening last on "The Work of Friends in Science." Those who heard the lecture speak very highly of it.

—Edgar Allen Brown, '90, of Mt. Pleasant, Ohio, died on Fourth-day last in Philadelphia. He was editor-in-chief of the *Phoenix*, and editor of the *Halcyon*, '90, but his course had been much hindered by the ravages of the dread consumption which fastened itself upon him at an early age. He was universally respected in college and a large number of students viewed his remains before they were taken West.

—The Fall Sports were held in "Whittierfield" on Fourth-day last with very satisfactory results. The Senior Class secured 74 points toward the *Phoenix* cup; the Juniors 10; the Sophomores 13, and the Freshmen 11.

—Some changes are contemplated by which the large assembly room will be kept open for students of all the classes who desire to study in the quiet there at any time. S.

THE FORESTRY MEETING.

THE sessions of the Pennsylvania Forestry Association and of the National Forestry Congress were held jointly at Horticultural Hall, in this city, last week. The attendance was good. On the evening of the 15th, Carl Schurz, of New York, delivered an interesting address, and on the evening of the 17th, Prof. J. T. Rothrock gave a very instructive illustrated lecture on "The Forest Regions of North America." The intervening sessions were occupied with the reading of papers, discussions, etc. On the afternoon of the 18th, a number of those who had been attending proceeded to Fairmount Park. Near Memorial Hall seven seedling oaks, grown from acorns taken from the Bartram Garden by Eli K. Price, were planted. They represented seven different specimens. The first, in memory of Andrew F. Michaux, was planted by B. E. Fernow, of the Forestry Bureau at Washington; the second, in memory of Franklin

B. Hough, by H. G. Joly, of Quebec, Canada; the third, in memory of John Bartram, by C. C. Binney; the fourth, in memory of Alexander Von Humboldt, by Dr. J. P. Lundy; the fifth, in memory of Joshua Francis Fisher, by J. Rodman Paul; the sixth, in honor of Governor Beaver, by B. G. Northrop, and the seventh, in honor of John B. Peaslee, of Cincinnati, by Warren Higley, of New York.

Officers of the Congress for the ensuing year were elected as follows: President, Governor James A. Beaver; First Vice-President, H. G. Joly, of Quebec, Canada; Corresponding Secretary, C. C. Binney, of Philadelphia; Recording Secretary, N. H. Eggleston, of Washington, Treasurer, Dr. H. M. Fisher, of Philadelphia.

A PRAYER OF AFFECTION.

Blessings, O Father, shower!
 Father of mercies! round his precious head!
 On his gone walks and on his thoughtful hour
 And the pure vessel of his midnight bed,
 Blessings be shed!
 Father! I pray Thee not
 For earthly treasure to that most beloved,
 Fame, fortune, power;—oh! be his spirit proved
 In those or by their absence, at thy lot!
 But let thy peace be wedded to his lot,
 Guarding his inner life from touch of ill,
 With its dove pinion still!
 Let such a sense of Thee,
 Thy watching presence, Thy sustaining love,
 His bosom guest inalienably be,
 That whoso'er he move,
 A heavenly light serene
 Upon his heart and mien
 May it illumine? a Father's rest his own,
 Unspeaking and to the world unknown!
 Such as from childhood's morning land of dreams,
 Remembered faintly, gleams,
 Faintly remembered and too swiftly flown!
 So let him walk with Thee,
 Made by Thy Spirit free
 And when thou calls't him from his mortal place,
 To his last hour be still that sweetness given,
 That joyful trust! and brightly let him part,
 With lamp clear burning, and unlingering heart,
 Mature to meet in Heaven
 His Saviour's face!

Private Hymns.

LININGS.

Nay, nay, dear child, I cannot let you slight
 Those inner stitches on your gown's fair hem,
 Because, you say, they will be out of sight,
 And no stern critic will discover them.
 You do but build a most inviting hedge,
 Behind which falsehood and deceit may lurk,
 When you are criticised from the outer edge,
 And so the garment for no longer work.
 The silken chain of habit which you wear
 So skillfully conceals your private worth
 Will strengthen strand by strand; then have a care!
 Else it may throttle the sweet soul of truth.
 I would I might see you in your private life
 With grace and love, and let the world know what you are!

And to hurt and hinder, trust me, soon or late.

Let the white seal of honor stamp its grace,
 Keep all your soul as clean with heaven's dew

God makes no clumsy linings. Mark this bloom!

heart
 To send the smallest blossom to its tomb,
 We'll tear the dainty little glove apart.

In this and every flower that we behold,
 From crimson robe to pansy's purple vest,
 God sows the velvet on the inner fold
 And makes the linings fairer than the rest.

Is it not perfect, from the slender stem
 To the brown dapples on the curling rim?
 God folds not carelessly the foxglove's hem;
 Then try, my little child, to be like Him.

CHARACTER AND ORIGIN OF THE POTATO.

ALL over the earth, in tropical, sub-tropical, and temperate climates, there grow various members of an uncanny and highly suspected family, known to botanists as the solanace or nightshades. A more unpromising group than these doubtful herbs, in which to look for a human foodstuff, could hardly be imagined. There are families, like the grasses, which supply mankind with endless useful plants—wheat, rye, Indian corn, barley, millet, oats, rice, and sugar cane. There are others, like the pea tribe, almost every one of which has some economic value, either directly for human food, as in the case of peas, beans, and lentils, or indirectly for fodder, as in the case of clover, vetch, lucern, and sainfoin. But the nightshades are just one of those ill-omened families which bear in their very faces the obvious marks of an evil disposition, and which are regarded with a certain shrinking, instinctive disfavor even by those who have no first-hand knowledge of their objectionable character.

One of them is the well-known belladonna or deadly nightshade, which haunts old ruins or monastic buildings, and contains a powerful acrid narcotic poison, famous for its stupefying and relaxing action on the retina. Its flowers are a lurid brown in color, and look as deadly to the sight as they really are. Its berry is black, shining, and the whole plant has a distinctly murderous air, which its popular name exactly expressed. The potato, in fact, is a solitary, well-behaved, and respectable member of a peculiarly abandoned and dissolute family, a family in which poisoning and witchcraft and all evil practices run riot as commonly as crime and murder in a Mediaeval Italian princely home.

Unpromising as the nightshades usually show themselves, however, with their lurid flowers and their round, shining fruits, there are a few plants even in this wicked tribe which ingenious man has pressed somehow into his exacting service. The capsicum, to be sure, with its near relation, the delicious little West India bird-peppers, one can hardly count

as a genuine exception; for though a small quantity of red pepper is pleasant enough as a flavoring to soup, a diet of cayenne would doubtless prove unduly pungent and exciting; and a single drop of the essential oil of capsicum is sufficient, as our medical friend would gracefully phrase it, "to determine death in great torment." But the tomato, that gentle and harmless vegetable, so unexceptionable in its character that early writers knew it as the love-apple, is a true nightshade—a solanum of the solanums; and though both flower and fruit have, in outer bearing all the distinctive poisonous type of the entire tribe, I have never yet heard a whisper of reproach against the unassailable character of the mild tomato. That from such a stock should have sprung the harmless, necessary potato—the pride of the New World and the joy of the Old, the support and stay of the sister island, and the confident boast of the *maitre d'hôtel* is one of those profound mysteries of heredity which, in the words of a once famous metaphysical inquirer, no fellow can understand.

And what is the tuber, which natural selection thus acting upon the necessities of the primeval potato, succeeded in producing for a hungry world? Essentially and fundamentally it is not, as most people imagine, a root, but an underground branch bearing buds and undeveloped leaves on its surface, which we know as eyes, and capable of doing all the work of a branch in producing foliage, flowers, and berries. All that is peculiar to the tuber, viewed as a branch, sums itself up in two cardinal points. First, it happens to develop underground (an accident which as we all know in the familiar cases of layers and suckers, may occur with any ordinary branch any day); and secondly, it is large, swollen and soft, because it contains large reserves of material, laid up by the plant in this safe retreat to aid the future growth of its stems and leaves in a second season.

A tuber, in fact, must be regarded merely as one of the many plans adopted by plants in order to secure for themselves continuity of existence. In woody shrubs and trees the material laid up by the individual to provide for next year's leaves and flowers is stored in the inner bark, which does not die; and this accounts for the way in which such trees as almonds, mezeron, and pyrus japonica are enabled to blossom in early spring before the foliage itself begins to come out. But soft, succulent plants, which die down to the ground with every winter, cannot act in this way. They adopt, perforce, a different plan; they bury their treasure deep in the ground to keep it safe from the teeth of greedy herbivores. It is true, rabbits and other burrowing animals get at it even so; but, at any rate, the chances of destruction are greatly lessened, and so the plant gains a point in the struggle for existence which often enables it to hold its own in the battle of species against all competitors.

This was the case with our primitive potato. A juicy and fleshy weed in its native form, much liable, as we all know, to the attacks of insects, and affording a juicy pabulum for the browsing ruminant, the aboriginal potato provided against a rainy day by storing up starch in its underground branches or

tubers, to set up the life of a plant afresh in the succeeding season. When winter came, the part above ground withered and died—a single frost will turn a whole field full black to this day with surprising rapidity—but the underground branches safe alike from cold and from animal foes, kept up their vitality in a dormant state beneath the hard clay through the long winter. In short, while man exploits the potato for his own use and benefit alone, the primitive ancestor intended to exploit it for its own growth and the continuance of the species.—*Cornhill Magazine*.

THE COMING WOMAN.

COULD an American statesman of a century ago come back to life, the thing that would amaze him most would not be, I suspect, the existence of electric lights and of phonographs, for these would lie outside the sphere of public life, which would be our supposed Rip Van Winkle's chief concern. Nor would it even be, within his own domain, the Australian ballot law, or civil service reform, or the efforts of a great nation to get rid of its surplus money. It would be the spectacle of a strange alteration in the very basis of government; it would be the fact that in organizing five new States, each of vast area and unknown resources, a large part of the time of the organizing body has been devoted to deciding whether men alone, or women also, should become voters in these new-born commonwealths. Nay, his chief wonder would lie in the fact that the final debate in each case did not turn on the question "whether," but rather on the question "how far," since all five States have finally made women voters about something. Idaho has given them school suffrage by its constitution; so have North and South Dakota; while in Montana those women who pay taxes will vote on all questions submitted to the vote of tax-payers.

We hereabouts take all these things very quietly, because we have come to them by degrees. But were some Rip Van Winkle of a deceased statesman to open his eyes upon them suddenly, he would justly pronounce them to involve a more deeply rooted change than any Australian ballot law, while the longest train of electric cars could not be so much as named in comparison.

He could only end in accepting Victor Hugo's high sounding phrase that this is—rightly or wrongly—the woman's century. All the traditions about the sphere of the two sexes, as being something unchangeable and eternal, must fall before this simple fact. A local experiment as in Massachusetts, or Kansas, or Wyoming, proves very little, it may be urged. But the founding of five new States by popular action, in communities drawn together from all quarters of the globe, is not only an extraordinary demonstration in self government, but offers, as it were, a cross-section of current American thought on governmental principles. That in five different Constitutional Conventions, acting not merely independently, but with an almost jealous degree of mutual independence, the uniform outcome should be some form of woman suffrage, brings with it irresistible inferences. For good or for evil, it is an advance

along the whole line; it is one of those revolutions which do not turn back. It is also a revolution based, like most American steps, not merely on facts, but on principles.

To some extent it is a step in the dark; that is, we do not know in detail what the result will be, whether on women or on men; it is the result of an unconscious evolution which has brought these masses of men so far. It is not usually very easy to extend the suffrage, because this calls on a privileged class to give up power. Yet in each of these five prospective commonwealths the hitherto governing class has to some extent—no matter to what extent—done just that thing. No matter, again, what was the motive—whether impulse, or logic, or persuasion—the concession has been made. That this has been done in every one of five different States virtually settles the prevailing course of all our future national development.

That the result is to be of immediate, invariable, and unmixed good, I do not, for one, believe. If it were, it would be unlike the result of all previous extensions of the suffrage. Every newly enfranchised class needs to learn its work, to get control of its weapons, and this usually involves some cut fingers. Women are not so unlike men as to be free from all the perils and weaknesses of men, and they may even have some of their own. Men have, in many years of voting, partially attained to what the once famous jurist, Theophilus Parsons, called "an acquired intelligence" on many practical matters, which women, as a class, have yet to gain. Men have also learned how to get on with one another politically, even under apparent differences, and to acquiesce with amazing equanimity in the results of election-day. They are, I suspect, a little more patient of public evils than women, and a little less ardent in expectation. On the other hand, this very habit of moderation has its dangers, and there are many households which would go to pieces had not the wife more decision, at least in ordering the chickens out of the dooryard, than her easy-going husband. This strong quality again has its dangers, and the chickens sometimes yield, not so much to persuasive and angelic qualities as to a certain shrillness of voice which does not make the in-door hearth very tempting to others than chickens. What with the fear that women will prove too weak, and the yet more anxious fear lest they turn out too strong, there are doubtless many persons—though the writer is not among them—who will look with dismay on the action of these five commonwealths.

But the main thing to be considered is that, whatever we may think about it, and whether we approve it or not, the action is taken. When we look at the little fossil horses of the Peabody Museum at Yale University, and see the unconscious, inevitable way in which those little creatures became larger of size and more compressed as to foot—five toes, four toes, three toes, two toes, until at last emerged the large and single hoofed horse—we can not wonder that should they—we can easily imagine that had those early races been consulted they might not have approved of the change, and might even have filed remonstrances

and had much business to oppose it. A political tendency which five new State Constitutional Conventions have recognized can certainly not be ignored, even if not one of them has put it in any final and complete shape. A generation of women who grow up to see their own sex admitted to colleges and voting for school officials can never look at life precisely as their grandmothers did, for whom such a state of things would have been inconceivable. Before us stands that new generation, and we have got, with or without our own approval, to make way for the Coming Woman.—*F. W. Higginson, in Harper's Bazar.*

ONE THING AT A TIME.

"EARLY in life," relates a gentleman who has now spent many decades in the service of God and his fellow-man, "I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old my father broke up a new field on his farm, and planted it with potatoes, and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was hard to till; it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point it seemed to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further than with it.

"Just that minute I happened to look down at the hill nearest my feet. The grass didn't seem just quite as thick there, and I said to myself, 'I can hoe this one well enough.'

"When it was done, another thought came to help me: I sha'n't have to hoe but one hill at a time, at any rate.

"And so I went to the next, and next. But here I stopped again and looked over the field. That gave me another thought, too. I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.

"I won't look at it!' I said; and I pulled my hat over my eyes so I could see nothing but the spot where my hoe had to dig.

"In course of time I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder and discourage myself by looking off at the things I haven't come to. I've been working ever since that summer at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the just way to prepare a field for the harvest."—*Anon.*

One of the most threatening forms of deception is when one deceives himself.

FERN-GATHERING IN KILLARNEY.

THE bristle fern delights in shade and moisture, and our first find was in a rocky cleft in the immediate neighborhood of the Turk waterfall. Subsequently, within the dim recesses of a cave, the mouth of which opened upon the upper lake and could only be approached by a boat, we discovered several splendid specimens, one of which, with a creeping rhizome some three feet long, contained no fewer than thirty perfect fronds. Nothing that I have ever seen in my varied experience of fern-life equalled the delicacy and pellucidity of these fronds, nurtured in the darkness and the mist. The veins were so prominent, and the green portion so like a membranous wing around the veins, that it resembled more a beautiful sea-weed than a fern. In this natural cave we also discovered some of our finest specimens of the *Adiantum*, or maiden-hair fern. This plant is called the true maiden-hair, to distinguish it from some other ferns which share its familiar name. The bright evergreen tint, the elegant form, and lightly waving attitudes of this fern render it very attractive, and when growing against the sides of the sea-washed rock, or any moist place in any abundance, no fern exceeds it in beauty.—*Popular Science Monthly*

FINGERS BEFORE FORKS.

THE Duchess of Beaufort, dining once at Madame de Guise's with King Henri IV. of France, extended one hand to receive his Majesty's salutation while she dipped the fingers of the other hand into a dish to pick out what was to her taste. This incident happened in the year 1598. It demonstrates that less than three hundred years ago the fingers were still used to perform the office now assigned to forks, in the highest and most refined circles of society. At about this time, in fact, was the turning-point when forks began to be used at table as they are now. When we reflect how nice were the ideas of that refined age on all matters of outer decency and behavior, and how strict was the etiquette of the courts, we may well wonder that the fork was so late in coming into use as a table-furnishing. The ladies of the middle ages and the Renaissance were not less proud of a delicate, well-kept hand than those of our own days, and yet they picked the meat from the platter with their slender white fingers, and in them bore it to their mouths. The fact is all the more remarkable, because the form of the fork was familiar enough, and its application to other uses was not uncommon.—*Popular Science Monthly*.

I was lately looking out of my window at night, and I saw the stars in heaven and God's great, beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed his arch; yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them; and because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast.

EARLY STUDIES OF LINNÆUS.

WHEN seven years old he was put under the private tuition of Telandier, a teacher of only the ordinary stamp, and three years later was sent to Wexiö school, his father wishing to prepare him for holy orders. The story was the same at both places. He made no progress in the routine studies of the course, except in mathematics and physics, but used every opportunity to look after flowers and turn over books of botany. With Gabriel Hök he did a little better, for that teacher allowed him some liberty to gratify his tastes; but the people at the Gymnasium were again troubled by his perversity. Finally, the father and the teachers held a consultation, and it was decided that, although his moral record was unexceptionable, he offered no promise as a scholar, and must learn a trade. So he was, or was about to be, apprenticed to a shoemaker, when the father, having some bodily malady for which he had to visit Dr. Rothman, spoke incidentally of the trouble Carolus was giving him. The doctor thought the boy might succeed in medicine and natural history, and offered to take him to board, and help him in his studies. He gave him private lessons in physiology, and introduced him to Tournefort's botanical system, by the aid of which Linneus continued to study the local plants.

FROST.

FROST, the destroyer, hath begun his work
Upon the foliage; leaves that were as bright
With the clear dew upon them, as the light
Of lucent emeralds, show that in them lurk
Decay and death,—for the rich, hectic glow
Is burning in their cheeks, and they will fall
Before, with tender ministry, the snow
Shall hide them under an unspotted pall.

—Park Benjamin.

THE sweetest type of Heaven is home—nay, Heaven is the home for whose acquisition we are to strive the most strongly. Home, in one form and another, is the great object of life. It stands at the end of every day's labor, and beckons us to its bosom, and life would be cheerless and meaningless did we not discern across the river that divides it from the life beyond, glimpses of the pleasant mansions prepared for us.

AMERICA wants mothers good enough for their boys to admire and revere—mothers with deep insight and strong grasp, that their children may grow up in an atmosphere of verity and truth. In a way, these shall become constituents of their character, and thus their whole lives will catch their inflexible angle, temporal and eternal, at the mother's side. This, briefly put, is true, Christian motherhood.—*Parkhurst*.

WE are born for a higher destiny than earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—*Bulwer Lytton*.

RAMIE.

Ramie, and the machinery which prepares it for the market, is bringing about one of the most comprehensive industries known to the world. The Ramie plant is a native of China and India. Its roots, thick and woody, produce an annual crop for twenty or more years successively. So persistent is it in its growth that in the Southern States, on cultivated fields, the plants multiply with great rapidity. The stems, tall and straight, often reach a height of six to seven feet, even as much as ten feet, growing like long willow wands; the foliage is luxuriant, broad and attractive, especially when waving under the effects of wind. The flowers are small, brown, and borne so profusely as at times to hide portions of the stem from view. The formation in Philadelphia of a company to cultivate and manipulate Ramie was conceived by Monsieur Jules Juvenet, who had experimented with Ramie in Algeria and Louisiana. Last March he interested in the subject some of the merchants and manufacturers of Philadelphia, who subsequently united in raising the necessary means to build a machine of his design for decorticating Ramie stalks; that is to say, for separating the bark, which contains the valuable fibre, from the wood, which is valueless. This company was incorporated May 16, 1889, under the laws of Pennsylvania, the directors being Burnet Landreth, E. Stein, L. U. Maltby, Thomas V. Cooper, George H. Stuart, George H. Paist, Jules Juvenet, with J. T. Stewart, Secretary, the executive office being located at 23 South Sixth street, Philadelphia.

To provide opportunity for a practical testing of the decorticator and chemical processes of Monsieur Juvenet, the Ramie Company procured 260,000 three-year-old roots and planted the larger portion on Bloomsdale, one of the farms of Messrs. D. Landreth & Sons, Bristol, Pa., a smaller portion being set out on the plantation of the Landreths in Virginia. Heretofore decorticating machines have generally been made at a point far removed from a growing crop upon which they could be tested, as, for example, of the many machines tried in India, not one of which has been worth the freight, all were made in England, and when tested in the field, were beyond the observation or alteration of intelligent mechanics. The Ramie Company of America decided to bring the farm and machine-shop together, that practical and mechanical observations and improvements could be made, and it is believed the question of successful decortication has been solved. The French government, having announced a trial of Ramie Decorticators at the Paris Exhibition, and offering a prize of 20,000 francs for one meeting the views of a jury of experts, the Ramie Company delegated Monsieur Juvenet as their representative and sent him abroad to observe the development in Ramie processes. He found the subject of Ramie attracting in France and Belgium a vast amount of attention, and as an additional incentive to the development of the art, the French government had placed large orders for Ramie cloth for army purposes. The machines competing for the Exposition prize all proved to be

on a small scale, and it is doubtful if any one will gain the coveted reward.

At the public field trial of October 10th, green stalks of jute grown at Bloomsdale were successfully converted into fibre; afterwards green stalks of Ramie, freshly cut from an adjoining field, where stripped of their leaves and likewise converted into fibre. Following this, dry stalks of Ramie of about six feet in length were fibreized into long, flowing brown tresses. These fibres of jute and Ramie were next chemically treated for the removal of their natural gum, after which subjected to another chemical process, they were transformed to a perfect whiteness, ready for carding, and the observers took away with them bunks of the white fibre which two hours previously had been contained in the living stalks. The company is contemplating the establishment of a spinning mill for the purpose of placing a finished product upon the market. It is now being organized with increased capital and it is believed will rapidly develop a new and most comprehensive industry, for the products of Ramie include all linen stuffs and even velvet and silken goods. Our farmers can grow Ramie, for the new machine can take it in the field and ship it before the frost can kill it. The value of present crops in Louisiana and South Carolina is \$70 a ton, and an acre produces 10 to 20 tons. The Arbuton marsh mellow and jute are much alike in fibre and all of them can be grown in Pennsylvania, and all can be grown at good profits now that the machinery is ready for the work of decortication.—*Media (Pa.) American.*

A YOUNG CIGARETTE SMOKER.

WHILE out at the theatre last night, I stepped into the smoking-room for a glass of ice water and nearly fell backward in astonishment. For there, seated on the chairs and divans, were little boys of almost any age from six to twelve, puffing away at cigarettes. The room was quite crowded, and the air was blue with the wreathing clouds which almost hid the ceiling from sight. One little fellow, who could not possibly be over eight years old, had perched himself in a chair. I say perched, because he really looked like a bird on a perch. His legs reached little more than half ways to the floor. He was drawing in the nicotine-charged smoke with a gusto that looked verp precocious. His little head lolled on the back of the chair with evident satisfaction, as he allowed the smoke to curl slowly upward from his lips. His feet were swinging beneath the chair, and he wore an air of absolute abandon. At the rate he was inhaling the smoke a physician would give him, perhaps, ten years more to live. Probably less than that. When he is dropping off in a galloping consumption, aggravated by nervous strain, is it to be wondered whether it will occur to that boy's parents that they could have prevented it all? It is to be supposed that the boy has parents living. His snowy-white linen collar and his tasteful silk tie; his well-fitted cloth suit, and his natty little shoes, all gave evidence that he was no waif. He evidently had well-to-do parents or relatives; but there he was, at 9 p. m., in the hot, poisonous air of

the smoking-room, lolling back as comfortably as if he were thoroughly used to that sort of thing. This happened to be the first time I ever entered the smoking-room of that theatre. The same scene may have been going on every night for months.—*Boston Advertiser.*

NEWS AND OTHER GLEANINGS.

—Near Bradford, Penna., on the 10th instant, while the family of Patrick Daily were at supper, Daily went into the kitchen to turn off part of the natural gas from the stove, and by some mistake shut the throttle tight. Turning it on again the house suddenly filled with gas, and an explosion followed. Daily rushed out for assistance, but his wife and three sons, aged from 9 to 13 years, were overcome by the flames and perished in the house, which was consumed in a few minutes. Daily was severely burned.

—It is estimated that 20,000 Indians will be entitled to vote at the next presidential election, in the far western States.

—Four temperance conferences, addressed particularly to the young people, have been arranged to be held in Bucks Quarter, under the charge of the Quarterly Meeting's committee. The first of them took place at Makefield (Dolington) on the 6th instant, in the afternoon. Samuel Swain, of Bristol, made an opening address, and readings, recitations, class exercises, etc., were given by children and young people. The next conference or meeting will be held at Wrightstown on the First-day in Eleventh month (November).

—The *Troy (N. Y.) Times* of a recent date says: "In the circuit court at Saratoga this morning, George Dane pleaded guilty to grand larceny and was sentenced by Judge Putnam to Dannemora prison for four and one-half years. He stole a horse from liveryman Quick at Saratoga last June, and was arrested at Johnstown with the property. He has already served two terms in state prison, and he says that he is glad to return, as everybody appears to be against him and he has found it impossible to earn an honest living. He stole the horse for the purpose of being railroaded back to prison."

—"I do not believe," Senator Cullom is quoted as saying, "the people of Southern Illinois were ever before in such a prosperous condition as they are now. Their wheat, corn, oats, potatoes,—in fact, all sorts of crops—have produced abundantly. In small fruits there has been an ample yield, but the apple crop beats everything I ever saw. I believe a large portion of the Southern Illinois counties have the best lands in the world for the production of this fruit. The owners of apple orchards are having a rich time of it. At one station I saw large rail pens like those we used to see filled with corn, and these were piled full of apples, to be barreled and shipped East. At Xenia, in Clay county, one man, a Mr. Bridges, has an apple orchard of twenty acres. He sold the crop out in a lump to a dealer for \$480 an acre."

—The nineteenth birthday of Rebecca Taylor, widow of Joseph and mother of Bayard Taylor, was commemorated at Kennett Square, on the 13th instant. All her surviving children were present, and a cablegram of congratulation from the widow of her son Bayard, in Munich, Bavaria, was received early in the morning.

—The corner-stone of the new buildings of the Philadelphia House of Refuge was laid on the new grounds near Glen Mills station, Delaware county, on the 17th instant. A large number of persons interested in the institution were present. James MacAlister, Superintendent of

the Public Schools of Philadelphia, delivered an interesting address. Dr. D. Hayes Agnew and Judge M. Russell Thayer, of the Board of Directors, also made short addresses, and James V. Watson, chairman of the Building Committee, read the report of the committee, and a list of the documents, articles, etc., that were placed in the corner-stone.

—At the First Reformed Episcopal Church, in New York City, on the 20th inst., Dr. John M. Leavitt, who has been since 1849 a clergyman of the Protestant Episcopal Church, announced that he had joined the Reformed Episcopal body, and in an extended sermon explained his reasons. He thought the former had become too ritualistic. "Ritualism," he said, "is stifling Protestantism in the Anglican Church," and added: "In this city you can confess to an Episcopalian minister, you can be absolved by an Episcopal minister, you can hear mass said by an Episcopal minister, and you can have prayers said for the repose of the dead, if not actually have the dead prayed to by an Episcopal minister. Do you wonder that people who like this sort of thing in time get to prefer the coin to the counterfeit and go into the Roman Catholic Church?"

—"Two Hallowell sportsmen," says the *Portland (Me.) Press*, "saw an interesting family in the Cobbosseecontee stream the other day. They suddenly found their boat surrounded by young muskrats, who were as playful as kittens, diving and coming to the surface again, swimming around the boat and looking up to it with eyes that did not betray the least suspicion of danger. For some minutes the gentlemen watched their manœuvres until two old muskrats made their appearance. The latter came out from the shore and dove with a splash that seemed to be the signal for the younger ones to follow, which they quickly did."

—The European nations continue to increase their armament. A dispatch from Paris, Tenth month 18, says: "The Sixth Corps, which France proposes to double on account of the increase of the German garrisons in Alsace-Lorraine is now centred at Nancy. The Eastern Railway facilities will be increased by doubling the lines running between Lille, Lyons, and Besancon to the German frontier."

—A telegram from Havana says that the cocoanut disease has appeared in the district of Baracoa. The inhabitants are greatly alarmed, as cocoanuts are their principal source of income. This disease has nearly destroyed the cocoanuts in the western and central parts of the island.

—It is said that the prejudice against foreigners in the interior of China has been diminished very greatly by the assistance given by Europeans during the recent famine. Several missionaries, who were very forward in good works, have been treated with especial distinction by the general populace.

—A new waterfall has been discovered in New Zealand, which, owing to its great height and its superb surroundings of glaciers and snow mountains, is considered one of the finest in the world, but it is very difficult of access. Its height is 1,904 feet, which makes it third of all waterfalls known, the highest being the Yosemite Falls in California, (2,650 feet), and the second the Orco Fall of Monte Rosa, in Switzerland.

—The American expedition to proceed to West Africa to observe the total eclipse of the sun, on the 22d of Twelfth month next, has been organized under the leadership of Prof. David Todd. The U. S. war vessel *Pensacola* bearing the party, sailed from New York on the 15th inst. After landing at St. Paul de Loando, the expedition will proceed up the Quanza river a distance of seventy-five miles to a town called Muxima. At this place the observations will be made. Prof. Todd has had considerable experience in

conducting observations of this kind, he having been a member of the parties who were sent to Mexico and Japan. He was invited by the trustees of the Lick Observatory to conduct the observation of the transit of Venus in 1882. Among the members of the present party are: Prof. George Land Abbe, who is in charge of the meteorological department; E. D. Preston, of the U. S. Coast and Geodetic Survey, who expects to make determinations of gravity and magnetism; Mr. Corbitt, of this city, who has charge of the important branch of photography. A. A. Ott, sent to the Clark University; Harvey Brown, representing the U. S. National Museum; and others.

CURRENT EVENTS.

JOHN F. HARTMAN, who served as Governor of Pennsylvania from 1873 to 1879, and was prominent in the war for the Union, died at Norristown, Pa., on the 17th inst., aged 59.

An important conference of delegates from different nations to consider and formulate rules for ships at sea, the methods of signalling, and other maritime subjects, began its sessions in Washington on the 16th inst., and will continue for some time. Besides this country twenty other nations are represented, including China and Japan.

The senior class of Harvard College has elected Clement G. Morgan, a colored man, as class orator. Morgan entered college with little means, and during his freshman year worked in odd hours in a barbershop. Since then his rank as a student has brought him beneficiary money from the college. Last year, as a competitor for the Boylston prizes, he won first place.

The citizens of Johnstown, Pa., have raised \$5,000 to continue the search for the dead. The work of cleaning out Stony Creek river, where the State forces have left off, will be commenced at once and continued as long as the weather will permit.

NOTICES.

6th Purchase Quarterly Meeting will be held at Chappaqua, Tenth month 29th, 30th, and 31st. 29th meeting of ministers and elders; 2 p. m. 30th, Yearly Meeting's International Committee at Chappaqua Mountain Institute. 9 a. m. quarterly Meeting, 11 a. m., Yearly Meeting Philanthropic Committee. 7 p. m. 31st Yearly Meeting's Philanthropic Committee, 9.30 a. m., Religious Meeting 11 a. m.

Trains leave Grand Central Depot, New York City, as follows: 6.20 and 10.35, a. m.; and 2.05, 4.15, 5.13, and 6.35, p. m.; arriving at Chappaqua about one hour later.

Breakfast will be served at Chappaqua Mountain Institute for Friends arriving on the 6.20 a. m. train from New York.

Quarterly Meetings in Tenth Month will occur as follows:

26. Westbury, Flushing, L. I.
28. Baltimore Yearly Meeting on Park St. Meeting House.
29. Concord Quarterly Meeting, N. H.
30. Purchase, Chappaqua, N. Y.

The annual meeting of the Association for the promotion of First-day schools within the limits of Philadelphia Yearly Meeting will be held at Race street meeting-house on Seventh-day, Tenth month 31st, 1889, at 10 a. m.

LEWIS A. SMITH, Secy.
CLARA B. MILLER, Clerk.

Your Brother, Help Yearly Meeting. This will convene at NEW PITCHER, Pa. Beginning on Second-day, the 1st of Eleventh month, at 11 a. m. Meeting for Ministers and Elders on 3rd day, at 9 a. m. and 4 o'clock p. m. 11th month ending on Fourth-day at 11 o'clock.

JUSTUS C. HAVILAND, Clerk.

6th The Western First-day School Union will be held at Doe Run meeting-house, Chester county, Pa., on Saturday, Tenth month, at 10 o'clock a. m. All interested in the work are invited to be present.

LEWIS A. PRINCE, Secy.
CLARA B. WATSON, Clerk.

PUBLISHER'S NOTICES.

6th As usual at this season, our new working prospectus for next subscription list for next year. We should like to further improve it. Will not our contributors send us their names to which they think staple copies should be sent by postpaid?

The publication office of the paper is at 901 Arch street (second floor), Phila. Bills are sent from this office, and should be paid here. Remittances should be made at the risk of the sender, but may be made either by order of registered letter or postal order.

6th We do not discontinue a paper (except for continued delinquency in payment) without the order of the subscriber. Persons wishing to stop send notice.

6th We have no agents except Friends' Book Association, S. W. Cor. Fifteenth and Race streets, Phila.

6th As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

6th Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notice or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is mailed on Fifth day and must be sent to press at noon of the preceding.

6th We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name will appear on our list. We suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.



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Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper separately.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI No. 34

PHILADELPHIA, ELEVENTH MONTH 2, 1889.

THROUGH GOODNESS.

When love and friendship give most lavishly;
When favors fall for which I did not reach,
And God seems marvelously good to me,
Then, then, it is, contrition is most true;
Then my unfilial ways distress me most;
Then I would prove my love to him at any cost.

JOHN WOOLMAN'S VISIT TO THE INDIANS AT WYALUSING.

In the *Journal* of John Woolman there is an account of a visit which he made, in the summer of 1763, to the settlement of Christian Indians at Wyalusing, in northern Pennsylvania. The narrative is quaint, and, like everything that he wrote, it conveys many intimations of the simple and sincere character of this devoted gospel laborer. It alludes, too, to circumstances and persons which have a historical interest apart from his own personality, and which will be explained by notes, in the present reprinting.

Wyalusing was a place, at the mouth of a creek of that name, on the north branch of the Susquehanna river, in what is now Bradford county, some twenty miles southeast from Towanda. It was known as an Indian town as early as 1659, and some of the Indians, having made acquaintance with the Moravians on the Lehigh, had adopted Christian principles and ways, and were desirous of pursuing their acquaintance with Christian people. As will be seen in the text, some of them were at Philadelphia, in Eighth month, 1761, and these conversed with John Woolman, who felt interested in their condition, and was led to plan a visit to them.

In the year of this visit, 1763, the situation of Pennsylvania was critical. The controversies of the Colonists with England, leading up to the Revolutionary War, were developing. The war between England and France, the "Seven Years War," begun in 1756, had just been concluded by the Treaty of Paris. But there were fierce Indian troubles on the Western borders. The Ottawa chief, Pontiac, one of the ablest of the Indian leaders, who during the long struggle of centuries vainly sought to stay the advancing waves of white occupation, and restore the

power of their own people, led this year the attacks upon Detroit and other English places which are known in history as "Pontiac's War," or, as Parkman calls it, "The Conspiracy of Pontiac." This war agitated the whole of Pennsylvania. It concerned alike the settlers who depended upon their weapons for defense, and those who desired to keep unimpaired the old bond of peace that Penn had established. John Woolman's visit, as will be seen, was made just when the dangers of the situation began to be imminent. He had not set off before the storm of Pontiac's attacks burst on the northwestern forts, and as he rode up by Quakertown, Bethlehem, and Mauch Chunk, over the mountains to the Wyoming Valley, and so up the North Branch of the Susquehanna, rumors of Indian outbreaks and attacks were flying in all directions, and emissaries of Pontiac's enterprise were secretly making themselves felt in every Indian town.

This preacher of peace, justice, freedom, temperance, and simplicity of life was 43 years old. The greater part of his work was done. (He died in England nine years later.) He had made many religious visits among Friends, including several southward, to labor with those holding slaves. The cause of the Indians, like that of the colored people, appealed strongly to his tender and sympathetic heart.

The matter now extracted from his *Journal* may be found, of course, in any complete edition of his work, but it may be mentioned that we take it for this purpose from the edition edited by John G. Whittier, and published at Boston (1882: Houghton, Mifflin & Co.) The excellent introductory chapter by Whittier gives this particular edition especial value.

INTRODUCTORY CHAPTER BY JOHN G. WHITTIER.

Having for many years felt love in my heart towards the natives of this land who dwell far back in the wilderness, whose ancestors were formerly the owners and possessors of the land where we dwell, and who for a small consideration assigned their inheritance to us, and being at Philadelphia in the Eighth month, 1761, on a visit to some Friends who had slaves, I fell in company with some of those natives who lived on the east branch of the river Susquehanna, at an Indian town called Wehalaosing, two hundred miles from Philadelphia. In conversation with them by an interpreter, as also by observations on their countenances and conduct, I perceived some of them were measurably acquainted with that Divine power which subjects the rough and froward

will of the creature. At times I felt inward drawings towards a visit to that place, which I mentioned to none except my dear wife until it came to some ripeness. In the winter of 1762 I laid my prospects before my friends at our Monthly and Quarterly, and afterwards at our General Spring Meeting; and having the unity of Friends, and being thoughtful about an Indian pilot, there came a man and three women from a little beyond that town to Philadelphia on business. Being informed thereof by letter, I met them in town in the Fifth month, 1763; and after some conversation, finding they were sober people, I, with the concurrence of Friends in that place, agreed to join them as companions in their return, and we appointed to meet at Samuel Foulke's, at Richland, in Bucks county, on the 7th of Sixth month.¹ Now, as this visit felt weighty, and was performed at a time when traveling appeared perilous, so the dispensations of Divine Providence in preparing my mind for it have been memorable, and I believe it good for me to give some account thereof.

After I had given up to go, the thoughts of the journey were often attended with unusual sadness; at which times my heart was frequently turned to the Lord with inward breathings for his heavenly support, that I might not fail to follow him wheresoever he might lead me. Being at our youths' meeting at Chesterfield, about a week before the time I expected to set off, I was there led to speak on that prayer of our Redeemer to the Father: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And in attending to the pure openings of truth, I had to mention what he elsewhere said to his Father: "I know that thou hearest me at all times;" so, as some of his followers kept their places, and as his prayer was granted, it followed necessarily that they were kept from evil; and as some of those met with great hardships and afflictions in this world, and at last suffered death by cruel men, so it appears that whatsoever befalls men while they live in pure obedience to God certainly works for their good, and may not be considered an evil as it relates to them. As I spake on this subject my heart was much tendered, and great awfulness came over me. On the first day of the week, being at our own afternoon meeting, and my heart being enlarged in love, I was led to speak on the care and protection of the Lord over his people, and to make mention of that passage where a

¹ Samuel Foulke was a notable Friend of the settlement at Richland. He was the son of Hugh Foulke, one of the first settlers there (a preacher for many years), and the grandson of Edward Foulke, of Merionethshire, Wales, who in 1698 settled at Gwynedd, and whose account of his removal from Wales has been frequently printed. Samuel was a man of more than ordinary education and abilities (It was he who translated Edward's narrative out of the Welsh, in which it had been written.) He served many years as clerk of the monthly meeting at Richland, and also as clerk of the meeting of ministers and elders. In *Friends' Miscellany*, Volume III., will be found several brief memorials of Friends, written by him, and in Volume IV. there is an excellent essay on the ministry, from his pen, and an obituary notice of him. For eight years (1761-68) he was a member of the Provincial Assembly of Pennsylvania, from Bucks county, and no doubt, J. W., when planning this trip, had consulted him as a man of affairs, whose knowledge of the route northward from Richland into the wild and little settled country on the Susquehanna would be valuable.]

band of Syrians, who were endeavoring to take captive the prophet, were disappointed; and how the Psalmist said, "The angel of the Lord encampeth round about them that fear him." Thus, in true love and tenderness, I parted from Friends, expecting the next morning to proceed on my journey. Being weary I went early to bed. After I had been asleep a short time I was awake by a man calling at my door, and inviting me to meet some Friends at a public house in our town, who came from Philadelphia so late that Friends were generally gone to bed. These Friends informed me that an express had arrived the last morning from Pittsburg, and brought news that the Indians had taken a fort from the English westward, and had slain and scalped some English people near the said Pittsburg, and in divers places.² Some elderly Friends in Philadelphia, knowing the time of my intending to set off, had conferred together, and thought good to inform me of these things before I left home, that I might consider them and proceed as I believed best. Going to bed again, I told not my wife till morning. My heart was turned to the Lord for his heavenly instruction; and it was an humbling time to me. When I told my dear wife, she appeared to be deeply concerned about it; but in a few hours' time my mind became settled in a belief that it was my duty to proceed on my journey, and she bore it with a good degree of resignation. In this conflict of spirit there were great searchings of heart and strong cries to the Lord, that no motion might in the least degree be attended to but that of the pure spirit of truth.

The subjects before mentioned, on which I had so lately spoken in public, were now fresh before me, and I was brought inwardly to commit myself to the Lord, to be disposed of as he saw best. I took leave of my family and neighbors in much bowedness of spirit, and went to our Monthly Meeting at Burlington. After taking leave of Friends there, I crossed the river accompanied by my friends Israel and John Pemberton;³ and the parting next morning with

² Allusion has been made, in the introductory paragraphs, to the events which are here vaguely mentioned. The fort which the Indians had taken "from the English" was that at Sandusky (now in Ohio), on Lake Erie. The affair took place on the 16th of Fifth month, but news of it quickly reached Pittsburg, and was forwarded east. The Indians threatened Pittsburg a little later, and captured three forts in northwestern Pennsylvania,—Venango, where the town of Franklin is now located; Le Boeuf, in Erie county,—now Waterford; and Presq' Isle, now Erie.]

³ Israel and John Pemberton were among the most eminent and valuable Friends of their time. Notices of them may be found in many works of Friends, and also of their brother James. They were the sons of Israel Pemberton, and the grandsons of Pineas, one of the first settlers of Bucks county. All three of the brothers were earnest and active workers in behalf of justice to the Indians, and Israel was especially prominent in the endeavor to maintain peace with them. He was the leader in organizing the "Friendly Association," in 1756, and in the movement which it represented of collecting from among the Friends voluntary contributions to a greater amount "than the heaviest taxes of war can be expected to require," to be used in conciliating the Indian tribes, and preventing them from joining the French in attacks on the Pennsylvania Colony. It was, no doubt, Israel Pemberton who encouraged and promoted this visit of John Woolman. He died in 1779, in his 64th year, in Philadelphia. In 1777 he had been, with his two brothers, John and James, in the company of "Friends exiled to Virginia" by the military authorities. John was also very active in the Indian work, and he rode with John Woolman, as appears in the narra-

men going to and returning from the wars, and of some being killed in battle. This was a path heretofore used by warriors, and as I walked about viewing those Indian histories, which were painted mostly in red or black, and thinking on the innumerable afflictions which the proud, fierce spirit produceth in the world, also on the toils and fatigues of warriors in traveling over mountains and deserts; on their miseries and distresses when far from home and wounded by their enemies; of their bruises and great weariness in chasing one another over the rocks and mountains; of the restless, unquiet state of mind of those who live in this spirit, and of the hatred which mutually grows up in the minds of their children,—the desire to cherish the spirit of love and peace among these people arose very fresh in me. This was the first night that we lodged in the woods, and being wet with traveling in the rain, as were also our blankets, the ground, our tent, and the bushes under which we purposed to lay, all looked discouraging; and I believed that it was the Lord who had thus far brought us forward, and that he would dispose of me as he saw good, and so I felt easy. We kindled a fire, with our tent open to it, then laid some bushes next the ground, and put our blankets upon them for our beds, and, lying down, got some sleep. In the morning, feeling a little unwell, I went into the river; the water was cold, but soon after I felt fresh and well. About eight o'clock we set forward and crossed a high mountain supposed to be upward of four miles over, the north side being the steepest. About noon we were overtaken by one of the Moravian brethren going to Wehalaosing, and an Indian man with him who could talk English; and we being together while our horses ate grass had some friendly conversation; but they, traveling faster than we, soon left us. This Moravian, I understood, had this spring spent some time at Wehalaosing, and was invited by some of the Indians to come again.⁸

(Continuation Next Week.)

For Friends' Intelligencer and Journal.

BALTIMORE YEARLY MEETING, 1889.

The select meeting of this body was held on Seventy-day the 26th ult., the first session convening at 11 o'clock, in the new meeting-house on Park Avenue. The attendance was large, the unfavorable weather having interfered but little, if any, with the size of the meeting. Nearly all who were appointed representatives were present, besides many others, among whom were Friends from the other yearly meetings. The silence of the occasion was broken by John J. Cornell, who revived the exhortations of the Apostle, "Brethren mind your calling," in a living concern for those who had received the anointing that qualifies for the Gospel ministry, that they be watchful, each to stand in the allotment assigned, not judging one

another, but seeking to promote love and unity in the fellowship of the Truth. The elders were reminded that they had a calling, and one that in its right performance was of the highest value to the church. They were exhorted to be watchful and to seek for that divine qualification which will enable them faithfully to fulfill the duties of their appointment.

The business of the meeting was proceeded with, and minutes for ministers and elders from other yearly meetings were read as follows: John J. Cornell issued by Rochester Executive Meeting and endorsed by Farmington Quarterly. Mary R. Heald, by Centre Monthly Meeting, Delaware, her companion Sarah S. Way, an elder from the same meeting; and Levi L. Benson, Stillwater, Ohio. These were all cordially welcomed, as were all others who were in attendance without minutes from their respective meetings. The routine business of the body with testimonies to the value and importance of this branch of the work of our religious organization, and the place it was intended to occupy as a factor in the advancement of religious life amongst us, occupied the remainder of the morning session. At 3 p. m., the meeting reassembled; after the appointment of the same clerks to serve the ensuing year, the consideration of the queries was entered upon. The general tenor of the answers gave evidence of a care to live in accordance with the requirements, one report only showing any abatement. The counsel handed forth was close and earnest, and the meeting settled into a precious silence under which the closing minute was read.

First-day morning was dull and lowering, with occasional showers. At an early hour Friends began to gather in the commodious and beautiful audience-hall of the new meeting-house, and before the hour for worship every available seat was occupied—chairs were brought in wherever a place could be found, and all who came were provided for.

Quite an array of recorded ministers occupied the gallery. John J. Cornell broke the silence in a strong and forcible testimony to the power of vital religion,—the religion that is pure and undefiled, and satisfies the longing of the soul; he spoke at considerable length, and was heard by the large concourse with marked attention. Nathaniel Richardson following approval, he returned to Wyalusing at this time. His labors there were interrupted in a few months by the war which had broken out on the Western border; and after the massacre of the Indians at Conestoga by the "Paxton Boys," (first month, 1764), the converted Indians at Wyalusing were removed to Philadelphia for safety. The next year, peace being restored, they returned, and built a new town, called by the Moravians, Friedenslütten, (Huts of Peace) on the Susquehanna, a few miles lower down than the older one. (The Life of David Zeisberger has been written by Edmund de Schweinitz, a Bishop of the Moravian Church, and two large volumes of his Diary while among the Indians of Ohio, 1781-88, have been published by the Historical and Philo-sophical Society of Ohio. The work of this simple, earnest missionary is very near in character to that of Friends, and his life is a very interesting one.)

The Indian man who accompanied Zeisberger, and "who could talk English," was Nathaniel, a convert of the Moravians, of the tribe of the Mohicans, on the Hudson. He is mentioned in De Schweinitz's life of Zeisberger, and his wife Zipporah, and his daughter, bearing the name of Zipporah also, are among the 58 Christian Indians who are known to be buried in the old Moravian graveyard at Bethlehem,—these being interred there between 1746 and 1761.]

⁸ This brother in Christian endeavor was one of the most remarkable of the Moravian missionaries, David Zeisberger, (born in Germany, 1721, died in Ohio, 1808). He had been at Wyalusing in the Fifth month, and being strongly urged by the Indians to become a missionary at Wyalusing, had gone to Bethlehem to consult the church authorities. Having obtained the

lowed in a similar line of thought. A beautiful supplication offered by Isaac Wilson of Canada, with the usual short waiting, closed the exercises of the morning.

In the afternoon the Children's meeting was held in the same place, the larger part of those present representing the children and young people of the First-day School of the Yearly Meeting, their bright, happy faces being a joy to look upon. The programme of exercises was carried out by the responsive reading of the 107th Psalm, exercises from each school consisting of sentiments by individuals, readings and class recitation, and a concert reading of the poem, "Treasures in Heaven," closing with an essay on the value to the Society of the First-day school work. The attendance was large, and several short testimonies of approval and encouragement were offered. It was said to be the most satisfactory meeting of the kind they had ever held.

At Old Town Meeting, in the morning, at 11 o'clock, the attendance was small. Darlington Hoopes spoke words of cheer and encouragement to the little company. Louisa J. Roberts followed in the same line of thought, reminding the few who assembled, that the Divine promise was not made to the multitude, but to the two or three gathered in the holy name. These were to be the recipients of the Father's blessing. The meeting was felt to be a season of refreshment. At 3 o'clock the house was quite well filled. The ministry of the Word was acceptably handed forth by Darlington Hoopes and Joseph Ratcliff.

In the evening, at Park Avenue meeting-house, a large audience again assembled. The speakers on this occasion were Joseph Ratcliff, William Way, Isaac Wilson, and Levi L. Benson, and John J. Cornell in supplication.

SESSIONS OF BUSINESS.

At the hour appointed, on Second-day morning, (28th) the business sessions began, at Park Avenue. Women's meeting occupied the main audience room, (in which meetings for worship are usually held), and the men convened in the lecture room, which is somewhat smaller and furnished with chairs. Both were large gatherings, nearly filling the seats, and it was hopeful for the future to see so large a representation of the youth of the Society present.

In Men's Branch, the opening minute was read, bringing the meeting into the silence so peculiar and precious to the Society of Friends. Minutes for Friends in attendance from other yearly meetings were read as follows: for John J. Cornell, from Rochester Executive Meeting, endorsed by Mendon Meeting, a branch of Genesee Yearly Meeting; Levi L. Benson, Stillwater Monthly Meeting, Ohio; Joel Birdsell, Camden Monthly Meeting, Jay county, Indiana; Justus E. Haviland, an elder of Nine Partners, New York; James Whinnery and Rachel, his wife, members of Salem Monthly Meeting, Ohio, and later (received from women's meeting), for Mary R. Heald, Centre Monthly Meeting, Delaware, a branch of Philadelphia Yearly Meeting, for her companion, an elder from the same meeting. A cordial

welcome was extended by the Friends present, and others also who were present from other yearly meetings without minutes. Responses from visiting Friends, expressing the love and sympathy that had drawn them to attend at this time and the thankfulness that had arisen for the privilege of mingling with them, followed.

The usual routine business was transacted. Three of the Epistles from other yearly meetings were read at this session with much satisfaction to the meeting, calling forth sentiments of concurrence from exercised minds. In the afternoon session the representatives recommended the continuance of the present clerks, which was united with. The Report of the Committee on Education was read, and as there was a request contained in it for the release of the present committee, Friends were nominated to unite with a similar committee of women to bring forward at a future sitting, names to serve on a new committee, and the session closed.

In the women's branch, after the reading of the opening minute, a precious silence covered the meeting. Louisa J. Roberts gave expression to the deep exercise that had taken hold of her mind as she looked into the faces of the women assembled in this beautiful edifice for the first time, to transact the business of their branch of Baltimore Yearly Meeting. She recalled the fact that this privilege, which in our own time is an acknowledged right, was first accorded to women by the Society of Friends, and an earnest exhortation went forth to the assembly then present, among whom she rejoiced to see so many of the younger members, that they prize this privilege and hold it as a precious legacy—that they let no outside interests draw them away from the beautiful, hopeful, and inspiring faith held by the Society, closing with an invocation to the Father of all our sure mercies that these precious young lives may be preserved in obedience to the divine will made known in each heart, that when we upon whom the burdens now rest are called home, they may be prepared and willing to take the vacant places.

The usual routine business followed. Emily Canby called attention to the great truth enunciated by our fathers, that God is the teacher of his people, and that he gives every one some service to perform for the furtherance of his truth. Let our hearts ascend as the heart of one man, that the windows of heaven may be opened and a blessing poured out upon us. Each was exhorted to be faithful, in that from the little there may be a growth into that which is greater.

A timely hint from the clerk to those who are appointed on committees, that they consider well the matter before declining to accept the service, was united with as tending to preserve the meeting from unnecessary delay in the transaction of the business.

The minutes for ministers, elders, and members from other yearly meetings, already read in men's branch, were presented and read, and a kindly welcome extended to all, and also to others from the same meetings who were in attendance without minutes. Special stress was laid upon the prospect of some of these to visit the small constituent branches

and appoint meetings as way opens. This was felt to be very comforting to many where the meetings are small and the voice of the Gospel messenger is seldom heard. At the opening of the afternoon session the representatives offered the names of Anna F. Matthews and Elizabeth M. Koser, for clerks, which were united with. Epistles from all the yearly meetings with which correspondence is held, were read at this session. As the reading of these loving epistles of sisterly regard progressed, brief expression was given to their value and to the earnest looking forward in all our meetings in hopeful expectation to the youth who are taking an interest in the affairs of the church that gives promise of future usefulness. The committee to essay replies was appointed with special care to, bring into service the younger members.

The state of the society was entered upon by the reading of the first Query with the answers thereto. These answers indicate a growing interest in the Society. Encouraging words were spoken to those who have not yet taken a stand in regard to the regular attendance of the mid-week meetings; they were tenderly invited to seriously consider what is required of them in this particular. The timely assembling of all, that they may with "one accord" engage in this reasonable service, was urged, and the necessity of care in this particular was affectionately pointed out. Mary R. Heald appeared in supplication, and the session closed.

The Conference of the Central Committee on First-day schools, and representatives from subordinate meetings with Friends interested in the cause, was held in the evening at 8 o'clock. This conference corresponds with the associations for the promotion of First-day schools in other yearly meetings.

L. J. R.

For Friends' Intelligencer and Journal.

THE CRUSADE AGAINST POVERTY AND MISERY.

THE veteran English philanthropist, Octavia Hill, has recently delivered before a society in her own country, an address on the subject of work among the poor, which is of the most interesting and instructive character. To read it one cannot doubt that there has begun one of those great secular movements in the mind of the race, which like the anti-slavery crusade, cannot cease until they have done their work; and now the crusade is against poverty. She shows from what small beginnings this movement arose, when "men like Lord Shaftesbury, instead of being as they would be now, admired and sought for, had to take a lonely course, very much out of sight, half looked down upon as eccentric. . . . The men whom I remember as a child were lonely, solitary men, who would have been despairing, but that they were men of strong faith, knowing they were working with God and for men, and that they had little to do with results." Now the situation has wholly changed. "Sympathy on the part of the main body of the rich has increased. So has also a much greater sense of the responsibility for life, and independence in devoting it to earnest work of some

kind. Markedly is this so among women." This she says is owing principally to the greater freedom of action which women now enjoy, and to their release from household cares [by the change in the mode of supplying domestic wants] "and there are comparatively few parents who do not recognize for their daughters the duty of sympathy, and of rendering such service as other claims permit."

And then she sets forth what has been done for the poor, and what has been wrought for their benefit by the natural progress of society. "The people are more comfortable and healthier. They live a more varied life, and one fuller of pleasures. . . . The condition of working people in London has, since I can remember, distinctly improved with regard to all matters of comfort. The standard of living as to both food and clothing is much higher. The poor have more meat, more fruit, better tea, much better clothes. Everything is cheaper except rent and meat, and even rent is gradually falling. Yet wages have certainly risen." And she proceeds to mention various other particulars in which the condition of the poor is better than it was in her youth. I think I have seen somewhere in the pages of this journal, what Prof. Tyndall said of an East London parish in which he had spent some of his earliest years. That though he had since been round the world and seen every possible condition of savage life, he had seen "nothing worse, nothing more degrading, nothing so hopeless and miserable" as the life he had left behind him in London. The improvement must then be considerable.

But the lecture of Miss Hill is not intended to stimulate effort in this field, but to direct and indeed rather to restrain it. She seems to be very decidedly of the opinion that there is some truth in what Dr. Johnson said more than a hundred years ago. "Raising the wages of day laborers is wrong, for it does not make them live better, but only makes them idler; and idleness is a very bad thing for human nature." Taking a wider view of the subject, Miss Hill urges at great length the impolicy of giving to the poor, directly, in coal, bread, blankets, for which there would seem to have been special funds; or indirectly in taking their children off their hands. She strongly objects to providing superior dwellings at unremunerative prices, and indeed condemns all arrangements not based on sound commercial principles, because they cannot be permanent, and tend to buoy men up with false hopes, or accustom them to a way of life which some day they must relinquish. And, again, there are two other dangers. If a workman by the help given him has more money than is necessary to maintain his family according to his idea of the proper standard of living, he may be tempted to waste it, or he may be content with less wages, and thus by his competition reduce the wages of others who have not his resources.

But the immediate difficulty with the lower class of workmen is drink and low amusements, and as was once said in an editorial in this journal "until all influences combine to put cleanness in the place of degradation, and virtue in the place of vice, there will be leaks like the drink-waste if not for one

thing, then for some other." When the advocates for cheap homes for the poor tell of the horrors of overcrowded courts and alleys, she answers they are overcrowded not because they are cheaper, but because practices are permitted there that would not be tolerated in public places. Her letter is addressed to "Fresh Workers"—to the inexperienced and ardent philanthropists; and the most pressing needs, she says, are first a large increase in the police force to protect those who are disposed to be decent and who thus provoke ill-usage from the worse class, and secondly many more male workers who can give their time to companionship with the boys.

The subject has received consideration from the Established Church, but so far as I remember now, no measure has been suggested from that quarter except that the churches be kept open every day, which, seeing that this class of the people never attend at all, would seem to promise little good. Indeed it would appear to be suggested only by the practice of the Catholics, whose churches are open at all times, and are to a certain extent frequented by the devout and the unhappy who seek an hour's retirement in quiet and amid objects connected with solemn associations. The English church seems disposed to imitate the Roman in another respect, the creation of religious orders. Sisterhoods have been some time in existence, and have done great good ; and there is now talk of brotherhoods—both to be under vows of celibacy. I must confess my individual opinion that in their dealings with the poor the Catholics are very far in advance of the Protestants, exerting a wider and more beneficent social, and I am also inclined to believe a superior moral, influence. This last proposition would require a volume to discuss. I will only say from what I have heard of peasant life in England and Scotland, and in the mountainous and isolated districts of our own country, I think the morals of the same class in certain respects much worse than in Catholic countries.

I have sometimes thought that the failure of Protestantism in this sphere might be the natural outcome of Luther's great doctrine of "Justification by faith," which is popularly supposed to mean that no matter how wicked a man's deeds have been, he will enjoy eternal happiness if he accepts as true certain metaphysical propositions. This was set up in opposition to the Catholic doctrine of the necessity of good works, which, their enemies charged, meant no more than filling the coffers of the Church. It is well that the Creator has implanted in us a desire to help our fellow-creatures without expecting reward either here or hereafter; and this is an impulse which is to be developed, cultivated, and guided.

The allusion by Miss Hill to the recognition by parents of the duty of sympathy by their daughters and service too, marks an interesting phase in the growth of opinion. Parents are more careful than they once were, and are able also to make provision for their daughters' support. And among the comfortable classes, instances are not so frequent as among the poor or the rich—for obvious reasons. What is to be the lot in life of these moderately endowed children? To give themselves up to amuse-

ments, to social engagements, to travel, and to their dissipations? There is I think a growing belief that their happiness would be increased by some useful occupation for which they should be qualified by careful preparation. They have always affected church work, and in that department of church work which concerns the care of the poor they would find exercise for their intellectual faculties and scope for all their sympathies.

J. D. McPHERSON.

Washington, D. C.

SCRIPTURE LESSON No. 42.

ELEVENTH MONTH 10, 1889.

DAVIDSON, RUTH. 1973. ALGALGROWTH.

The conspiracy of Absalom ended in open revolt. He caused himself to be proclaimed king at Hebron, a royal city, and with his adherents started for Jerusalem to overturn the authority of David, his father, and place himself upon the throne of Israel. When word of what Absalom had done came to David and his trusted friends, it produced great excitement. David was ready to leave Jerusalem to his rebel son, and seek refuge in a distant part of the nation. Hastily gathering his forces, and taking his household with him, he left the city, in the trusting faith, "If I shall find favor with the Lord, He will bring me again; but if He thus say, 'I have no delight in thee,' let Him do as seemeth good unto him." We can scarcely think of a condition in which a man may be placed, where stronger evidence is needed to show how absolutely he was content to trust his cause to God, than in this deep trial to which David was subjected. He and his followers hurry over the brook Kedron, and continue their flight across the fords of the Jordan to Mahanaim, to which place Absalom and his forces follow him. Here a battle is fought, resulting in a great slaughter among Absalom's troops, Absalom himself fleeing for his life. David was not permitted to take the lead in this sanguinary conflict, but waited at the gates of the town for tidings. Here the messengers sent by Joab, his general, found him, and this brings us to the subject of the lesson of the day.

Is the young man Absalom safe? The fatherly heart of David was more concerned for the welfare of his rebel son than for the safety of his kingdom. It is a striking instance of parental love and the forgiving spirit that it manifests towards the erring one. So absorbed was he in the concern for his beloved son that he failed to show that sense of justice without which no ruler can be true to the trust reposed in him. His chief anxiety is not for the thousands who have remained true to him, but for this rebel son, who had in the revolt lifted his hand against the life of his father.

of what love is ready to do for the beloved one; self-sacrifice becomes easy for his sake. There can be no stronger expression of the depths than for a man to give his life for his friend, but in this instance it is

the parental love dominating every other consideration; forgetting the insults and indignities to which he had been subjected, he only remembers that Absalom, his best beloved child, is dead, and he weeps as one who refuses to be comforted.

Parental love is the strongest bond that binds the human family together; not only do we find it in mankind, but in the animals, which share with us the comforts and blessings so bountifully provided by the Creator for every living being. How the mother-instinct in animals overmasters every thought of self-preservation when the suckling is in danger! How she covers it with her own body, and protects it with every means of defense that she possesses, and becomes for a time inconsolable for its loss. In the higher scale of existence parental love ceases not when the need of providing for the wants of the child no longer exists. The child is always the object of affection, and when the relation is maintained in love, parents are ever ready to make sacrifices for the welfare of their children. An unnatural parent is looked upon as one who has sunk below the level of the brute creation, and is the object of condemnation from every right-thinking individual. Parental love sometimes exceeds the limit of prudence and a proper regard for the right development of character. The young child needs restraint, and it must learn obedience. The discipline is not at first pleasant either to the wise parent or to the wayward child; but if firmly and lovingly adhered to, the natural instinct of the child will soon perceive the justice of the demand, and ready obedience in time will be the result. Parents "provoke not your children to wrath," is as truly a divine requirement as if it stood side by side in the Decalogue with the Commandment, "Honor thy father and thy mother."

NOTES ON THE LESSON.

Parental love is an instinct shared in common by all the animal creation, in which the perpetuation of the species depends upon the care and preservation of its young life by the parents. It is divinely implanted and like every other instinct is, when necessity calls it forth, overmastering.

The tie is slight in the lower orders and is only developed in the mother; as there is a rise in the scale of being we find the care of the offspring shared by both father and mother. In those creatures that stand nearest to man in intelligence, the devotions of the mother,—the readiness with which she risks her own life,—her utter self-abnegation, when her young are in peril, have been the theme of the poet and moralist from the earliest time. Many of the most beautiful lessons found in the Scriptures are drawn from this great natural law.

But it is only while the young are helpless, and unable to take care of themselves, that this instinct asserts itself in the orders of animated life below man, not so is it with the human race; though instinct gives the natural impulse, there is beyond and above all that comes through that channel, an emotion of the heart,—a divine intuition which goes out to the helpless thing that is "bone of their bone and

flesh of their flesh," and owes its existence to themselves; and a love that is without stint and lasting as life itself is born with the birth of the child.

And this love is bestowed upon the child without conditions, the wayward and disobedient sharing it alike with the respectful and obedient, and the depth and fullness seems rather to increase than to diminish with the lapse of years. Often, as in the case of David, the love is unwise and indulgent. Instead of a kind and patient, yet firm, discipline, under which the child is taught self-restraint and obedience to the will of the parents, there is a yielding to the will or caprice of the child which if continued ends most disastrously.

In the case before us, had Absalom's father been more faithful in his discipline while he was in his boyhood, had he restrained the waywardness of his youth, corrected his vanity and love of admiration; had he checked his vaulting ambition, and watched more closely the coincidences that were not wanting of his readiness to commit any crime that would gratify his revenge or bring him into favor with the heartless and dissolute whom he made his associates;—this son of his love might have grown into a noble as well as a beautiful manhood, and the talents he displayed in planning and carrying into effect the revolt against his unhappy father, and which brought himself to a dishonored grave, might have been used to exalt his nation and lead it onward in the path of enduring prosperity.

If the fond parent, blind to the faults and errors of his child would only for a moment stop to consider where this weak yielding will eventually lead, the greatness of his love and the absorbing desire for the future welfare of his son would show the necessity for wiser methods; and then for himself, what hope can there be of comfort in old age, and of the respect due from a child to the gray hairs of after years, if in his boyhood respect for parental authority has not been cultivated. The love of the parent for the child is divinely given, that each may be the better for the bestowal. The old adage that comes down to us with the sanction of holy writ, "Train up a child in the way he should go, and even when he is old he will not depart from it," has lost none of its efficacy through all the centuries that it has been made a motive of action.

There is an interdependence of the closest and most enduring nature that is developed in the true relation between parent and child. As in the helplessness of infancy the child clings to and finds its protector and provider in the parents, so when the infirmities of age bear weightily upon the parents, they turn to the child, assured that the love and tenderness thus bestowed will be returned in a fullness of measure, smoothing the pathway of declining years, and surrounding it with a halo of beauty and gladness.

No man tastes pleasures truly who does not earn them by previous business.—*Chesterfield*.

THE art of life is to know how to enjoy little and endure much.—*Haslitt*.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, Managing Editor.

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LADENA H. HAY.

PHILADELPHIA, ELEVENTH MONTH 2, 1889.

THE PRESENT MOMENT.

We are told in our childhood, and realize for ourselves in maturity, that the present moment only is ours. Ours for work, for duty, for self-denial; but, while this is true, there is also more to be said which is just as true, and perhaps more satisfying and inspiring. The present moment is the time to feel the healing influence of our Father's love, to know his presence and benediction, to assure our doubting souls of his confidence. "Man never is, but always to be blessed," says the poet, and the stern prose of many a Christian's life is constant crosses, ever-present duty, and the denial of self in this present life, with a comforting assurance that in the life to come will be made up to him in full measure a recompense for all his suffering. But why put off to the future a blessing that is to-day, at this moment even, waiting for our acceptance? Why realize the cross and not the crown; why be satisfied with picturing to ourselves the joy that will be ours when we shall stand before the throne in the company of saints? We acknowledge that God is omnipresent and must therefore be with us now, and truly where he is there must also be heaven.

This moment, as we enter upon a duty that looks difficult and distasteful, we may solemnly realize the supporting power of our omnipresent God, we may be conscious that "the everlasting arms are underneath." Surely such a realization can never fail to bless us, and the blessing must be as continuous as the need, for an omnipresent help can never fail.

But we must seek this help, must open the door, that He who knocks may come in. The blessed summer breezes may be blowing all about our houses "with healing on their wings" but not a breath will reach our brows unless we open our windows. Cares and worries accumulate, we are distracted and tempest tossed, we strive as with the elements, in a great storm, while the "present Helper" is forgotten and uncalled for until the extreme moment of peril. "Peace, be still," and the "great calm" come only after we have awakened the true life that may be said to sleep. But true it is that this peace was ours before we asked it had our eyes been open to see, and not one emergency can find the trusting and attentive heart unprepared to meet it. To live, then,

let us feel this omnipresent and omnipotent spirit in our inmost consciousness, let us walk in its light and be led by its pointing, and we shall find it the true Alpha and Omega of all our life. "God is with us," ennobling our joys, solacing our sorrows, "the present help in every time of need."

We would still emphasize our position in this connection. One of the most important of our most important course of Lectures to be given in the interests of Education in Friends' schools. Such a course cannot fail to be beneficial to all engaged in the important work of teaching, as well as those preparing to teach. Such persons should endeavor to avail themselves of the privilege of hearing the Lectures; local school committees should encourage attendance, as well as attend themselves if possible, for only as Friends are enabled to keep their schools in the front rank of educational institutions, can there be hope of success in training our youth under a Friendly guarded care during the period when minds long retain the impressions made thereon.

CORRECTION.—In the article in reference to schools in Philadelphia, printed last week, the date near the beginning should be 1832, instead of 1823.

MARRIAGES.

LONDON.—On the 29th ult. a marriage took place at the residence of the bride's parents, by Friends' ceremony, Samuel W. Linton, of Philadelphia, and Mary E., daughter of Elizabeth L., and the late George L. Gillingham, of Moorestown, N. J.

PHILADELPHIA.—On the 29th ult. a marriage took place at the residence of the bride's parents, by Friends' ceremony, Samuel W. Linton, of Philadelphia, and Mary E., daughter of Elizabeth L., and the late George L. Gillingham, of Moorestown, N. J.

BIRTHS.

CHAMBERS.—On the 29th ult. a marriage took place at the residence of the bride's parents, by Friends' ceremony, Samuel W. Linton, of Philadelphia, and Mary E., daughter of Elizabeth L., and the late George L. Gillingham, of Moorestown, N. J.

CLEMENT.—At Woodbury, N. J., Tenth month 20th, 1889, Hannah C., wife of the late Samuel E. Clement, aged 68 years; a member of Woodbury Monthly Meeting, N. J.

CHAMBERS.—On the 29th ult. a marriage took place at the residence of the bride's parents, by Friends' ceremony, Samuel W. Linton, of Philadelphia, and Mary E., daughter of Elizabeth L., and the late George L. Gillingham, of Moorestown, N. J.

MULTIPLY.—On the 29th ult. a marriage took place at the residence of the bride's parents, by Friends' ceremony, Samuel W. Linton, of Philadelphia, and Mary E., daughter of Elizabeth L., and the late George L. Gillingham, of Moorestown, N. J.

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MULTIPLY.—On the 29th ult. a marriage took place at the residence of the bride's parents, by Friends' ceremony, Samuel W. Linton, of Philadelphia, and Mary E., daughter of Elizabeth L., and the late George L. Gillingham, of Moorestown, N. J.

This beloved Friend was of a meek and quiet spirit, and evinced a loving, charitable disposition. He was born at Newtown, Bucks county, Pa., of Presbyterian parentage, of which persuasion he continued for many years after his removal to Philadelphia. He was afterwards led to connect himself with the Methodists, and in the course of time he believed he would feel most comfortable to identify himself with Friends, and was an exemplary member, often feeling called upon to express a few words by way of testimony, and at the same time felt a care to keep from mere creaturely wisdom or emotional exercises.

His sister, the late Hannah Parker, was an esteemed minister of our Makefield Monthly Meeting. The testimony concerning her says: "When Friends were permitted to hold an indulged meeting for worship in the old courthouse at Newtown, in the spring of 1815, Hannah was among the children that regularly attended on First-day morning, but was not noticed until the meeting was established in the present house in 1817, when she appeared among us in a plain dress at our mid-week meeting. About this time she had to pass through a dispensation of deep suffering in body and mind. . . . When she had so far recovered as to attend our meetings, she publicly espoused the cause of her Redeemer, who had thus wonderfully raised her up a monument of his adorable mercy and goodness. She then made application to become a member with Friends, was received in 1827, and soon after opened a concern to visit the families of the Monthly Meeting, which was united with, and she set at liberty and assisted in the concern; and it is the testimony of many Friends, that a more precious visit was never paid since nor before. The ensuing year her gift as a minister was brought before our Monthly Meeting, according to our excellent order, and fully acknowledged and united with."

Robert always spoke of this dear sister in the most affectionate manner, and remarked that if it were not an offense against their discipline he had often felt he would like to visit all the meetings where she had been wont to minister.

He was in very limited circumstances and had many trials to pass through, but these tended to redeem him from the world and the spirit of it, and to centre his mind on the inheritance incorruptible, which endureth forever.

J. M. T., Jr.

PARRY.—At her residence, Parry, N. J., Tenth month 20th, 1889, Alice, widow of William Parry, in her 69th year; a member of Westfield Preparative and Chester Monthly Meeting, N. J.

POTTS.—At the residence of her brother, in Philadelphia, on Seventh-day morning, Tenth month 19th, 1889, Sarah A., daughter of the late James and Elizabeth Potts.

ROBERTS.—At his residence, in Chester Valley, Pa., Tenth month 21st, 1889, William Roberts, in his 78th year.

RULON.—At the residence of her son, Elwood Rulon, Magnolia, N. J., on the 18th of Tenth month, 1889, Eleanor Rulon, aged 87; for many years an esteemed elder of Had-donfield Monthly Meeting of Friends.

SHOARDS.—Suddenly, Tenth month 20th, 1889, William C. Shoards, in his 73d year; for several years the caretaker of Green street meeting-house, of which Monthly Meeting he was a member.

THATCHER.—Suddenly, in Willistown, Pa., on Tenth month 23d, 1889, William W. Thatcher, in the 33d year of his age; a member of Goshen Monthly Meeting.

UNDERHILL.—On Fifth-day, 24th ult., 1889, at the residence of her son-in-law, Charles F. Franklin, Hempstead, Long Island, Phebe Ann Underhill, in her 73d year.

UNDERHILL.—At Chappaqua, N. Y., on Sixth-day the

18th of Tenth month, 1889, Alfred Underhill, in the 84th year of his age.

VANSANT.—At her home, Richmond, Indiana, suddenly, Tenth month 20th, 1889, Grace P. Vansant, in her 73d year; a member of Whitewater Monthly Meeting.

VIVIAN.—Tenth month 20th, Elizabeth, widow of Sampson Vivian, late of Burlington, N. J., aged nearly 90 years. Interment at Frankford, Pa., Friends' ground.

WARNER.—On Fifth-day, 18th ult., Elizabeth S., wife of William B. Warner, of Newtown, Bucks county, Pa.

SITES FOR THE GEORGE SCHOOL.

A MEETING of the General Committee of the Yearly Meeting (Philadelphia), on the George School, was held on the 18th ult., and as we observe some reference to its actions in other newspapers, we think it may be best to state the essential facts. The sub-committee on location (15 members out of the 68), was requested, at the meeting in Sixth month last, to proceed with its examinations of properties which might be suitable for the purpose, and to report "a limited number" of the most promising of these to the general Committee. It therefore presented, at the meeting on the 18th ult., three places as being among those best entitled to consideration. These three are at West Grove, in Chester county, on the Baltimore Central R. R., 41 miles from Philadelphia; at Sadsbury, (near Christiana Station, Penna. R. R.), in Lancaster county, 48 miles; and at Yardley, on the Bound Brook R. R. to New York, in Bucks county, 30 miles. The general Committee received this report, and after some explanation and discussion of details, it was resolved to meet again in four weeks, (Eleventh month 15), so that in the interval those members who desire to do so might personally inspect the proposed properties. The Committee declined at that time to commit itself definitely to the idea that the choice must now be restricted to one of the three places named.

On Sixth-day of last week, the 25th, about twenty-five members of the Committee visited the Yardley property. Those who went by way of Philadelphia left 9th and Green Sts. at 9.30 o'clock, and were met by others on the way, and at Yardley. About two hours were spent in inspecting the property offered. Next week it is proposed to visit Sadsbury, and West Grove will also be visited before the meeting of the general Committee.

It may be said, for general information, that the Committee find it a very perplexing and difficult matter to find a place suitable in all particulars. There are many which present some good features, but which lack some one or more deemed essential. The size of the property, its price, water supply, convenience to railroad, nearness to communities of Friends and Friends' meeting, health etc., etc., are all to be considered. It has been found that desirable places, of good size, (100 acres or more), near a station on any of the railroads running out of Philadelphia, are mostly held at high prices within a moderate distance of the city, and hence all the three places now being examined are beyond the limit which was set down by some members of the Committee,—say 20 or 25 miles from the city. Other

institutions which have recently had to look for such sites,—the Williamson School, the House of Refuge, and others,—experienced the same difficulty, and the demand for them has of course tended to enhance prices.

A member of the Committee gives these points as in his judgment essential to a proper site for the school. It is probable that others of the Committee would agree with him; "First and foremost, a healthy location. Second, a tract of proper size, say 100 to 200 acres. Third, a reasonable price, (which excludes "fancy" suburban rates). Fourth, convenience of access from the different quarters of the Yearly Meeting. This includes not only nearness but frequency and rapidity of railroad service, and reasonable charges for passengers and freight. Fifth, contiguity to communities of Friends, and to an established Friends' meeting. Sixth, an adequate and pure water supply. Seventh, general qualities of the site,—drainage, fertility, "lay" of the land, view, etc. Eighth, character of neighboring residents, dwellings, business, etc., with a view to the probable changes of the future."

There is a strong desire with many members to select a location as soon as possible, but the importance of getting a satisfactory one is so great that time must be taken to insure this result.

For Friends' Intelligencer and Journal.

CAPE MAY MEETING, N. J.

IN Ezra Michener's "Retrospect of Early Quakerism," it is said that "the meeting at Cape May was established early, and then formed a part of Great Egg Harbor Monthly Meeting." Samuel Smith in his history says: "A monthly meeting hath been held there (Great Egg Harbor) for some years, composed of the Friends who live there, and those of Cape May; they belong to Salem and Gloucester Quarterly Meeting." "On the division of Haddonfield Quarter from that of Salem, Great Egg Harbor and Cape May Monthly Meeting was embraced in Haddonfield." (E. Michener.)

The writer's first recollection of Cape May Meeting was of its being a branch of Maurice River Monthly Meeting and of Salem Quarter; as to time of transfer from Haddonfield Quarter, he has no knowledge. "Maurice River Monthly Meeting was established in 1805, and continued till 1855, when the meeting there being reduced to a few families, they were attached to Greenwich Monthly Meeting by their own desire." (Thomas Shourds.)

Cape May Meeting, which, by the way, was twenty miles from the Cape, was the last to be laid down, but meetings are occasionally appointed to be held there and Friends are always warmly welcomed by the residents of the vicinity, many of whom are descendants of the early Friends. A meeting was held there on First-day, Tenth month 20th, attended by a committee of which the writer was one, and he feels moved to give a short account of the visit and of other matters connected therewith. After a ride by rail of from 60 to 75 miles or more we alighted at Ocean View, a station on the Sea Isle branch of the West Jersey Railroad, and in full view of Sea

Isle City and the salt water surrounding it. A carriage was in waiting to convey the women of our party, but men Friends were under the necessity of proceeding on foot, through the sun, a distance of a mile and a half, but the journey was a pleasant one, with a breeze from the ocean fanning our brows; and the road running parallel with the beach the ocean was constantly in sight. The train having been delayed we did not reach the meeting until 15 minutes late, when we found the house filled to its utmost capacity, in fact the floor had settled more than an inch before our arrival, yet it held out to the end. The house, believed to have been built between 120 and 140 years ago, is of itself quite a curiosity. It is a one story building about 20 by 25 feet square, and is of hewn frame-work, neatly dressed, weather-boarded with cedar plank, two inches thick, set upright around the frame; although the planks are sound, the elements in some places have eaten nearly an inch into the wood. Inside, the planed and beaded planks are as bright as though the work had been but recently done, although much more than a century has passed since the house was finished. A few years ago the Methodist neighbors having occasion to make some repairs to their own house of worship, obtained Friends' consent and occupied the house for a short season, and the courtesy thus shown them has been amply repaid.

The day being warm, swarms of wasps, hovered around the ceiling and windows, but they did not molest or disturb in the least degree. The meeting upon this occasion, from the expressions of the listeners who were present, was certainly a very satisfactory one, beginning after a time of silent waiting with words of explanation as to the peculiar views and customs of Friends, and ending with exhortations to all, to heed the law written by the finger of God on the fleshy tablet of the heart. A Methodist minister who was present, expressed, after meeting, his entire unity with all that had been spoken.

The visiting Friends were kindly entertained by the friendly people near by, who appeared solicitous that we should come again and come often. Returning to the station we were interested in watching our train apparently passing very slowly down the beach from Ocean City, six or eight miles away. It appeared as though moving upon the face of the water, but it finally reached our station and we embarked for home feeling that the day had been profitably spent.

A. E.

Mullica Hill, N. J., Tenth month 23.

"FORGIVING one another, even as God, for Christ's sake hath forgiven you," is the rule which Paul prescribes for the observance of Christians. (Eph. iv: 32.) The forgiving temper of mind is an indispensable element in Christian character. Christians are in this respect to be like God, who has forgiven them. An unforgiving and implacable heart is and must be a stranger to true godliness.—Independent.

THE one prudence in life is concentration; the one evil is dissipation, and it makes no difference whether our dissipations are coarse or fine.

For Friends' Intelligencer and Journal.

THE RIVER CHARLES.

ABOUT thirty miles southwest of Boston lies a ridge of high, broken, and rocky land, varied by swamps and strewn with boulders. On this elevation stands the village of Hopkinton and from its slopes descend the beginnings of that classic stream, the River Charles.

Rivers have always played an important part in the life of nations. Romantic associations cluster on the banks of many a stream which, like the Charles, is geographically and commercially insignificant. "Tweed's fair river, broad and deep," the Avon, the Tiber, and even our own "Suwanee Ribber" are names that bring with them a crowd of mind pictures.

And so the Charles, winding its tortuous way among the hills, and traveling more than twice the thirty miles that would bring it to the sea ere it reaches Charlestown Navy Yard and empties itself into Boston Harbor, has become an element in the history and poetry of our nation. Its peaceful tide flows through a region teeming with the memories of nearly three centuries of progress, and poets, statesmen, and scholars have been reared upon its banks.

I have recently made the acquaintance of this lovely historic river and am not surprised that several of our poets have made it a theme for their verse. Here it glides slowly through marshy meadows, its deep blue color in strong contrast to the russet grasses on its banks, or set off vividly by the crimson and scarlet and gold of some solitary maple outlined against its waters.

Farther on it passes into the secluded woodland, and from some sloping bank one may obtain a nearer view, and find the waters brown instead of blue. On the opposite side the autumn foliage is reflected in the current which is washing the roots of the trees close to the bank. Half way across a group of rushes reveal a shallow place. Nearer the edge stands a clump of willows, half in and half out of the water. Leaves are floating on the surface, swept seaward by the current. On the bank, rock-strewn and moss-covered, stand graceful elms hanging their long arms downward, maples glowing with autumn tints, silver-stemmed birches, cone-shaped cedars, and sturdy pines. Here and there on either side towers some hill that aspires to be a mountain, its wooded sides wrapped in a blue haze. Near the village picturesque red boat houses appear, and canoes shoot swiftly beneath the arches of some gray stone bridge.

Since seeing the Charles in all its autumn beauty, I have been particularly delighted with Lowell's "Indian-Summer Reverie," in which he pays a beautiful tribute to this stream on whose banks he was born. The whole poem is full of exquisite description, and it is hard to pick out lines to quote, but here are two choice specimens:

"Below, the Charles—a stripe of nether sky,
Now hid by rounded apple-trees between,
Whose caps the misplaced sail sweeps bellying by,
Now flickering golden through a woodland screen,
Then spreading out at his next turn beyond,
A silver circle like an inland pond—
Slips seaward silently through marshes purple and green."

Then of the marshes in autumn:
"Another change subdues them in the fall,
But saddens not; they still show merrier tints,
Though sober russet seems to cover all;
When the first sunshine through their dew-drops glints,
Look how the yellow clearness, streamed across,
Redeems with rarer hues the season's loss,
As Dawn's feet there had touched and left their rosy prints."

Lowell, however, is not the only poet who has sung praises of the Charles. Longfellow made this river the subject of one of his short poems, but the lines are not in his best style and are far inferior to those of Lowell. He, too, knew the stream intimately and he says:

"Four long years of mingled feeling,
Half in rest and half in strife,
I have seen thy waters stealing
Onward, like the stream of life."

Indeed a majority of our literary men have lived upon the banks of this "silent river" at some period of their lives. Cambridge has been a natural center of intellectual life and the stream which flows beside it has come to partake of the "classic" atmosphere which, it is to be supposed, still pervades that old university town as it did in the days when Holmes was an under-graduate member of that famous class of '29.

ANNA NICHOLS GOODNO.

OBJECT LESSONS.¹

It is widely conceded by educators of the present day that no instruction is more efficient than that imparted by object lessons. In point of comparative interest, what an illustrated story is to a child, an illustrated lesson is also. Mere authoritative statement often touches the surface only of the mind unused to reason, compare, and generalize; but if the statement be illustrated by anything visible, it is proven true in at least one case to the hearer's very eyes, as well as spoken to his ears; and a thing grasped by two senses is doubly impressed.

In our own school we have for years pursued a course of object lessons monthly, whenever anyone could be found to give them. They have always proved a source of great interest, and have served to train the wandering young minds and eyes to that attention without which the teachers might as well talk to the wind. They serve, too, to unite the school in one body and so call up the feeling of belonging and ownership in the scholars. "Our school" is said with a greater degree of just pride, of one that holds together—in which are exercises that pleasantly unite the entire body as one. Several lessons of this nature have also been given to single classes that were scarcely practicable to give before the entire school, as when the objects used for illustration required to be closely examined by each separate scholar.

And again, the Great Teacher, if you will read his life with this thought in view, taught by object lessons constantly. There was nothing, it seemed, in the commonplace lives of his hearers that he did not beautify and elevate to their understandings by show-

¹Read at Concord First-day School Union held at Newtown Square, Delaware county, Tenth month 19, 1889.

ing it to be the holder of important, *2000*, *1890* truth; nothing so lofty or simple but that he found use for it as an illustration to enforce his teachings. Sheep, lambs, goats; thorns and thistles, grapes and figs; ripe fields, vineyards, water and bread, little children,—everything his listeners' eyes beheld from day to day, were used as foundations for object lessons.

If then our Great Example employed so largely this method of instruction, what better can we do (our purpose being to fulfill his saying, "Feed my lambs,") than to follow him in this particular? Think what it must have been to those unlettered men and women to have everything about them speaking as with tongues of the eternal goodness and divine love. We find here the grand secret of the overpowering, ineffaceable impression the Master left upon those who heard him. He left behind him not a written word; but he wrote himself upon the landscape and in the home. There was no escape except by wilful blindness.

So let it be with the little ones under our care—all with the child-spirit are little ones to Him who waits above. Let us so surround them with simple, natural, *unforced* illustrations of the Father's love, wisdom, power, that they shall see him everywhere they turn their eyes.

Not the smallest benefit of object lessons is the originality, the self-reliance they call forth in those who try to give them. To search our intimate surroundings for illustrations of a Divine Providence is as opening of the eyes to the blind; we begin at last to see how limitless are the resources of our Father's love, how infinite are the sweet ways in which his word is always seeking us.

"The heavens declare the glory of God, and the firmament sheweth his handiwork." "The earth is full of the goodness of the Lord."

When everything speaks to us of God, then we can say we *know* something about heaven; then truly we have at least tasted of the delights of our Eternal Home. ALICE L. DARLINGTON.

SAD DISAPPEARANCE.

THE facts stated below have been known to the friends of John Mason Child for a fortnight past, but were made public at the beginning of the present week. As given here, they are taken from a New York daily paper, of the 29th inst., with some corrections.

Prof. John Mason Child, principal of the Beverly School, at 28 West Twentieth street, has been missing since the 12th inst. From the circumstances of his disappearance his friends fear that he became suddenly demented and that he committed suicide. Although he disappeared over two weeks ago the matter was not made public until yesterday.

Prof. Child formerly lived at 472 West Twenty-second street, but moved from there about two months ago to 28 West Twentieth street, where, in September, he opened the Beverly School for the preparation of students for college examinations. He worked very hard in organizing and perfecting

the arrangements. The school opened with an encouraging number of pupils.

On the night of his disappearance he spent the evening with his family, as usual. He retired at 10 o'clock with Mrs. Child and with their son, John Allan, who was slightly unwell, saying that she would sleep there, and suggesting to her husband that he remain in the room with their other child. Early next morning, she heard the latter crying and calling, and upon going down to the room, discovered that John was not there, and his bed had not been occupied at all. He had left behind a check, drawn to the order of his wife, covering all the money he had on deposit in bank, and beside it was found all the cash that he is supposed to have had in his possession. He had also left his shirt studs, sleeve buttons, and watch and chain. This was First-day morning. On the next morning his wife received a postal card through the mail, signed J., stating that when it reached her all would be at end with the writer. It had been mailed late on Seventh-day night.

The police were immediately notified, and Inspector Williams and his officers assisted in making a diligent search, advising, for several reasons, that no publicity be given to the matter for the present. This search having proved barren of result, his friends determined to make his disappearance public and a general alarm was sent out to all the stations, giving his description, and the facts were thus communicated to the newspapers.

His friends think that the constant strain of his mind during the past six months caused temporary insanity. He had no cause for pecuniary anxiety, as his business had every prospect of success.

At this writing, no tidings whatever have been obtained concerning him.

SWARTHMORE NOTES.

—The study of the modern Greek, and the reading of the New Testament in the original, form a feature of the Greek course at Swarthmore. As the complete study of a language requires that each period of its history should receive some attention, of course, in due proportion to the relative importance of the periods, the modern Greek should certainly come in for at least a brief notice, being as it is the only living representative of the ancient tongue, and showing, even in its debased condition, the unmistakable features of the original. The new Greek, as a language, is growing in its influence in south-eastern Europe.

—Maria Davis, of Baltimore, has been appointed an assistant to Professor Bancroft in the department of Art.

—Lydia Shackleton, of Lufan, Ireland, a Friend who has been spending some time in the United States, visited the college last week. She took tea with the students on Sixth-day evening, and remarked upon the interesting and pleasant that the last time she had eaten with so many persons was in a tent near Swarthmore Hall, England, after which place the college is named.

—The Senior and Junior English classes have united in asking Acting-President Appleton to give a series of select Shakespearæan readings for this winter, and the Professor has announced his willingness to do so.

—Mary J. Murphy, instructor in gymnastics for the young women, has decided to begin her classes in physical culture in a few days. Dr. Shell will not take the young men into indoor practice until the weather forbids outdoor work.

—The ex-members of the college and the first foot-ball eleven will contest for honors at that game on next Third-day afternoon.

—Professor Edward H. Keiser, M. S., who graduated at Swarthmore in 1880, and is now Professor of Chemistry, at Bryn Mawr College, spent First day last with his friend, Professor William Penn Holcomb. S.

NEWS OF FRIENDS.

—Our friend Abel Mills, of Mount Palatine, Ill., sends us notes of his visits amongst Friends in Indiana, previous to Indiana Yearly Meeting. The details are largely personal and social. Leaving Lottant, Illinois, he attended the mid-week meeting at Fall Creek; it was not a large one, but there was a feeling that it was owned by the great Head of the Church. Testimony was borne to the necessity of a practical righteousness. Visiting a number of Friends in that vicinity, he proceeded to Pendleton, and then, after several social visits, reached Richmond, Ninth month 28th.

—At Birmingham Monthly Meeting, at West Chester, (Pa.), on the 26th instant, Lydia H. Price obtained a minute of unity "to visit the quarterly meetings belonging to Philadelphia Yearly Meeting, and visit and appoint, if required, meetings within the limits of Philadelphia Quarter." A memorial of our deceased friend, Sarah Hoopes, was united with and directed to be forwarded to the Quarterly Meeting, and the committee on visiting and corresponding with members made an interesting and suggestive report, showing how extensive and important this field of labor is.

WE, worn out by days of toil and sorrow,
And sick of pleasures that are false and vain,
Would freely give our golden hoards to borrow
One little hour of childhood's bliss again.

Yet He who sees their joy beholds our sadness,
And in the wisdom of a Father's love
He keeps the secret of the heavenly gladness:
Our sweet surprises wait for us above.

I SEE, but cannot reach, the height
That lies forever in the light. . . .
For thine own purpose, Thou has sent
The strife and the discouragement.

—The Golden Legend.

Out of men who have life in them shall grow a society that has life, and the kingdom of the world shall be made in truth a kingdom of God.—F. A. Froede.

THE CRY OF THE MOTHERS.

EDITORS INTELLIGENCER AND JOURNAL:

I SEND you two contrasting poems which may well be entitled "The Cry of the Mothers." I believe they have appeared before in your paper, but so long as Death and Sin are in the world they will remain an ever recurring-cry. A pathetic difference is seen in the fact that the mother of the "stray lamb" can not sign her name to her verses. O, you troubled ones, whoever and wherever you may be, whose sorrow may not be spoken of, who may not know the comfort of human sympathy, my heart goes out to you—

"With *silence* only as a benediction
God's angels come,
Beneath the shadow of a great affliction
The soul sits dumb."

The mother of the "stray lamb" looks upon the "Mater Dolorosa" and exclaims within her heart: "Oh, Thou weeping mother, thy sorrow was joy compared to mine. Thou wert the mother of a perfect son, in whose death God was glorified, because of faithfulness. I have no comfort. I can not even say 'Thou didn't it.'"

This vast army of once innocent, loving babies, converted into revolting men and women. What is thy message, Lord, to the parents of such as these? What comfort exists for this great affliction? Night and day a great cry goes up with "groanings which can not be uttered." The cry of the Psalmist, "Why standest thou afar off in time of trouble?" is echoed in thousands of hearts. All thought of one's own salvation is lost in the desire for the salvation of the "stray lamb." "Any fate for me, only save my child alive."

What consolation to that mother that in *time* conditions will be better,—"God's truth is marching on?" Yes, she believes it, but it will be too late for hers. That is comfort for future mothers, but for her, alas! Even the shepherd himself must wait and watch and travail. "Will the lamb ever turn? Will he tire of feeding on husks? Will he die in his sins? Will his soul be lost?"

She knows God has many ways of reaching and finding his sheep, but will he reach all? Eventually, it may be, but now, here? Lost, lost to his mother, his father, brother, sisters, wife, children,—fear like a great horror of darkness hanging continually over them, darkening the sun, shutting out the stars. This, this is to be in torment, and for no crime of their own. Truly "no man liveth to himself." Alas other hearts must suffer with him.

How can one be reconciled to sin? Over and over, this moan goes on in myriad hearts to-day. Who can answer? "The soul that sinneth it shall die?" Did God say that, and will it die utterly? Will not some germ of eternal life be spared to develop in the world to come? And must it be so long delayed?

Over and over again, through the night-watches, these unanswered questions pass and re-pass, until exhausted nature comes to the rescue, and "He giveth his beloved sleep." But oh! the awakening,—to look out upon the bright world, and then to remem-

her that it is not for her, this sorrowing one, that the world is bright. The old pain returns with even redoubled force and the heart sinks down with its heavy weight, and the eyes, grown hollow, fill with unshed tears,—tears that must be pushed back and smiles assumed that other lives may not be shadowed before their time. She recalls the hymn :

“Arise to the wind thy flowers,
Hiss and hiss to the eastward,
And from thy seed and seedlings that thou
Hast sown will forth up the road.”

“Through clouds, through waves, through storms
He gently clears thy way.
With these our tears on earth the night
Shall end as on our day.”

“Soon !” Oh Lord, how long ? My heart could be so light if it were not for this. Pain, poverty, toil, I think would be light, if this anxiety were removed. If I could see the ‘white stone with the new name written thereon,’ the ‘old man cast off and the new man risen into dominion.’ Will it ever come in our child ?” Blessed is that mother whose little “lost blossom” is folded from her sight to blossom afresh in the Paradise of God. The cry of the Savior rings in the mother’s ears : “Ye will not come unto me that ye might have life.” “O, Savior dear, if thou canst not bring them in, what can we do ?” Must we submit, must we be resigned to see them lost ? What is salvation for us with our lambs left out ? If thou wept over Jerusalem who “would not be gathered” what hope have we ? O, this despairing “cry of the mothers.” Who shall answer ? Let us look to it. Let us do what is in our power to prepare the way of the Lord, make his paths straight, clear the way for unwary feet, remove pitfalls, let the sunlight into dark places, clear out the “mire and the clay,” and make the world a safer place for the lambs committed to our care. Let the Master work through us, and let us cooperate with Him in the restoration. Let no self-indulgence, no love of ease make us indifferent or unheeding to this great call.

“Only Thy leadings let us see.”

A WHITE LAMB.

“For there is a white lamb, and a white lamb, and a white lamb,
And a white lamb, and a white lamb, and a white lamb.”

O Father, I watch through the perilous night
For the white lamb, the white lamb,
How long, I wonder, how long, I wonder,
O Father, I watch through the perilous night.

Behold, I watch through the perilous night
For the white lamb, the white lamb,
How long, I wonder, how long, I wonder,
That are dim with tears.

O Father, I watch through the perilous night
For the white lamb, the white lamb,
How long, I wonder, how long, I wonder,
That are dim with tears.

So, when the long winter is ended,
And wastes forlorn,
I trust, O Father, I trust, O Father,
And crown of thorn.

And when the long winter is ended,
The long night through;
I trust, O Father, I trust, O Father,
Thou art watching too.

And surely Thou with Thy rod and staff
Will fold him in,
So, when the long winter is ended,
And the wilds of sin.

O, if he came not, my soul would stand
At the pearly gate
Missing my lamb from the heavenly fold
And weep and wait.

Speak to me, comfort me, Lord of Life !
Make me sure of this,—
That he will be with me before Thy throne,
In the world of bliss.

THE SPRING.

As I look through the gate of the arbor
Out into the wintry wood,
I remember how green in the spring-time,
The grove in its beauty stood.

And how you green, all over the ground,
Drooping, snowlike, all over the ground,
While the little white violets listened
To the spring brooklet’s musical sound.

I remember how trustful the other
Blue violets opened their eyes,
Smiling up like a babe to its mother,
To the blue of the smiling skies.

I remember — I pressed to my bosom
My boy in the woodland green,
And I thought him the loveliest blossom
The spring angels ever had seen.

As I look through the gate of the arbor
Out into the forest lone,
I can see that the leaves are all withered,
I can see that the flowers are gone.

I do not know why they were hidden
Away from our sight to go,
I do not know where they are hidden,
This only I surely know :

That when the long winter is ended,
And the earth grows warm in the sun,
The Lord will give back to her bosom
Each lost little blossoming one.

I do not know why I must mourn him,
Of this, only this, I am sure :

That, when the long winter is ended,
And the spring-time of Heaven begun,
The Lord will fold back to my bosom
My lost little blossoming one.

M. W. B. B.

Let every dawn of morning be to you as the beginning of life, and every setting of the sun be to you as its close ; then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves.

HINTS FOR READING.

At this season, when our readers are making plans for winter reading, the following suggestive rules from one of our exchanges may be helpful.

Read according to some plan or system.

Don't wait for books to come to hand, and don't read as many people are supposed to fall in love, simply as a matter of propinquity. It is a universal truth that the best way of living is to do the duty that lies next one, but this truth does not apply to books. Too many people read the books that lie next them, and read no others. These contiguous books are sometimes good and often bad, but they are always miscellaneous. If you were born in a library, well stocked with the best literature, this article is not for your reading. It is for the reading of those who pick up books as they lie on the counters of the bookstores, or on the parlor table, or are offered for sale on the cars. Don't depend on this floating material for your intellectual food and stimulus. Give time and thought to the selection of your books. Take some line which interests you, and follow it. Decide in advance what you are going to read, and when you have finished one volume follow it with another intelligently chosen.

Read regularly.

The habit of reading is easily formed, and once formed there is small danger that you will lose it. It is a habit which grows stronger as one yields to it, and its resources of pleasure are so many and so un-failing that no man cares to break away from its thrall. No man or woman, except during those crises which occasionally interrupt the regularity of life, ought to be willing to live without constant intercourse with books. Books are the necessity of a full, rich, intelligent life—unless one happens to be a Stanley opening up a continent, and even in that case books go with the arsenal and medicine chest.

Keep your book near you.

It is surprising how much time ravel out and escapes us; slips through our fingers, and leaves nothing but empty regret behind. Keep the book you are reading at hand, and when you have five minutes invest those minutes in reading. A great many people think apparently that time is not worth saving unless they have it in large quantities. Give them a day, and they fancy they could do something; but with fifteen minutes what can be done? Well, fifteen minutes a day at the end of a month aggregate ten hours, and at the end of a year a good deal more than a working week! Time is saved, like money, in small amounts; the savings banks represent small, not large, investments, and they stand for the wealth of the community. Save your minutes as you save your quarters, and you will have a considerable investment in good season.—*Exchange.*

"THE human idea of happiness is to receive more than one gives. The divine idea of happiness is to give more than one receives."

THE soul is elevated, the heart is inflamed, by contemplating the highest models.—*Rousseau.*

THE PERENNIAL FLOWER GARDEN.

THE claims of sentiment rest, says the *Country Gentleman*, almost wholly with the permanent garden. It is the old flowers—the flowers that come up year after year in the same places and look at us like old friends—that touch the heart. We become fond of them after we have watched, with a keen thrill of pleasure, the red shoots pricking through the wet soil, when spring brings its mysterious assertion of a new life. We find a delight in studying the advancing development of leaf, and spray, and bud; at last we look for the full glory of the expected flower! With every species it is a little drama.

Different flowers become associated with those whom we love; those who are nearest and dearest to us have worn them or have cared for them; they have had a place at times of fullest emotion; they come to belong to us in that deeper sense in which our circumstances and surroundings mingle with our consciences.

The mixed border, somewhat more ambitiously arranged than in our grandmother's time, with a view to harmony and that art of heightening by juxtaposition which the artistic sense demands, is the newest, and is it not the best thing in gardening? All the favorite flowers may appear in it, each in due proportion, and by skillful arrangement one after another seems to predominate, as its time of blooming arrives. This is really far less difficult than it appears.

One may say that such a garden is naturally filled with tulips, hyacinths and daffodils in the spring, with roses in June, with lilies in July, and with chrysanthemums in October. There is infinitely more variety and constant interest as the season passes, than when one depends for summer beauty upon formal beds of geraniums and foliage plants.

It is a slight drawback, looking at the question as an advocate, that perennials do not usually make a large return the first year. The compensating satisfaction is found in the knowledge that they will go on steadily improving for many years. A really grand show of flowers can only be expected from strong, well established stock. By setting them out in early fall, so that they become established before the ground freezes, a year is gained.

"WHILE sorrow has its outbursts, it also has its periods of silence. There are many times when the soul prefers to smother its griefs so that none but the ear of God can hear them. They are of such a delicate nature sometimes that the heart does not want the sound of its sighings to strike upon the cold ear of the world. And so it secludes itself from the busy throng and in solitude whispers its grief to God. Down beneath the surface of visible sorrow there are silent depths which can never be seen and throbbings of anguish which can never be heard by a fellow being."

DUTY of every kind, containing within it the germs of delight and beauty, will, if cherished, develop the sweetest flowers and richest fruits, and the good and the beautiful thus clasp hands and claim kinship forever.

WHITE SPRUCE TREES ON THE MAINE COAST.

Boston is the heart, Massachusetts Bay the beating bosom, and Cape Ann and Cod the extended arms of Massachusetts. The bay is the dividing line along our coast. North of it on the Cape Ann side all is rocky, south of it on the Cape Cod side all is sandy. As might be expected on bottoms so diverse as rock and sand, different plants and animals would be found. Agassiz was constantly calling attention to these differences. Yet after all, they are not so conspicuous at first sight to a mere superficial observer. From Maine to Florida, along shore, whether on rock or on sand, one finds, if he finds anything of true life, the evergreen type predominating. The hard woods with their broader foliage appear on the whole to be less well adapted to such salty and stormy locations. Indeed, one might almost say, as Burroughs has, that the "pine leaves sift the air" whether on ocean side or on mountain top. The broad leaves, of more tender texture and ampler expanse, are less capable of resisting a hurricane than the firmer pine needles. Hence, possibly, the pines, spruces, and firs have come to be naturally selected as the occupants of such exposed places.

In the last issue, the illustration fairly showed the pitch pines on Cape Henlopen, where they alone of all our trees appear capable of living. Let this number show in how marked contrast the spruce-covered, rocky coast of Maine is. But there, or here alike, the sea-side forest is sombre. Even the chalky trunks of the white birch, interspersed here and there, only change the scene without enlivening it, and for gloom substitute ghostliness. Out of such forests one might imagine would come men stern, relentless, and reticent. The gray *Usnea*, whose long festoons hang from the spruce branches, suggested the bearded harpers in the opening stanzas of *Evangeline*. Even the sunlight that trickles through where it can, comes so subdued that it has something of weirdness in the rays. One from the lighter forests of broad-leaved trees must school himself to realize that the interior of a dense spruce forest is, after all, a thing of earth and not of some place lower.

Two species of spruce make up the great bulk of these dark forests north of Cape Ann, to wit: *Picea Alba*, the white, and *Picea Nigra*, the black spruce. It might appear to the uninitiated as though one could always readily distinguish between the species. This, however, is far from being true. Between the types of each species occur intermediate forms which lead to the question as to whether they may not be from seed which was a crop between these alleged species. Such things do so occasionally among other trees.

Indeed, the Maine woodman is sometimes at fault in determining whether to call a green specimen white or black spruce.

Thoreau, who, in spite of his eccentricities of speech and behavior, must be reckoned among the truth tellers, claims that his Indian could always recall a single tree's species. Let me give his own statement:

"My companion, wishing to distinguish between

the white and black spruce, asked him to show him a twig of the latter, which he did at once, together with the black; indeed, he could distinguish them about as far as he could see them; but as the two twigs appeared very much alike, my companion asked the Indian to point out the difference; whereupon the latter, taking the twigs, instantly remarked, as he passed his hand over them successively in a stroking manner, that the white was rough (i. e., the needles stood up nearly perpendicular), but the black smooth (i. e., as if bent or combed down.) This was an obvious difference both to sight and touch. However, if I remember rightly, this would not serve to distinguish the white spruce from the light-colored variety of the black."

I have the "courage of my conviction" concerning Thoreau, and do not hesitate to say I find great pleasure in quoting him. This, as also the earlier extract, is taken from "The Maine Woods":

"In some of these dense fir and spruce woods there is hardly room for the smoke to go up. The trees are a standing night, and every fir and spruce which you fell is a plume plucked from night's raven wing. Then at night the general stillness is more impressive than any sound, but occasionally you hear the note of an owl farther or nearer in the woods, and if near a lake, the semi-human cry of the loons at their unearthly revels."

Though the trees making up the forest in the illustration are mainly spruces, our northern shore-woods are by no means entirely so. The arbor-vitæ and the fragrant balsam each contribute and bring with them peculiar characters of their own. It must be allowed, however, that of the four trees thus far named, neither one nor all are of first importance, though each has its value.

The spruce trees, both species, furnish a light wood which, though only fairly strong, has a somewhat extended use, as in coarse building masts for small vessels, laths, piles, etc. The root fibres of the black spruce the Indians use for sewing their bark canoes.

The arbor vitæ (*Thuja occidentalis*), or, as it is more commonly known in Maine, the white cedar, is with us seldom seen, except where planted for hedges, and then cut back so that it never approaches the dignity of a tree. It has, in its Northern home, aspirations enough to lead it to a height of fifty feet, with a diameter of over four feet. Indeed, it has wandered south along our mountains and somehow found an exceptionally congenial home at the Natural Bridge in Virginia, where there are, or were until recently, two specimens of such robust proportions that the late Prof. Asa Gray sent word to a botanical friend, who had photographic propensities, that he greatly desired a picture of these trees,—alas, dear man, he died before his wish was gratified!

How differently the world has dreamed over the lineage of these spruce trees, as they tell of an ancestral migration, step by step, from North to South, in advance of the ice mass which lowered the temperature in Virginia to that which is normal in Maine! Hence, in about the arbor-vitæ's southern appearance. The resin so ever present in most of its

cone-bearing relatives is missing with it. The year through it is sheltered comfortably inside its own scaly foliage, making no sign to the world of all the rough usage it receives from winter, save in the browner hue of its leaves. Its weak, light wood makes up in durability what it lacks in strength.

As for the balsam tree, otherwise known as balsam fir, or balsam-of-Gilead fir, and by botanists now called *Abies balsamæ*, it is difficult to write of it without show of enthusiasm, not that it is of great use in the arts, but because the romance of the northern woods lingers in the fragrant leaves beside me now. I do not think that it ordinarily makes up a great bulk of the wood. Such, at least, has not been my observation. I should say seldom very common, seldom wholly wanting. Its distribution is singular. On one or two adjacent islands it is exceptionally scarce, on the other exceptionally abundant. Yet, so far as one may see, the islands are equally suitable, and no human hand has disturbed the normal relation of the forest trees to each other.

Something has already been said about the white birch giving an element of character to our northern seaboard forest. Here and there great clumps of it appear to monopolize the soil, and it might ever call to mind in its occupancy of neglected clearings, the old field pine of the South.

Glance at those fine maps produced by Prof. Sargent for the last census report, and you will see that while along our Eastern coast the pines begin in force at the Gulf of St. Lawrence and run south to the Gulf of Mexico, the spruces and firs begin at the same point and run westward as a belt across the continent (as the pines also do), but send only a detachment of their main body southward along the mountains and hilly region as far as the high peaks of North Carolina.—*Dr. J. T. Rothrock, in Forest Leaves.*

NEWS AND OTHER GLEANINGS.

—The London correspondent of the *New York Times* says (Tenth month 26): "Miss Amelia B. Edwards, who sails on the *Etruria* to-day to give 100 lectures before American colleges and learned societies, does not advertise herself so vigorously as many English public women, but in solid attainments and worth of work done she is easily in the first rank. She is a leader in the woman's suffrage movement and a novelist and a poet of repute, but in late years she has devoted all her energies to Egyptology, and this, I believe, is what she will chiefly dwell on in her American lectures, which begin with a course at Columbia College, New York City."

—In Chester county, (Pa.), the Woman's Christian Temperance Union, at its meeting at Coatesville, on the 24th ult., divided, one side withdrawing to organize a separate and non-partisan movement, with the name, for the present, of "Christian Temperance League." It is stated that the W. C. T. U. organizations in the county included about 1,600 persons, and that those withdrawing are about one-half of this number.

—A sensation has been created in the National Temperance Congress of Great Britain by the disclosure that shares of a recently launched brewery are held by clergy of the English Church. The buyers are said to include an archbishop, two bishops, three deans, four archdeacons, and six canons.—*London dispatch.*

—About 85,000 tulips have been received in New York city from Holland for planting in the public parks.

—There is a very fair crop of Smith cider apples in middle Bucks this season, and as there is said to be a scarcity of apples in western New York, they are selling quite well. Men are going through the county buying orchards by the lump. The apples on the Jericho farm, late of Stephen Betts, Jr., sold for \$850, and equally good prices were obtained for other orchards. Fallen apples command a very fair price at the cider presses, and they are being bought at Lambertville by the car-load to be sent to the New Jersey jelly factories.—*Newtown, (Pa.) Enterprise.*

—Many ladies who had flowers blooming in their yards picked them in the snow storm Wednesday morning, and on placing them in water in the house they were found to be untouched by their severe treatment in the storm. Said one lady to a reporter who admired her profusion of blooms: "I never gathered flowers under such circumstances before; I had to shake the snow from them, but, with the exception of a few tender plants, they have not been hurt." This morning the case was different; the ground in some locations was frozen quite hard, and plants which had bravely held up their heads through all previous weather are now drooping.—*West Chester (Pa.) Local News, 24th.*

—Robert Browning is at Asolo, Italy, and in good health and spirits. He has completed the manuscript of his new volume of poems.

—It is a mistake to suppose, wisely says *Medical Classics*, that work, when properly directed, will ever cause a premature breakdown either of body or mind. Uniform industry is as conducive to health as is regularity of diet.

—A magnificent English tree known as the "Winfarthing oak," which measured thirty-eight feet seven inches in girth in 1774, has just been measured and found to have grown just seventeen inches in the interval of 130 years.

—The *Electrician* reports a rumor from Berlin to the effect that a means has been discovered of using electricity for ascertaining the true north, instead of the magnetic needle,—that, in short, the new means will be superior to the compass, and is likely to supersede it.

—The postal card was twenty years old on the first of last month. Austria has the credit of first adopting the invention, though it was first advocated by the German Postmaster-General, Dr. Stephan. On October 1, 1869, a "Correspondenz Karte" first burst on the astonished Continental world.—*Exchange.*

—A subterranean river has just been discovered in the Department of Lot, France. The discoverers worked their way down stream for a couple of miles through a succession of wonderful grottoes sparkling with stalactites. They found seven lakes on their way, and had to shoot thirty-seven cascades or rapids.

—"Thousands of head of cattle have perished in western Montana for want of grass and water," says L. B. Rae of Miles City. "Ranchmen there are paying as high as \$20 and \$25 a ton for hay, and in a week or two it will be impossible to get it at any price. Water is being hauled in some cases as far as twenty miles, and several ranchmen have made preparations to go further west."

—Professor Shaler says: "Among those who resort to Harvard College with the expectation of inheriting large fortunes, there is at present a curious desire to study the organization of charity, and in general to make themselves acquainted with wise methods of using money for the public good. An elective where the students are instructed in a very practical way concerning the subjects of charity is mainly attended by such persons. I have been in inti-

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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER {
Vol. XLVI. No. 15. }

PHILADELPHIA, ELEVENTH MONTH 9, 1889.

JOURNAL {
Vol. XLVI. No. 15. }

THE MASTER'S TOUCH.

In the still air the music has unfolded
In the rough marble beauty finds its rest;
To make the measure and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand ;
Let not the music that is in us die !
Great Sculptor, hew and polish us ; nor let
Hidden and lost, thy form within us lie !

Spare not the stroke ! Do with us as Thou wilt !
Let there be naught unfinished, broken, marred ;
Come to thy purpose, that we may become
Thy perfect image, "made in God and Lord."

HARRISON BAKER.

For Friends' Intelligencer and Journal.

BALTIMORE YEARLY MEETING, 1889.

THIRD-DAY, Tenth month 29. Before entering into the business of the meeting, I find it necessary to correct an error in the report given last week. The name of one of the ministers who spoke on First-day afternoon, and also in the evening, is given as Joseph Ratcliff; it should have been Joel Birdsall. It might be well to add that a parlor meeting was held in the large and pleasant parlor of the meeting-house on Second-day evening, before the First-day School Conference, at which Isaac Wilson spoke with great acceptance.

On Third-day morning the first business to claim the attention of men's branch was the report of the proceedings of the Executive Committee, including the report of the Building Committee. The report was accepted, and much satisfaction was expressed in regard to the manner in which the Building Committee had performed its duty. A committee was appointed to have oversight of the educational needs of the Society, and disburse the proceeds of the Fair Hill fund. The report of the committee appointed to visit the various subordinate meetings belonging to the Yearly Meeting was presented and read. They have found a large, open field for work, but for sundry reasons, they have paid few visits, and have accomplished but little.

In women's branch, after the reading of the minutes of the preceding day, John J. Cornell and Isaac Wilson paid visits, in which both had acceptable service. Business was resumed by the reading of the Second Query and the answers thereto. The summary indicates that love is generally maintained and efforts made to end difficulties. It was remarked that it is needful to guard against differences in the

very beginning. Love is the very keystone of the arch; where this prevails there cannot be any differences. If we have the "love that casteth out fear," we can go to our brother or sister and speak the kindly word that will not offend. The love of the mother is strong, but the love of our Heavenly Father is stronger. We may be called, as was Abraham, to lay our children upon the altar, to give up, to sacrifice, before we know what this divine love is. As the Christ is lifted up—lifted up in each heart—he will draw all men.

The Third Query was then considered. The summary answer showed that many Friends are concerned to observe the several particulars of this query; but more care seems necessary. One report calls attention to the demoralizing influence of much that finds a place in the daily newspaper, and in other publications which flood our land. Much earnest counsel was called forth at this time. It would be impossible to reproduce the stirring words that ran like an electric current through the assembly. It was felt that the wife and mother must give her influence against the reading of those things which unduly excite the imagination and demoralize the mind. All good efforts are of value; no good can be lost; if the influence is not at first seen it will appear in due time.

In the afternoon the Fourth Query, with answers thereto, was read. In the summary an exception to its faithful observance was noted in one report, in which the use of cider as a beverage was mentioned. They are clear of frequenting taverns, but not entirely clear of attending places of diversion. The use of tobacco is generally discouraged; it is only raised in Nottingham quarter. The summary to the Fifth Query shows that Friends' necessities are cared for as queried after. The summary to the Sixth Query shows that a faithful testimony to a free Gospel ministry, resting upon Divine qualifications alone, is mostly maintained. The summary to the Seventh Query shows Friends to be generally careful in the several requirements of this important query. The same is true of the Eighth Query; the violation of the first part of the query with regard to oppression, called forth the expression that it requires care to avoid it in all the various points relating thereto. The Ninth Query with its answers and summary answer, indicates a care to deal with offenders in the spirit and manner queried after. The remaining answers show care in the several particulars queried after.

In the exercises that came before the meeting at this time, we were reminded that when a vessel is

full it will hold no more, so if our hearts are filled with Christian love, we will be less likely to see that which is evil in the heart of another. A deep exercise overspread the meeting at this time, reviving the concern in respect to pernicious reading, which without our own sanction may find its way into our homes and destroy the innocence and purity of the young life. It was believed that a work for us will be found both in our own Society and with the representatives of the daily press.

Our testimony to Peace was revived at this time by Phebe C. Wright, of New York Yearly Meeting, who said in substance: The answer to this query shows you are clear, but I would ask, Do you do all you can to promote peace in your homes, and on all occasions? We as a Religious Society are a peace-loving people, and Friends make a higher profession in this respect than any other denomination. It offers such a broad field of labor for our younger members that I invite you to use your influence to promote peace and arbitration, which are now claiming so much of the thought of the best minds of our country and of many other countries, looking to the establishment of a Court of Arbitration.

The consideration of the question whether the meeting for worship usually held in the middle of the week convene on the morning of Fourth-day, or conform to the usage recently adopted of holding it in the evening, was weightily considered, resulting in the decision to hold public worship in both houses on Fourth-day evening, and have two business sessions on that day.

The annual meeting of the Temperance Committee was held in the evening, and was largely attended. It was opened by a few remarks by the President, Dr. Edward Janney. In introducing the speaker, John J. Cornell, he referred to the danger our country is exposed to from the terrible ravages of the Drink-traffic. John J. Cornell in his address said the time has come when we no longer need to argue the question of intoxicating liquors as a beverage; but another question arises, How can we best grapple with the evil? How can we as Friends best plan to eradicate it? If we could convince all men that it is wrong, we would have no need of law; we must have moral suasion first,—educate the children. But all moral reforms to be successful must be followed by law. At this point the speaker referred to the work of John Woolman and other Friends in the Anti-Slavery cause; they enlightened the people, and Pennsylvania and New Jersey passed laws to prohibit slavery within their borders. So we have to make prohibitory laws to restrain and restrict in this evil. The meeting was a satisfactory one, and calculated to awaken renewed thought and activity.

In men's meeting, Fourth-day, the Committee to look after isolated members made a report which was accepted; and the Committee was continued for further service. Levi K. Brown proposed that a census be taken of our membership, it being the custom to do so every ten years. No action was taken. The report of the Committee on Philanthropic Labor was read and approved. The Committee ask for an appropriation of \$150.

The 4th, 5th, 6th, and 7th Queries were read and answered. Considerable discussion, in a friendly, Christian spirit, was elicited by the 4th Query and answer thereto. It was thought that patience and Christian charity would do more to bring the erring into the fold than harsh measures, as it is better to restore and retain than to sever the ties that may eventually bring all together in one harmonious whole. This sentiment seemed to prevail; and after the reading of the epistle from Illinois, the meeting closed with a feeling of charity and love prevailing.

In women's branch the first business of the morning was the reading and consideration of the report of the Central Committee on First-day schools, which was adopted with the recommendation that a nominating committee be named, to unite with men Friends in bringing forward a new committee which will serve as a Standing Committee. Attention was called to the necessity that the appointments circulate, so that those who are named shall not be hindered in the service by other appointments.

The report of the Committee to disburse the Fair Hill fund was read. Men's meeting sent word that they proposed that the Committee on Education take charge of the whole subject. This did not meet with entire approval, yet the meeting agreed to leave it with the Committee already appointed, with the addition of a few more names. The report of the Committee to visit subordinate meetings was then read and accepted, and the Committee continued, with the suggestion that monthly meetings add from their own membership others who will aid in this important work.

Both meeting-houses were open for public worship in the evening. Large and attentive audiences gathered, and the spoken word was handed forth with great clearness.

In men's meeting, Fifth-day, Levi L. Benson expressed a desire to visit the women's meeting. Jesse Hoge and Darlington Hoopes signified their willingness to accompany him. The meeting expressed its concurrence, and they were set at liberty to pay their proposed visit in gospel love.

Women's meeting reported they had appointed Emily Canby on the committee to visit subordinate meetings, which was united with. Eli M. Lamb suggested that the committee's expenses should be paid by the meeting, as many of the committee could not afford the cost of travel and therefore could not attend to the duties required. It was a concern of the meeting which imposed the burden, and therefore the meeting should pay for it. This occasioned some discussion; after which it was agreed to appropriate \$100 for the use of the committee.

After the matter had been settled and the clerk had made the minute, a Friend revived it by expressing his doubts and fears as to the result. After a number had spoken, J. J. Cornell arose and said he was a lover of order; after a question had been decided and the clerk had made his minute, it was certainly out of order to revive it again. He thought much time had been wasted in the meeting, and much improvement is needed in this respect in some of our meetings. A memorial for Lydia Lupton, of

Hopewell, Va., and one for Sarah B. Farquhar, of Sandy Spring, Md., were read, to the edification of the meeting. They were valuable members of the Society.

In women's branch, after the reading of the minutes of the preceding day we were called to consider the words of the Psalmist: "The mercies of the Lord are new every morning," and encouraged to put ourselves in the attitude of those who realize the spiritual meaning of this, which was so true in his own experience. Levi L. Benson, Darlington Hoopes, and Jesse Hoge, paid us an acceptable visit at this time. They all spoke, each delivering his message with great tenderness. A brief supplication followed, and unity was expressed with what had been handed forth. The business was resumed by the appointing of a nominating committee to propose fifteen names to be added to the Representative Committee, as is usually done. (A similar number from men's branch were also to be named.)

The subject of Impure Literature was revived, with a proposition to refer it to a small committee to consider the propriety of preparing an appeal to be addressed to the representatives of the public press, and if way opens to prepare such an appeal. There was great unity all over the meeting with the course this matter had taken. The committee was named. In the afternoon the minutes of the Representative Committee claimed attention. Much unity was expressed with the details, which embraced a full statement of the financial condition of the yearly meeting. As these were read, a feeling of thankfulness arose that Friends in the past had made bequests which enable the meeting to increase the educational advantages of their children. The report of the Indian Committee was read and united with. The report of the Philanthropic Labor Committee was also read. At this point Mary R. Heald made a very tender appeal for the feathered creatures. The young women were urged to dispense with such ornaments in their attire as are obtained by torture, it having been affirmed that to retain the perfection of plumage the feathers must be removed while the birds are alive. The report was united with, also the proposition to appropriate \$150 for its use. Names of Friends to serve as the Central Committee on First-day schools were read and approved. The names of Friends to distribute the INTELLIGENCER and JOURNAL were offered and united with, (this committee is composed of women). The report of the committee in charge of the erection of the new meeting-house was read; the summary showed a deficiency of about \$4,000 which it was believed Baltimore Friends would assume. The standing committee on isolated members made a brief report and were continued. Several of the epistles to other yearly meetings were read at this time. They were excellent papers, evincing an intelligent understanding and appreciation of the principles and testimonies held by us on the part of the committee, very many of whom are yet in the bloom of youth. The committee to prepare as way opened, an appeal to the editors and representatives of the public press, presented the following, which was fully united with.

To the Editors of the Public Press, Baltimore, Md.

In the Address of the Yearly Meeting, 1888, composed of the Epistles to Members, to the Public Press, and to the Friends of the Yearly Meeting, the Women's Branch of this body respecting the demoralizing influence of much that is presented in the columns of the Public Press.

We are concerned that the influence of the Public Press, and its demoralizing influence, should be an effort to mitigate this growing evil, whose baleful influence is felt in all the homes of the country.

We ask this of you, realizing the great and irresistible influence exerted by the daily paper, coming as it does into every household.

Believing that you will be willing to aid in this great reform, we are,

Yours truly,
S. J. R.

It was proposed to send the appeal to men's meeting for their cooperation. That body gave it their cordial approval, but thought it would be more effective to go forth as a distinctive work of the women's branch, with their endorsement. Several other nominating committees reported at this session, which was continued beyond the usual hour of adjournment.

At the opening of women's meeting on Sixth-day Louisa J. Roberts expressed a concern which had been resting upon her to visit in gospel love the men's meeting. Sarah Jane Dare gave expression to a similar concern; both were united with, and on inquiry the time was found to be convenient. Esther Lamb was named to accompany them. The remaining epistles to other yearly meetings were read; they were united with as very satisfactory, and a few friends named to transcribe and forward. A messenger from men's branch, came in with a request for Isaac Wilson and Joel Birdsall that they be privileged to sit with us after the conclusion of the business. This was granted. Two memorials, forwarded by the Representative Committee, one for Sarah B. Farquhar, and one for Lydia Lupton, were read at this time.

After considerable routine work was accomplished, the meeting settled into profound quiet, a few giving expression to the overflow of gratitude for all the favors of the week just closing. The final minute was read, and men's meeting was informed thereof. The two before-mentioned Friends then came in and sat with us. Both had words of encouragement and of hopeful looking forward to blessed results that it was said cannot fail to be realized after such a pentecostal feast as we have partaken of together. The closing was indeed a season long to be remembered.

L. J. R.

THERE is a time for the eye to dwell on the printed page, but there is also a time to gaze on earth, air, ocean, and the starry sky; there is a time to look into the face of our fellow-beings, the bright and laughing face, or the sad and sorrowing one; there is a time too, for silent, solitary, spiritual looking inward into the soul itself, and thus by no one function, but by many, does man build up his moral life.

—Henry Reed.

JOHN WOOLMAN'S VISIT TO THE INDIANS AT WYALUSING.

(Continued from Last Week.)

TWELFTH of Sixth month being the first of the week and a rainy day, we continued in our tent, and I was led to think on the nature of the exercises which hath attended me. Love was the first motion, and thence a concern arose to spend some time with the Indians, that I might feel and understand their life and the spirit they live in, if happily I might receive some instruction from them, or they might be in any degree helped forward by my following the leadings of truth among them; and as it pleased the Lord to make way for my going at a time when the troubles of war were increasing, and when, by reason of much wet weather, traveling was more difficult than usual at that season, I looked upon it as a more favorable opportunity to season my mind, and to bring me into a nearer sympathy with them. As mine eye was to the great Father of Mercies, humbly desiring to learn his will concerning me, I was made quiet, and content.

Our guide's horse strayed, though hopped, in the night, and after searching some time for him his footsteps were discovered in the path going back, whereupon my kind companion went off in the rain, and after about seven hours returned with him. Here we lodged again, tying up our horses before we went to bed, and losing them to feed about break of day.

Thirteenth of Sixth month. The sun appearing, we set forward, and as I rode over the barren hills my meditations were on the alterations in the circumstances of the natives of this land since the coming in of the English. The lands near the sea are conveniently situated for fishing; the lands near the rivers, where the tides flow, and some above, are in many places fertile, and not mountainous, while the changing of the tides makes passing up and down easy with any kind of traffic. The natives have in some places, for trifling considerations, sold their inheritance so favorably situated, and in other places have been driven back by superior force; their way of clothing themselves is also altered from what it was, and they being far removed from us have to pass over mountains, swamps, and barren deserts, so that traveling is very troublesome in bringing their skins and furs to trade with us. By the extension of English settlements, and partly by the increase of English hunters, the wild beasts on which the natives chiefly depend for subsistence are not so plentiful as they were, and people too often, for the sake of gain, induce them to waste their skins and furs in purchasing a liquor which tends to the ruin of them and their families.

My own will and desires were now very much broken, and my heart was with much earnestness turned to the Lord, to whom alone I looked for help in the dangers before me. I had a prospect of the English along the coast for upwards of nine hundred miles, where I traveled, and their favorable situation and the difficulties attending the natives as well as the negroes in many places were open before me. A

weighty and heavenly care came over my mind, and love filled my heart towards all mankind, in which I felt a strong engagement that we might be obedient to the Lord while in tender mercy he is yet calling to us, and that we might so attend to pure universal righteousness as to give no just cause of offense to the gentiles who do not profess Christianity, whether they be the blacks from Africa, or the native inhabitants of this continent. Here I was led into a close and laborious inquiry whether I, as an individual, kept clear from all things which tended to stir up or were connected with wars, either in this land or in Africa; my heart was deeply concerned that in future I might in all things keep steadily to the pure truth, and live and walk in the plainness and simplicity of a sincere follower of Christ. In this lonely journey I did greatly bewail the spreading of a wrong spirit, believing that the prosperous, convenient situation of the English would require a constant attention in us to Divine love and wisdom in order to their being guided and supported in a way answerable to the will of that good, gracious, and Almighty Being, who hath an equal regard to all mankind. And here luxury and covetousness, with the numerous oppressions and other evils attending them, appeared very afflicting to me, and I felt in that which is immutable that the seeds of great calamity and desolation are sown and growing fast on this continent. Nor have I words sufficient to set forth the longing I then felt, that we who are placed along the coast, and have tasted the love and goodness of God, might arise in the strength thereof, and like faithful messengers labor to check the growth of these seeds, that they may not ripen to the ruin of our posterity.

On reaching the Indian settlement at Wyoming,¹ we were told that an Indian runner had been at that

[¹ The point at which Woolman reached the North Branch of the Susquehanna, and which he here calls Wyoming, was doubtless at or near where Wilkes Barre now stands. There were a few Indians, mostly Delawares, living in the Valley, and white settlers had begun to come. But Woolman makes no allusions to any of the latter, and perhaps he encountered none. In the previous autumn, (1762), a party of men from Connecticut, said to be two hundred in number, had come into the Valley, unaccompanied by women or children, and had cleared considerable fields, and sowed them with wheat, after which they returned to Connecticut. In the spring or early summer of this year, (1763)—in time to reap their grain,—they came back with their families, designing to make a permanent settlement; and as it was near the middle of June that Woolman reached the Valley, it seems surprising that he does not mention seeing them.

The Valley was, at this time, at the beginning of sad experiences. The Indians had long known its richness, and jealousy repelled the white men's advances toward it. In the Fourth month of this year, a few weeks before Woolman arrived, the cabin of Teedyuscung, the chief of the Delaware Indians, who had lived at Wyoming for some time, was set on fire while he was lying within, and he was burned to death. Though addicted to intemperance, he had been an able leader, and his people, offended at his murder, (which was by some ascribed to the whites, though instigated, no doubt, by the Iroquois—Five Nations—of New York), and angry at the encroachments on their lands, fell upon the white settlers, on the 15th of Tenth month, and killed about twenty of them, and drove the others away. (They did not return until six years later.)

What is known as the "Massacre of Wyoming" took place Seventh month 3, 1778. Historians of later time, after careful investigation, agree that it was a border battle, of ordinary character, and that its "massacre" character has been much exaggerated.]

continue traveling, yet, through the various difficulties in our journey, and the different way of living from which I had been used to, I grew sick. The news of these warriors being on their march so near us, and not knowing whether we might not fall in with them, was a fresh trial of my faith; and though, through the strength of Divine love, I had several times been enabled to commit myself to the Divine disposal, I still found the want of a renewal of my strength, that I might be able to persevere therein; and my cries for help were put up to the Lord, who, in great mercy, gave me a resigned heart, in which I found quietness.

(Conclusion Next Week.)

OLD YEARLY MEETING ADVICES.

SOME advices given forth from time to time by the Yearly Meetings for New Jersey and Pennsylvania held alternately at Burlington and Philadelphia.

1710. It is the sense of this Meeting according to the Epistle that was sent to us from London, that in all stations and conditions, whilst we are in unity with the body of Friends, we be careful that we act nor do anything contrary to the principle or discipline of Truth, because there is no person that is a member that is exempted from the censure of the Church. An article of the Book of Discipline which wholly forbids brother to law with brother (before disowned) upon any account, was desired by the Quarterly Meeting of Philadelphia to be further considered; which having been under the consideration of this Meeting, who for the present, upon emergent occasions are willing to entrust the Monthly Meetings to be judges, if there be a necessity for any Law Suit between Friend and Friend, to give such liberty, provided it be not to the reproach of Truth, both parties requesting the same, and declaring there is no other way to obtain their right.

As to Friends going to law one with another whilst both in unity with the Body, or before one party be denied as an evil-doer or unjust person by some meeting having authority, according to our Holy order and known Discipline, it is the sense of this meeting that such things may not be admitted amongst us, but that as one party is ever in the wrong, that that may be found out, and proper advice given and justice demanded, which if neglected or refused, let such be testified against as unworthy of our communion

town of Sunbury, county-seat of Northumberland county. (There is a town, Shemokin, in that county, about 20 miles from Sunbury, but it is of comparatively recent origin, having grown up since 1847.) This place the Indians regarded as an important post, as it commanded the passage of the river, and their war parties made it a place to rest or fit out. Sassoonan, one of those whose name is signed to a deed of land, executed at Philadelphia in 1718, removed to Shamokin, somewhat later, (he was there in 1728), and seems to have led the movement of his tribe from the Delaware region to the Susquehanna. A very able Indian chief, Shikellimy, a Cayuga, lived at Shamokin for several years as a representative of the Iroquois. He was the father of the celebrated chief, Logan, and died in 1749. The Moravians, at the request of Shikellimy, built a smith-shop at Shamokin, in 1747, and provided a blacksmith. In 1756, the provincial authorities built a fort, Fort Augusta, near the place,—about a mile above,—and this was doubtless the "province-store" to which Job Chulawny was now going.]

and that without too much delay, that when the law of God, of Righteousness, and Truth doth not take place in the heart the laws of men may curb and punish the wrong and injustice; but if any fall short in his temporal affairs by some unseen and unavoidable accidents, (not having intruded into things out of his way as aforesaid) and shall offer his all to his creditors, and when that falls short his Person is also at their disposal, Let such have compassion among you, and aid as an object of Christian Charity, and help him as a brother; he hath done what he can, and we can expect no further from him.

1719. And let all Friends proceed in this manner, viz.: The party who finds he hath reason of complaint, first himself calmly and friendly to speak, or (if he lives at a distance) write to the party by whom he apprehends himself injured, or to be in danger of suffering in his just rights, and endeavor by gentle means, in a brotherly and loving manner, to obtain his right; but if that do not prevail, or the same be refused or neglected, then let him (or if they live at a distance, and belong to different meetings, some Friend whom he may write to, or empower on his behalf) take one or two with him, either the overseers, or other judicious and discreet Friends, and in like friendly manner make his claim or demand; while Friends so accompanying the complainant are to use their endeavors and give their utmost assistance to have the matter justly and expeditiously ended either by the parties themselves, or by the immediate assistance of those Friends, who, if the matter appears plain and easy, or to be an uncontested debt, or that it be a bond against which no reasonable objection is made by the debtor, are to advise the party complained of to make satisfaction, without carrying the matter further, either to arbitrators or the meeting. But if there do appear in the matter to be unsettled differences in accounts, or reason of debate, then if they cannot persuade the determination thereof, by the parties themselves, or cannot procure the same by such, their advice and assistance, they are to admonish and persuade the parties to choose referees, or arbitrators, and that they engage themselves to stand to and abide by the determination of such referees or arbitrators, as is usual in the like cases.

If either of the said parties refuse such advice, or endeavors to end the difference, he or she so refusing may be complained of to the respective monthly meeting, and notice is to be given him or her, of such intention of complaint, that they may attend (as they ought to do) the meeting at the time appointed.

When the same is brought into the meeting, the first inquiry there should be, whether the above-mentioned Gospel order hath been duly observed; if not, the complaint ought to be referred back thereto and no notice taken of such complaint in the minutes. . . .

1751. On consideration of the Query from Chester Quarterly Meeting, "Whether the Rule of Discipline against Friends going to law with each other is intended to include controversies concerning real estates wherein titles of land are concerned." After perusal of that Rule of our Discipline, this

Meeting is unanimously of opinion that the intention of our Discipline is to discourage and prevent all Law Suits as much as possible, and that to the provision and allowance therein expressed, nothing more is necessary to add, save that in cases of difficulty in which referees, or arbitrators may be at a loss how to come to a right judgment for want of knowledge in the laws, it be recommended to such arbitrators or referees at the expense of the contending parties to take the opinion of counsel learned in the laws, in order to their being enabled to come to just and lawful judgment of the matter submitted to their determination.

SCRIPTURE LESSON No. 43.

ELEVENTH MONTH 17, 1889.

DAVID'S LAST WORDS.

GOLDEN TEXT:—He hath made with me an everlasting covenant, ordered in all things, and sure.

READ 2 Samuel 23: 1-7.

WE are not to understand these "Last Words" of our lesson as the final or closing utterances of David previous to his decease, but as the gathering up and expressing of his best thoughts in view of the experiences through which his checkered pathway had brought him. His grief for Absalom was so great that Joab found it his duty to remonstrate with him, and remind him of the people who were undecided and in a ferment, not knowing what to do. David is made acquainted with the condition of the people, and is induced to put away his grief and return to Jerusalem to resume authority. The rebellion is not immediately quelled, and Israelite confronts Israelite in the strife of war. Many of the circumstances that occur during this period are of thrilling interest, but are not made the subject of study.

It is when David finds himself at the head of his people, and the fightings and famines that afflicted them are among the things that are past, that he indites the beautiful psalm which we have in these "Last Words."

Many learned scholars have regarded this prophecy concerning the Messiah as referring to Jesus, a descendant of David, whom he saw in the future of his nation as the Ruler over men, and through whom the Divine promise of succession to the kingdom would be fulfilled. It is as full of instruction to us in our own time when we regard it as referring to a wise ruler, one whom God will make a blessing to the people that have him for their sovereign.

David the son of Jesse, etc. In introducing the subject of his reflections, David takes great care that the authorship shall not be questioned. He reminds those who hear him that he is the man who was placed on the throne, and set apart to be the king by the anointing which he received,—adding also that he, the writer, is known as the sweet psalmist of Israel. This is not said in a boastful manner, but as an introduction to what follows.

The spirit of the Lord spake by me, etc. In this he claims to have been inspired, and his message to be a revelation from God, and because he is made the messenger of God to them, he gives forth for their instruction these Divine words.

One that ruleth, etc. He must be to those over whom he is set as the bright shining of the sun is to the earth. We all know how beautiful this light is, and how everything is enlivened after the rain is over, and the clear shining of the sun makes every tiny drop as a sparkling jewel. The ruler must bring out and develop all that is true and good and beautiful among his subjects.

David is well conscious of the evil course of his sons, who should have succeeded him, yet he believes that the covenant which was revealed to him must be fulfilled, and although the present prospect is dark and unpromising, the ungodly will yet find that there is a power comparable to him who is armed with iron, and this power will finally triumph.

Herein David found consolation, and it is for us to see his hope fulfilled in that from his seed was born One who has made good the promise of God, and comes man's salvation.

What we are assured of is ours, and we know that it belongs to us, as surely as if we could see and handle it. We may not be able to describe the process through which it has come into our possession: like the man in the days of Jesus, we can only say, "One thing I know, that whereas I was blind, now I see."

But our assurance must have a basis and foundation in truth,—in the everlasting verities of God. Anything short of this will not stand in the hour of need.

The "full assurance of faith," of which the apostle speaks, is essential to the proper recognition of the right of God to rule our lives and direct our steps.

The everlasting reign of the "Ruler of Men," that was such a comfort and hope to David by the perpetuity of its continuance, points to a Spiritual leader and controller of the hearts of men, of which his own reign had been a type and figure, as divinely appointed to lead the "chosen people" upward and onward to higher levels of attainment, both in worldly good and in the revelations of the "Holy Spirit" to their inward perceptions. In this view we can regard Jesus as the first and greatest of the posterity of David who carried out and filled up the ideal that David had presented to his mind in the "Ruler of Men," so graphically described by him in the beautiful psalm which forms the subject of our lesson: and we can unite with him fully when he declares, "He that ruleth over men must be just, ruling in the fear," and we may add, "in the love of God."

NOTES ON THE LESSON.

In his enumeration of the qualities that should adorn the character of a ruler, David rises to the very summit of excellence. He shows his own advance to higher levels of thought and feeling, the result, doubtless, of a constant approach to the Divine Ideal, and the closer walking with God in the later years of his life. Many regard his transcendently beautiful delineation of the Ruler of men as prophetic, and pointing to Jesus. While stating no connection with any one person, it has ever been a source

ant and inspiring to think that a time may come, if not in the near, yet in the far-off future, when he that ruleth over men might be just ruling in the fear of God. We make slow progress, but the fact that men are asking that those who govern them shall rule in righteousness is a promise of better things yet to come.

David was not in doubt about his own house,—he saw no prospect of his inspired and inspiring thought finding its fulfillment in the immediate heir to the throne; but with the same unfaltering trust in God, that had been his stay and support in the darkest hour of his eventful life, he believed such a ruler or rulers would arise, and bring hope and confidence to the souls of men.

The word-picture here given us is in the most exalted strain of him who delighted to speak of himself as the "sweet singer of Israel." Let us find in his words an inspiration to noble effort, first for ourselves, that in the little spot given us to rule over and improve, we may worthily fill up our measure of service, and as this brings us into relations with others, we may give evidence that the spirit of the Lord is with us, and "his word in" or upon our lips.

SUCCESS is not a question of sex. When the question of sex comes up as between employer and employee, it is usually because the woman will not forget her sex, nor allow others to forget it. Not many months ago a woman who makes a large income from her pen, but who never held any office position, said to another woman holding such a position, with some hesitancy, "Do you not find it embarrassing to be put in such relations with men? I do not suppose they offer you a chair when you go in their offices, or that they would close a window for you, for instance." "You mean to ask me if we hold ourselves in the drawing-room attitude?" was asked. "Yes, yes!" was the response, eagerly. "No, we do not. We forget the question of sex. I forget I am a woman, and I am sure they never make me remember it. It is to this I attribute whatever success I have gained, and will always feel deeply indebted to them. . . ."

The woman who finds it necessary to remember her sex to preserve her womanliness would, were it possible to subject her mental elements to a chemical test, find that that element in her nature was in danger of disappearing, because of its minuteness, if subjected to the mere business of living.—*Exchange.*

WHAT mean we by our lives? By our constant demand that all things shall minister to us? By our refusal to go about doing good; by our impatience and repudiation of duties that demand self-sacrifice; by our unreadiness to take pains; to bear burdens; to meet unpleasantnesses for the sake of others? By all this, what mean we, while we call Christ "Lord"? Can it be that we are of those who cry "Lord, Lord! but do not the will of the Heavenly Father"?—*R. F. Alsop.*

It requires nice stepping for those who walk close together, to avoid jostling one another.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, ELEVENTH MONTH 9, 1899.

WINTER EVENINGS.

We are now in that season of the year when the shortening days give us the long evening hours between the setting sun and bed-time. These are not, as in days of old, dimly-lighted seasons, for the application of science and art to discovery, have caused darkness to be almost obliterated, and brilliant artificial lights leave us little room to mourn after the departing sunshine. But how we shall best use these fleeting moments, is a grave question to be met in most households, and one that each must decide for itself.

There are, however, some pursuits that seem by right to belong to these long evening hours, when the warmth, light, and cheer inside, are intensified by cold and darkness outside. And one of these pursuits, and one of the most charming, is that of reading. It is also one whose variety is almost endless, and that too if one keeps strictly in the line of *good* literature. For with this, as with the opportunity for fine artificial lights, modern improvements have placed good books within easy reach of almost all classes. Only let there be the earnest desire, and avenues will be opened for a literary feast. Some one has well said that "good literature is like nature: there is always enough of it, always the unexplored, always the surprise.

What other form of enjoyment is there that all can so easily command? or what is there so well calculated to enlarge the mind as good, wholesome reading? Not only the few that pursue a course of study in college or university, but the many, can grow wise at home if good use is made of these evening hours. Comparatively few can travel to foreign lands, but the masses can view them through the eyes of others by means of books of travel. And it is not a bad way to do it, if only one brings the contented spirit to the aid of the willing mind in thus acquiring knowledge without the expense and discomfort of journeyings. Give the evening hours a chance and they will enrich life. Let it be done in an orderly, systematic way, not dissipate the time by a dip here and a launch there, but select one good sea upon which to embark and explore it well, ere the sails be set for another port.

herited from her ancestors, who were early and conspicuous sufferers for conscience' sake.

A kind thoughtful parent, a fond neighbor, and a loving friend. During her long illness, though suffering intensely, not a murmur escaped her lips; everything was always right. She often expressed a perfect willingness to endure any and all suffering; but was ready at any time to answer the summons.

This tribute is due to her from the writer, who has known her intimately for nearly 40 years, and who has been the recipient of innumerable acts of kindness at her hands.

Farewell, dear loved one, may we whom thou hast left behind, and upon whom thou hast lavished thy love with a free hand, so live as to meet thee beyond the river. Farewell!

P.

BLAKEY BUNTING.

[Memorial read at meeting of Bucks First-day School Union, at Wrightstown, Pa., Ninth month 28th, 1889.]

In presenting this memorial of our deceased friend, Blakey Bunting, we desire not to eulogize the dead, for nothing could be more distasteful to his modest, retiring nature, than idle words, but to thus briefly bear testimony to his exemplary life and Christian character, for our encouragement, and as an example, particularly to the young.

Blakey Bunting was born the 4th of Third month, 1824, and died Second month 1st, 1889. His early life was characterized by an earnest desire to obey the Divine will as made known to him, even in what to some might seem trivial matters. In this connection we recall an incident of his school-boy days. When he felt required to use the plain language, such was the influence upon his playmates that they invariably addressed him in the same manner. He was strictly truthful, and was pained by any form of untruth, whether a direct falsehood or an exaggerated expression.

In the home circle his life was even more beautiful than his public character. Kind and thoughtful to those around him, he was also intensely social, and delighted to mingle with not only his near friends and neighbors, but his doors were always hospitably opened, and friends from a distance ever found a warm welcome. His religious life was exemplary; diligent in the attendance of his meeting, not only on First-day, but also in the middle of the week, never allowing his home duties, however pressing, to prevent him from performing this reasonable service. He was deeply interested in the affairs of the church, and an active participant in its business, having been an overseer for a number of years, and chosen an elder of Middletown Meeting just previous to his death. During the last few years of his life he publicly briefly exhorted Friends to a continued faithfulness to duty as revealed to them, urging obedience to the "light within." He keenly felt a lack of religious instruction for our youth, and to his concern that they might lead exemplary Christian lives, and become more thoroughly imbued with the principles of the Society of Friends, we may attribute the founding of Edgewood First-day school, in 1870; and during the thirteen years of its existence he was ever one of its most active and earnest workers. His interest in our First-day School Unions continued unabated to the time of his death, and he filled acceptably for several years the office of treasurer. He was frequently heard to express his great satisfaction that these social religious gatherings were so profitable to both young and old. He ever closely connected the moral and religious in our Society work, and at the time of his death was an active member of the Quarterly Meeting's Temperance Committee, proving by his life rather than words the beauty of a consistent, temperate life.

To the young people present who are just entering the busy turmoil of business life, would we especially commend the example of this honest, conscientious man, in whom the Christian virtues are most strikingly exemplified. In this day, when men seem to thirst for notoriety, this humble life shines as a true example of modest worth. Ever abounding in good deeds, yet so quietly were these acts performed, it might be said "his right hand knew not what his left hand did." They were not done for his own honor or to be known of men. His honest, straightforward dealing with his fellow-men was a living exemplification of the words "do unto all men as ye would that they should do to you."

"So when a good man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

HENRY PIKE.

"The righteous shall give thanks unto Thy name,
The upright shall dwell in Thy presence."

In contemplating the life of our dear friend, the notice of whose death appeared in your issue of Tenth month 26, 1889, a life lengthened out beyond the years usually allotted to man, it is deemed fitting to offer a little tribute to his memory.

He was born in the city of Trenton, New Jersey, on the First-day of the Tenth month, 1795. He was a brother of Stephen Pike, the compiler of Pike's Arithmetic, a standard work some fifty years ago. We believe from childhood he was remarkable for his love of goodness and of associating with the good and the true, and faithful in upholding the principles and testimonies of our Religious Society; hence he was preserved in innocence, sobriety, and exemplary deportment, adhering closely to his conscientiousness in all respects. In the early years of manhood he was subjected to imprisonment in consequence of a refusal to submit to some military requisition. This inordinate penalty was borne with unflinching courage and a full reliance upon the overruling providence of God, a reliance which was a marked feature of his character through all the years of his life and sustained him in calmness and patience as the infirmities and privations of advancing age increased upon him. As an Elder in the church he was a good example of simplicity, modesty, and faithfulness, ever retaining a deep interest and enjoyment in assembling with his friends on the days appointed for religious worship; from these little gatherings his presence will be much missed.

Nature seemed to have adapted him to the occupation of teacher and caretaker of little children, and for many years of his active life his energies were thus devoted. In connection with his excellent wife, he established a boarding school for little boys which was in successful operation for years, where parents placed their children in full confidence that they would receive the rightful influences of parental care and training. Many of those entrusted to their care retain a strong attachment and remember with gratitude the counsels and admonitions which were designed to promote their real happiness. It may be that some of them may glance at this feeble effort to review those days when they were happy participants of the wholesome discipline and regularity of habits inculcated by their worthy preceptors. When our friends believed the time had arrived to release themselves from their responsibilities they removed from Byberry and settled in the city of Philadelphia, where they continued to reside. The death of his wife, which occurred in the year 1875, was a sore bereavement; but accepting this trial and whatever of

15th century. Upon the spot where she was burned there is now a fountain, surmounted by her statue, with a long Latin inscription beneath, beginning as follows: "*Joannæ d' Arc, quæ sexu femina, armis vir, fortitudine heros.*" A curious old tower stands not far from the centre of the city, which is a remnant of a chateau built in the 13th century by Philip Augustus. The chateau was flanked with seven towers, and the principal one was called the dungeon of Philip Augustus. This principal tower alone remains standing, the rest of the chateau having been destroyed by Henry IV. This is called the Tower of Joan of Arc, as being the place where she was confined, and subjected, under torture, to her cruel examination. An inscription referring to this scene is found in the basement room of the tower. It contains three dungeons, and its walls are twelve feet thick. It now belongs to the city, and is carefully preserved as a curious relic of more barbarous times. Of the churches in the city by far the largest and most imposing is that of Saint Ouen. It is somewhat larger than the Cathedral itself, and although far less lavishly decorated, it is a most imposing structure, remarkably harmonious in all of its proportions, and is said to be one of the best specimens of Gothic architecture in Europe. One of the most curious of the old streets has a rapid stream (called the river Robec), running along one side of it close to the houses, and the ingress and egress of these is over a long series of bridges connecting the houses with the street. In some places these bridges are almost continuous, and in others the swiftly flowing little river shows between them. The city being on low ground and surrounded on all sides by high hills, is remarkably well supplied with water from natural fountains. One of the finest of these, adorned with statuary, and with its abundant flow presenting a striking appearance from its commanding position at the head of one of the finest streets running northward from the river, the "*Rue de la République*," is called the fountain of St. Mary.

The peculiar situation of the city presents very pleasant views of distant wooded slopes or of rugged cliffs, when looking up the more modern wider and straighter streets, which gradually rise from the fine quays along the river toward the high hills around. One pleasant First-day afternoon we took an omnibus, securing seats upon the "*impériale*" for the sake of the views, and set out for a high point upon the chalk cliffs, about 3 miles to the northeast of the city, called Bon Secours, from a church of that name situated there. We slowly ascended the cliff by a very well constructed zigzag road, and on reaching the high land, we soon found the best point of view in a small cemetery near the church, on the very edge of the cliff, and the site of the first monastery erected in this part of France. Let me say, in passing, that the old monks, with all their self-abnegation, and their unselfish lives devoted to good works, seem often to have selected, with even artistic eyes, the most delightful and attractive situations in which to erect their monasteries. We took our seats on a broad stone at the foot of a cross, and there spread out before us, was a picture that I may possibly faint-

ly indicate, but could never hope to describe. We were looking down into a fertile valley, apparently surrounded on all sides by high chalk cliffs or wooded hills. Our eyes were turned southward. Far away to the southeast the river Seine seemed to come breaking through the line of hills, and dotted with many wooded islands it came flowing toward us in its winding course through the green meadows. Just below us it passed at the very foot of the cliff, and then onward toward the southwest, dividing the old city of Rouen from the new suburb of St. Sever; sweeping under the two fine bridges that connect them, and on through the green meadows beyond, and skirting the line of chalk cliffs in its semicircular sweep, it at last disappeared through the line of hills to the far southwest as it had appeared to break through them in the southeast.

The river is very winding at this part of its course, sometimes almost doubling upon itself in a few miles, and in the sweep of it that lay before us it completed almost an entire circle. The general view of the city itself from this point is also very complete, and it has been selected as the point from which to take the views of it which have been made familiar to the public. We spent almost the entire afternoon in enjoying this scene, and after turning away we even returned, and did not leave it until the glorious picture was glowing with the varied tints of the setting sun. It was a day and a scene that we shall remember while memory lasts. Another fine afternoon we took a carriage and drove some miles down the Seine to the southwest, and ascended the heights of "*Canteleu*," whence we obtained a view of the same scenery as that already described, but from the other end of the valley; and the heights of Bon Secours rose before us to the northeast, distinctly outlined against the sky. And on a Third-day we drove some miles back into the country toward the north, through a great public forest of many miles in extent where large parties engage under certain regulations in hunting deer and other game in their season; and in going up the slopes toward the forest, and in our return to the city in the late afternoon, we had from still different directions, the views of the fertile valley of the Seine before described.

There was one curious and interesting sight which we saw in the city on one of the public market days. Near the Cathedral is an old public square, through which we passed one day, entirely empty, and surrounded by low buildings that looked like barracks for soldiers. We were told that this empty square was well worth seeing on market day, so one afternoon we walked down through it, and it was literally thronged with wares of almost every possible description, exposed for sale in the open air,—fruits, vegetables, meats, animals, poultry, dry goods, groceries,—in fact such a medley that it would be more easy to enumerate what was *not* there than what *was*, were arranged in crowded squares, leaving scarcely room for the throng of purchasers to pass, and all crying out their wares in French of all kinds, from the more refined city accent to the most uncultivated patois. To one in search of the spoken French language, here was surely an opportunity to get it all at once, in every possible variety!

I have mentioned some of the objects that especially interested and attracted us during our month's stay in Rouen. To give anything like an exhaustive account of what we saw and enjoyed through all that period, would far transcend the limits of a single letter. And we leave the city to-morrow and turn our faces towards Paris, feeling that we know just enough of the beautiful old medieval city to wish to see it more and know it better. But Paris and the Exposition, with all their attractions and means of improvement, are before us, and two months of our year are already gone, and we must not longer delay. As the Exposition does not close until the 6th of next month we shall have about two weeks, during which we hope to see it fairly well; and after that we shall settle down to our regular courses of lectures and studies for the winter.

In my next I may give some account of the Exposition, and of Paris, as it now impresses us under its new regime.

EDWARD H. MAGILL.

AIKEN AND MT. PLEASANT SCHOOLS.

THE school for colored children at Aiken reopened on the 14th of last month. That at Mt. Pleasant reopened on the 4th of this month. Anna M. Nicholas, (this name was wrongly given in our paper a few weeks ago), being in charge until the return of Abby D. Munroe. The latter was in Philadelphia, on her way South, at the beginning of the present week, and conferred with the Executive Committee of the Association to aid the Colored Schools. Her health is re-established, and she hopes to carry on her work, in the new school house, comfortably and well. The department of Industrial Training, which had to be discontinued while the school was held in the church, will now be re-established under Anna M. Nicholas who is an experienced teacher, having taught in Charleston, Wilmington, N. C., and elsewhere. Her aid to A. D. Munroe, as well as her society, will be very welcome. The Industrial Department will somewhat increase the expense of the school, but its work is very important. For several years it was supported by a friend of A. D. Munroe, Abby Francis, of Cambridge, Mass., but she is now deceased. (She left \$500 in her will to help build the new school house.)

The collection and forwarding of funds to aid these schools will be, it is hoped, as prompt as possible, this season. With the increased labor at Mount Pleasant, and the building of the new Deborah F. Wharton Industrial Hall, at Aiken, those in charge of the schools deserve to be relieved of the anxiety and strain of financial embarrassment. Will not all those who are interested in this excellent work give it their help? A little from each one will be enough, for the aggregate amount needed is not great.

THE foundation of culture, as of character, is at last the moral sentiment. This is the fountain of power, preserves its eternal newness, draws its own rent out of every novelty in science.

Science is a great enemy to man, and very much hinders his eternal happiness.—Thomas Chalkley.

THE FIRST-DAY SCHOOL ASSOCIATION.

THE annual session of Philadelphia First-day School Association was held at the Race street meeting-house on Seventh-day last, the 2d instant, the morning session beginning at 10 o'clock. The attendance was good of those deeply interested in the work, both old and young. Reports were read from all the unions in the yearly meeting, and from some independent schools. These showed that much good work is being done, and the statistical reports were listened to with interest. As one remarked, they were not merely so many figures, but represented living creatures, giving and receiving benefits. There were 64 schools reported, 43 of which are under the care of committees appointed in the meeting. The number of officers and teachers is 596, of children 3,126, and of adults 1,716.

But one feeling seemed to prevail,—that of love and interest in the work, and desire to improve it. An excellent epistle was read from New York F. D. S. Association, and the feeling words of encouragement given at the close by Isaac Wilson of Canada, were fitting to complete a very satisfactory meeting.

YOUNG FRIENDS' ASSOCIATION.

THIS excellent organization of young people,—and of older ones also,—has resumed its meetings after the vacation of the summer. They occur monthly, and two have already been held. The third will be held on Second-day evening next, the 11th instant, at the parlor, at 15th and Race streets.

The objects of the Association, as was stated in a paper read at the time of its organization, are: To attain for its members a thorough knowledge of the history and principles of the Society of Friends; to disseminate such knowledge among others, as way may open; and to promote a closer acquaintance and association among those connected with our Religious Society either by membership or community of interest.

Some of the most practical work of the Association is in charge of four standing committees, which report from time to time,—on History of the Society of Friends; its Literature, its Discipline, and "Current Topics of Interest" to the Society. These committees afford an excellent opportunity for students to engage in profitable, as well as practical, research concerning the Society, and the membership of the Association ought to be large.

NEWS OF FRIENDS.

CONCORD QUARTERLY MEETING.

CONCORD Quarterly Meeting was held at Darby, Pa., on Tenth month 29th, with a good attendance. Robert M. Croasdale was present with a minute from Falls Monthly and Bucks Quarterly Meetings, and spoke acceptably. Bro. Allen Samuel S. Ash, and Frances J. Nye, who had just returned from neighboring meetings with minutes. Bro. Geo. Lynda H. Price, and others of Concord Quarter, added words of counsel and encouragement that were well received. In the business meeting the usual work of a quarter session was transacted, with more than the usual expression, and at the close there was read in joint session

a memorial for Sarah Hoopes, prepared by Birmingham Monthly Meeting. A reverent feeling overspread the meeting during this reading; and the quiet that followed, as well as the tender utterances, gave evidence that there had been in her life that which could still reach out to the spiritual needs of the present and touch the divine chord that unites us all as children of the one Father. The Memorial was approved and directed to be forwarded to the Representative Committee.

SWARTHMORE COLLEGE NOTES.

THE College Association of the Middle States and Maryland, of which Dr. Magill was one of the prime organizers, will hold its annual meeting in Philadelphia about Thanksgiving. A paper from Dr. Magill will be read in the meeting,—he having been requested to send it from abroad.

—The observatory has been presented with a new Draper self-registering thermometer, a very valuable instrument, which was the gift of a friend; and a number of handsome astronomical photographs from C. Fred. Kohl, '86.

—Dr. Appleton addressed the session of the Delaware County Teachers' Institute, at Chester, on Fourth-day morning. He was greeted by a large audience of instructors and friends of education.

—Professor Cunningham has recently been honored with elections to membership in the Astronomical Society of the Pacific, and the American Society for the advancement of Science.

—Julia Hicks, '89, has been admitted to the post-graduate course at Cornell University leading to the degree of Master of Science, with all the privileges and the same standard accorded to Cornell graduates. This fact is worthy of note as being a very high compliment to the value of a Swarthmore degree, and proving that Swarthmore is doing a work scarcely excelled among the intermediate colleges of the country.

—W. C. Sproul, '91, associate editor of the *Phoenix*, was elected chairman of the executive committee of the Intercollegiate Press Association of the Central States at its recent convention.

—More room appears to be a necessity in Science Hall, and the matter is spoken of in the annual reports of the professors of Engineering, Chemistry, and Physics. The scientific classes have increased nearly one hundred per cent. in the past few years and the building which was considered ample a short time ago is now too small. If the engineering department could be moved into a separate building, all of the branches could be taught to much more advantage.

—James W. Ponder, '90, has been elected editor-in-chief of the *Phoenix* to succeed Edgar Allen Brown, lately deceased, and Frances E. Otley, '90, has been added to the staff.

For the conduct of life, habits are more important than maxims, because a habit is a maxim verified. To take a new set of maxims for one's guide is no more than to change the title of a book, but to change one's habits is to change one's life.—*Amiel*.

WHEN SHALL WE THREE MEET AGAIN.

WHEN shall we three meet again?
When shall we three meet again?
Oft shall glowing hopes expire,
Oft shall wearied love retire,
Oft shall death and sorrow reign.
Ere we three shall meet again.

Though in distant lands we sigh,
Parched beneath a burning sky;
Though the deep between us rolls,
Friendship shall unite our souls;
Oft in Fancy's rich domain;
Oft shall we three meet again.

When our tarnished locks are gray,
Thinned by many a toil-spent day;
When around this youthful pine
Moss shall creep and ivy twine,—
Long may this loved bower remain—
Here may we three meet again.

When the dreams of life are fled;
When its wasted lamps are dead;
When in cold oblivion's shade
Beauty, wealth, and fame are laid,—
Where immortal spirits reign,
There may we three meet again.

—*Author Unknown.*

POEMS OF THE SEASON.

THE DYING YEAR.

THE year is dying, soberly the trees
Are mellowing,—with a dull sad face
They lean against the sadness of the sky;
The glory of the summer has gone by,
Gone is the smile of gladness from the place.

Oh, sad to see the sun come later up
And sad to see him pass betimes away,
And sad the pallid glints he throws across
The leaf-strewn garden; sad the sense of loss,
The all-pervading fragrance of decay.

Yet at the open window, as I sit
With closed eyes, and hear the gentle rain
Fall on the damp green earth like lovers' sighs,
And feel the breath of dying earth uprise,
From far and near, from hillock and from plain,

And hear the tender cawing of the rooks'
Melodious symphony among the trees,
I am in other places far from here;
I stand upon the threshold of the year,
Among remembered sounds so like to these.

—*Christina C. Liddell.*

EARLY NOVEMBER.

The crimson, and the russet, and the gold,
The palest green that gives a hint of spring,
And nameless colors that swift breezes fling
From waving trees; tall dahlias crisped by cold
Vie with the sunrise, as some men when old
Are brightest, or as swans, when dying, sing,
Or a sweet strain the fickle zephyrs bring
Stopped short before its burden is all told.

—*Maurice F. Egan.*

INDIAN SUMMER.

Then past the yellow regiments of corn
There came an Indian maiden, autumn-born,

And Jane returned and held her by the hand.
And bid Time's sunbeams forth through all the land
A voice of gladness was our heart's song.
The south wind whistled and the robins sang.

—Benjamin F. Taylor.

HORSE-CAR ETHICS.

A horse-car is a good place in which to study human nature. It is not always the best side of human nature, however, that is revealed in this rolling box. Sometimes it is the passenger who is the victim, sometimes the conductor. For the most part the conductor, we think, has the hardest time. It is a good deal of strain upon a man's good nature to run over the road ten hours a day in contact with all sorts of people, some of whom have developed to an unusual degree the art of rubbing their fellow-men the wrong way. It is the conductor who often has to suffer for rheumatic limbs, bad digestion, or tired nerves in his passengers. He is the scapegoat for the sins of the corporation. There are few situations, therefore, that demand more equanimity and self-control than that of a horse-car conductor. And there are some who, in this very severe school, have succeeded in developing the finer and more gentlemanly instincts to a high degree. A man who can embody the spirit of Chesterfield on the platform of a horse-car is a product of the higher order of civilization.

The writer witnessed a scene, a few days ago, which showed how the spirit of justice, combined with mutual respect and tolerance, could settle a difficulty. The conductor in collecting the fares came to two ladies who had entered the car together. One of them tendered him a piece of money. He gave the usual professional wink at its value, dropped it in his pocket, punched his slip, and returned the change. The lady questioned whether the change was correct. She asked the conductor what she had given him. He replied, "A quarter of a dollar," in which case the change was correct. Her companion encouraged her to think that it was a fifty-cent piece, remarking that she had seen Lizzie give her a fifty-cent piece before she started from home. The conductor did not undertake to argue. He simply replied, "Your word is as good as mine, madam; if you say it was fifty-cents, all right," and tendered her another quarter. Her companion again encouraged her to believe that it was the value of the coin she had given. The lady therefore took the twenty-five cents from the conductor and put it with some hesitation in her pocket-book. Evidently, she was not sure that she was right. The conductor did not look as if he thought she was right either, but he bore her decision with the fortitude of a man who, for the sake of peace, is willing to sacrifice twenty-five cents of his day's wages, even when the wages are not very large. He said nothing more, but the lady evidently felt as badly about taking a quarter that did not belong to her as the conductor could have felt about losing it. She once more suggested the question. The conductor simply replied, "The only way I can tell is to count my money." He went out on the platform, counted his change, compared it with the record on his slip of the number of fares received, and then told the

lady that he was just one quarter out. The lady, evidently with much relief, took the quarter from her pocket-book and returned it to the conductor; the writer, who happened to be standing in a favorable position for observation, noticed a fifty-cent piece in her pocket-book, which was probably the one that Lizzie had given her.

Thus the matter was settled. There were no high words or muttered reproaches, no insinuations of dishonesty or brow-beating conductors. The passenger was a lady, the conductor a gentleman, and the evident desire of both parties to be perfectly just helped in itself to bring about a just decision.

The method and the spirit which settled this difference, though invaluable on a horse-car, are just as much needed in a thousand other situations in life. There are few differences which cannot be reconciled where there is a basis of good feeling. It is ill-feeling, and intolerant disregard of the judgment of others, and an overweening self-assertion, which create and continue personal differences. In a church as in a horse-car, in the home and in the office, in court or on 'change, there is nothing better for settling misunderstandings than a spirit of justice combined with abundant good feeling. —*Cleveland Register.*

SCOLDING IS NEVER IN ORDER.

MANY a father who will not strike his child, feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers. Yet, while it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child, or in any other duty of life.

"To scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation. In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true to day as it was when spoken by John Skelton, four centuries ago, that

"A scold is worse than a bawling ass, who
Wakes his neighbors and disturbs their sleep."

Scolding is always an expression of a bad spirit and of a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings wilfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple-woman yells out her abuse of another apple-woman in a street-corner quarrel. In either case the essence of the scolding is in the multiplication of hot words in expression of strong feelings, that, while eminently natural, ought to be held in better control. The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words. If the parent is tempted to speak angrily, or to multiply words with-

out stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control. Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is for the time being an utter loss of power for the control of others.

In giving commands, or in giving censure to a child, the fewer and the more calmly spoken words the better. A child soon learns that scolding means less than quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way. There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequences of his offense, and the reasons why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness. Scolding, rapidly spoken censure, and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

Most parents, even the gentler and kindlier parents, scold their children more or less. Rarely can a child say "My parents never scold me." Many a child is well trained in spite of his being scolded. Many a parent is a good parent notwithstanding the fact that he scolds his children. But no child is ever helped or benefited by any scolding that he receives; and no parent ever helps or benefits his child by means of a scolding. Scolding is not always ruinous, but it is always out of place.

If, indeed, scolding has any good effect at all, that effect is on the scolder, and not on the scolded. Scolding is the outburst of strong feeling that struggles for the mastery under the pressure of some outside provocation. It never benefits the one against whom it is directed, nor yet those who are its outside observers, however it may give physical relief to the one who indulges in it. If, therefore, scolding is an unavoidable necessity on the part of any parent, let that parent at once shut himself, or herself, up in a room, where the scolding can be indulged in without harming any one. But let it be remembered that, as an element in child-training, scolding is never in order.—*S. S. Times*.

THE COTTAGE OR HOME SYSTEM.

One of the most striking improvements contemplated in the new House of Refuge, whose corner-stone was recently laid at Glen Mills, Delaware county, Pa., is the introduction of the home or cottage system of building. This is the result of an intelligent examination of improved ways and means in the care of children. This system has been successfully tried in the Presbyterian Home for Orphans, in our own city,—and is now in use in most of the countries in Europe. In speaking of the new features in the organization of the Philadelphia House of Refuge, Professor McAlister said:

"The chief feature of the reorganization of the institution which the new buildings will render possible will be the establishment of the cottage system in place of the congregate system in caring for the

pupils. Houses for the accommodation of not more than fifty boys are to be erected. The boys are to sleep, take their meals, read, amuse themselves—in one word, live in these cottages. All the time not required for the school, the workshop, the outdoor work and recreation, will be spent within their homes. Over each home will preside a man and his wife, who will stand in the place of father and mother to the children. This cottage life will bring the children within the family organization, and the nearer it can be brought to the best type of home-life the more effective will be its power for good."

ANNUAL REPORT ON ALASKA.

LYMAN E. KNAPP, the governor of Alaska, in his annual report to the Secretary of the Interior, says that the number of natives in the territory number about the same as when the census of 1880 was taken, but he thinks that the next official enumeration will show an increase. The white population, he estimates, has increased, and now numbers about 3,500. He says the government schools, the mission work of the various religious societies, and contact with the better class of white people are influencing the natives for good. He calls attention to the fact that under existing laws no legal titles to land, except mineral lands, can be secured by any process whatever. He dwells upon the lack of facilities for enforcing the laws, and says that after two years of occupation by the government there is, with the exception of twenty-one Russian titles before the treaty, absolutely no homes within the territory except the precarious ones of squatters. The policy of neglect that has been pursued, the report states, has been entirely effectual for the prevention of progress and development in the past, and if persisted in will continue to be a bar to future progress.

The natives generally live in comfortable houses, some of which are tidy and attractive, while others reek with filth and offensive odors. They are usually free from thieving habits, but do not scruple at falsehood or deception. They become devoutly pious and swear like pirates. Though the improvement of the moral condition of these people during the last ten years has been as great as could be expected under the circumstances, it must be admitted that they have not yet attained to a state of perfection, and he fears that those who assert that chastity among them is only a relative term could easily point out specific examples to prove their position.

The old tribal relation, he says, has given way. The witch doctor has lost his prestige and power, and they live in better houses and have more of the conveniences of life within them. They generally dress in a more civilized and comfortable manner than formerly, and their food is more wholesome and better cooked. Unfortunately, however, there is another side to this picture. While the white people have taken away their native medicine men, they have given them no better system of remedies for physical diseases. Chronic and hereditary diseases are frightfully prevalent. Consumption and pneumonia prevail to an alarming extent, with terribly fatal results. The governor complains of inadequate mail facilities, and asks that the attention of the government be directed to this subject.

THE DEMORALIZING "FEE SYSTEM."

THE New York correspondent of the Philadelphia *Ledger* says: "When will New York revolt against the slavery of the 'fee system'?" It is becoming worse here than in European cities. No menial service can be obtained without double payment. Our waiters, hackmen, and servants do not ask in so many words for the gratuity, as is often done in Europe, but they employ a more subtle and a more effective method of bleeding the pockets of those they serve. The man or woman who will not pay the servant, as well as the master, is badly served, or not at all. The fees expected also are out of all proportion to the service performed. A New York servant will not look upon the gratuity that a London servant would receive with a tip of the hat. I have seen a waiter at the Manhattan Beach Hotel pocket with a gesture of contempt a gratuity of 35 cents, and a friend of mine who tried the experiment of leaving a dime for a Delmonico waiter, was crushed by the *garçon* returning the coin in full view of the dining room, and with a sarcastic display of mock civility. Three ladies from the country stopping at an up-town hotel complain to me that they cannot get their slightest want satisfied without the payment of a gratuity. Their trunks are brought to their rooms. The porter lingers for the quarter or half a dollar. They ring for a pitcher of water and the boy expects a gratuity. They order a breakfast of coffee and rolls and the waiter looks for a fee nearly as big as the cost of the meal.

It takes an amount of courage to resist these demands that few are equal to. No one likes to appear mean, and strangers especially do not wish to look as if ignorant of the customs of the city. So the exactions are submitted to, and they are growing bigger every year. The thoughtless and extravagant "man about town" is largely responsible for the evil. He sets the pace, and everybody else must keep up with him or else be left behind deserted and unserved. Some of the clubs, I am glad to say, are setting the good example of forbidding their members to give and their servants to receive gratuities. Waiters, drivers, porters and menial helpers of all kinds should be paid, and paid well, for faithful service, but the whole system of gratuities is wrong in principle and demoralizing in practice.

TO RESTORE WORN CLOTHING.

THE mystery to many people how the scourers of old clothes can make them look almost as good as new is explained in the *American Analyst* as follows: Take, for instance, a shiny old coat, vest or pair of pants, of broadcloth, cassimere, or diagonal. The scourer makes a strong, warm soapuds and plunges the garment into it, souses it up and down, rubs the dirty places, if necessary puts it through a second suds, then rinses it through several waters, and hangs it to dry on the line. When nearly dry, he takes it in, rolls it up for an hour or two, and then presses it. An old cotton cloth is laid on the outside of the coat, and the iron passed over that until the wrinkles are out; but the iron is removed before the steam causes to rise from the goods, else they would be shiny.

Wrinkles that are obstinate are removed by laying a wet cloth over them and passing the iron over that. If any shiny places are seen they are treated as the wrinkles are—the iron is lifted, while the full cloud of steam rises and brings the nap up with it. Cloth should always have a suds made specially for it, as if that which has been used for white cotton or woolen clothes lint will be left in the water and cling to the cloth. In this manner we have known the same coat and pantaloons to be renewed time and again, and have all the look and feel of new garments. Good broadcloth and its fellow cloths will bear many washings, and look better every time because of them.—*Exchange*.

CLIMATE AND PHTHISIS.

THE question, Does climate cure phthisis? is answered in the affirmative, "beyond question," by Dr. James A. Lindsay, of Belfast, Ireland, in the current number of the *Popular Science Monthly*. "It does it, not usually by a single or specific quality of the air or by any definite combination of meteorological conditions," he says, "but by removing the consumptive from the evil influences of unfavorable meteorological conditions and of an injurious soil, and transferring him to a climate where fresh air, sunshine, and outdoor life may be enjoyed and their concomitant advantages realized. The best climates to cure phthisis are found at marine resorts and mountain resorts. The best marine resort is a sea going ship—a sailing vessel preferred—and the longer the voyage the better. Next our ocean islands, coast islands and shore places, of which Algiers, Tangier, and Malaga are among the best. Of the dry inland resorts, the best are Nubia, the interior parts of Algeria, the Orange Free State, and the vast interior plains of Australia, of which the Orange Free State is recommended on account of its altitude. The mountain resorts have proved most efficacious in cases of delayed recovery from pneumonia, with threatening tuberculosis, chronic pleurisy with much fibroid changes, incipient catarrh of the apex and chronic tubercular phthisis, with good reaction and the retention of fair constitutional vigor. They are not good for advanced and much weakened cases; and speaking generally, only chronic cases with fair reaction are suitable for climatic treatment."

THE wheel of life whirls round, and we with it, expecting that the motion will some day slacken, and that then life may be ordered anew and omissions be made good. But real wisdom consists in seizing the flying moment and in pressing upon it the seal of the eternal and the enduring; that is the great course of moral endeavor under which life receives its due form, like the blocks of marble under the hand of the sculptor. The eternal and the enduring here on earth consist in the morally artistic use of time.

THE coming hour is upon us, yet pure and unspiced receptacles for whatever you may deposit there. Let us start up at five. Here come the moments that cannot be had again; some few may yet be filled with imperishable good.—*Concord Magazine*.

THE CLOSE OF LIFE.

It is a great mistake to suppose that the usefulness of life ceases with the power of active service. When the tired hands are folded in the repose which their toil has rightly earned for them, when the weary brain is relieved from the burden of cares and perplexities which it has nobly borne, there should be a season rich in blessings and in influence which no one would willingly forego. Then should come the leisure vainly longed for in past years, and the opportunity to attend to many things and to enjoy much that was before impossible. If the busy life has also been an honorable one, there are sweet memories, cherished friendships, the devotion of children, the respect of society, the power of helping others through the accumulated experience and intelligence of many years. The very presence of a venerable and beloved face is a blessing to those who look upon it, bringing suggestions of well-earned peace and calm to the busy toiler, and calling up emotions of tender reverence in the eager and buoyant youth.—*Selected.*

NEWS AND OTHER GLEANINGS.

—The "Pilgrim's Progress" has lately been translated into the Chinese dialect of Amoy, which makes the eighty-third language or dialect in which the book has appeared. No other book except the Bible ever had so wide a circulation.

In Italy, no clergyman can be inspector or director of a State school, a law having been recently passed to the effect that the local control of schools shall be in the hands of heads of families. The object is to cut the schools loose from clerical influence.

—During the Ninth month, the Children's Aid Society, 127 South 12th street, Philadelphia, found places for sixty-seven mothers at service, each mother taking one child with her. There were also twenty children placed in private families to board, ten were placed in private families on trial, and two were placed in hospitals. Address Anna T. Wilson, General Agent.

In his speech at Chester on the 26th of last month, W. E. Gladstone urged English workmen to study the history of the American Revolution. He asserted that it was by and from England that a love of freedom was sown in America. England now, in return, reaped advantages from the American vindication of those principles of freedom which animated the revolution. The system of government in America combined that love of freedom, respect for law, and desire for order which formed the surest elements of national excellence and greatness. It was no extravagance to say that, although there were only 2,000,000 people in the thirteen States at the time of the revolution, the group of statesmen that proceeded from them were a match for any in the whole history of the world, and were superior to those of any other one epoch.—*The American.*

—An interesting novelty in the application of electricity has been introduced on the Southeastern Railway, England. It is an electric reading-lamp, situated just over the passenger's head, which can be lighted by the introduction of a penny into the box, and by the pressure of a knob. The light is of five-candle power, and will last for half an hour, at the end of which time it is extinguished automatically. If the light be required for an indefinite period, a penny every half-hour will suffice. A special feature of

the invention is that, if the instrument is out of order, the penny is not lost, but can be easily recovered.—*Ex.*

—Thomas Foulke, of New York, accompanied by his son, Wm. Dudley Foulke, of Richmond, reached New York in the steamship *Columbia*, from Hamburg, on the 25th ult. Thomas's health is much impaired, and he has been quite unwell since his return.

—The United States consul at Buenos Ayres has sent to the State Department a copy of a decree just issued by the Government of the Argentine Republic for the sale of 24,000 square leagues of public lands at the upset price of \$2 per hectare, about 2½ acres. The proceeds of the sale are to be devoted to a conversion of the excessive issue of paper currency. Some of the lands are said to be quite desirable, especially those in Terra del Fuego.

CURRENT EVENTS.

ELECTIONS were held in several States, on Third-day of this week, the 5th inst. Governors were elected by the Democrats in New Jersey, Virginia, and Mississippi, (in the last named there was no opposition candidate), and by the Republicans in Massachusetts. Iowa and Ohio are in doubt at this writing. Other State officers were elected by the Democrats in New York and Maryland, and by the Republicans in Pennsylvania and Nebraska.

THE delegates to the Pan-American Congress continued on their tour last week, and reached Cincinnati on the 5th instant. They will reconvene at Washington, for the business of the Congress, next week.

EARTHQUAKE shocks were felt at Cairo and Jacksonville, Illinois, at 1.50 o'clock the morning of the 2d inst., and St. Louis at 2 o'clock. Houses were shaken and windows rattled, but no damage was done. At Cairo the vibration was accompanied by "a low report."

THERE have been reports of great destitution among the farming communities in North Dakota, owing to the failure of crops. A telegram from Bismarck says the reports are greatly exaggerated. There is some suffering in Rodney and Kelso counties, "but aside from these localities, it is difficult to locate any one in actual want," and "there is nothing in the situation to justify the report that a famine exists in Dakota."

THE deaths in this city last week numbered 399, which was 69 more than during the previous week, and 76 more than during the corresponding period last year. Among the principal causes were: Bright's disease, 12; consumption of the lungs, 60; croup, 12; diphtheria, 10; scarlet fever, 9; typhoid fever, 16; inflammation of the bronchi, 13; old age, 15; paralysis, 8.

SEVERE storms occurred in Colorado, Wyoming, and New Mexico, last week. The railroads in Colorado were blocked with snow. Between two and three feet of snow was reported from Colorado Springs and neighborhood, and telegraphic communication with many sections was suspended. In New Mexico, three stock herders perished in the blizzard.

At Johnstown a local fund has been raised to continue the search for the dead, and bodies continue to be found. A dispatch says that many of the dead heretofore unidentified, now being transferred from Prospect Cemetery to Grandview, are being recognized and claimed by friends.

PRESIDENT HARRISON on the 2nd inst. signed the proclamation admitting North and South Dakota to the Union. EMPEROR WILLIAM of Germany reached Constantinople, on his visit to the Sultan, on the 2d instant, and was received with much ceremony.

A terrible accident occurred at Glasgow, Scotland, on the 1st inst. The cause was a falling chimney. The chimney was 100 feet high and was built of brick. At the base of the chimney, there was a large department of the factory, crushing it in, and burying a large number of workmen and girls underneath. Reports the following day estimated the number of dead at 127.

Information direct from Henry M. Stanley the explorer has been received. He appears to have been on the coast of East Africa, accompanied by 500 people, among them Emin Bey, whom he went to relieve.

A TELEGRAM from Santa Fe on the 5th inst., says that one of the severest snow and wind storms in the history of New Mexico has occurred. In the past three days, cowboys are being received of great damage to live stock on the northern ranges. A number of cowboys and sheep herders have been lost, and it is feared they have perished. All the trains are from five to twelve hours late, and the show plows are kept in constant operation on the Raton and Glorietta Mountains.

NOTICES.

A portion of Philadelphia Quarterly Meeting's Committee to visit the summer meetings will attend the meeting to be held at the Fairmount Hotel on Friday morning, 10th, 1889, at 10 o'clock.

Trains leave Reading Depot, Broad and Callowhill streets at 8:15 a. m. for Phoenixville Station. Returning, will leave Phoenixville at 4:30 p. m. Arrangements have been made for conveying Friends to and from the meeting-house.

CHAS. E. THOMAS, Clerk of Committee.

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The Autumn and Winter
1889-1890

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Volume 11, No. 1, January, 1889. Published by the American Unitarian Society, 110 Wall Street, New York.

A Bazaar for the "Home for Children," 4011 Aspen Street. First-day afternoon, Eleventh month 10th, at 3 o'clock. A cordial invitation is extended to all interested persons.

* The regular meeting of Young Friends' Association will be held in the parlor, 15th and Race streets, on Second-day evening, the 11th inst., at 8 o'clock. For exercises, see the notice of the meeting in advertising columns.

One Evening Meeting is held in Philadelphia, at 7:30 o'clock, at Race street, during this month. It is desirable that Friends generally attend and invite others to do so.

Quarterly Meetings in Eleventh month occur follows:

9. Miami, Wavinessville, O.
9. Salem, W. Mass.
11. Baltimore, Little Falls, Md.
13. Easton and Saratoga, Easton, N. Y.
14. Shrewsbury and Rahway, Shrewsbury, N. J.
16. Short Creek, O.
18. Centre, West Branch, Pa.
18. Duaneburg, Duaneburg, N. Y.
18. Fairfax, Woodlawn, Pa.
20. Stillwater, Richland, O.
23. Blue River, Clear Creek, Ill.
25. Warrington, Pipe Creek, Md.
26. Burlington, Crosswicks, N. J.
27. Southern, Camden, Del.
28. Bucks, Langhorne, Pa.
29. Nottingham, Little Britain, Pa.

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* Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper separately.

INTRODUCTION
Vol. XLII No. 1

1. *Leaves*

[illegible]

The way that is hidden from me still thou knowest,
Make me content with the one step thou showest.

PARTING from Job Chilaway on the 17th, we went on
 and reached Wehlooboo about the middle of the
 afternoon. There I met a woman, a native, of a
 of a modest countenance, with a Bible, who spoke
 and comforted me. She said that she had been
 expressed her gladness at seeing us, having before
 heard of our coming. By the direction of our guide
 we sat down on a log while he went to the town to
 tell the people we were come. My companion and I,
 sitting thus together in a deep inward stillness, the
 poor woman came and sat near us; and, great awful-
 ness coming over us, we rejoiced in a sense of God's
 love manifested to our poor souls. After a while we
 heard a conch-shell blow several times, and then
 came John Curtis and another Indian man, who
 kindly invited us into a house near the town, where
 we found about sixty people sitting in silence. After
 sitting with them a short time I stood up, and in
 some tenderness of spirit acquainted them, in a few
 short sentences, with the nature of my visit, and that
 a concern for their good had made me willing to come
 thus far to see them; which some of them under-
 standing interpreted to the others, and there ap-
 peared gladness among them. I then showed them
 my certificate, which was explained to them; and the
 Moravian who overtook us on the way, being now
 here, bade me welcome.¹ But the Indians knowing

Friends, attending the meetings, etc. In the following year they

ing for a reformation in that town, being then very tender) speaking to one of the interpreters, and I was afterwards told that he said in substance as follows: "I love to feel where words come from."

Nineteenth of Sixth month and first of the week.—This morning the Indian who came with the Moravian, being also a member of that society, prayed in the meeting, and then the Moravian spake a short time to the people. In the afternoon, my heart being filled with a heavenly care for their good, I spake to them awhile by interpreters; but none of them being perfect in the work, and I feeling the current of love run strong, told the interpreters that I believed some of the people would understand me, and so I proceeded without them; and I believe the Holy Ghost wrought on some hearts to edification where all the words were not understood. I looked upon it as a time of Divine favor, and my heart was tendered and truly thankful before the Lord. After I sat down, one of the interpreters seemed spirited to give the Indians the substance of what I said.

Before our first meeting this morning, I was led to meditate on the manifold difficulties of these Indians, who, by the permission of the Six Nations, dwell in these parts.³ A near sympathy with them was raised in me, and my heart being enlarged in the love of Christ, I thought that the affectionate care of a good man for his only brother in affliction does not exceed what I then felt for that people. I came to this place through much trouble; and though through the mercies of God I believed that if I died in the journey it would be well with me, yet the thoughts of falling into the hands of Indian warriors were, in times of weakness, afflicting to me; and being of a tender constitution of body, the thoughts of captivity among them were also grievous; supposing that as they were strong and hardy they might demand service, and it was they whom John Woolman saw there in the summer of 1761, as related in the first part of the present narrative. Job Chilway said that "Papunehang had been an intemperate man; but the death of his father having affected his mind with sorrow and serious thoughtfulness he was led to believe there was a Great Power who had created all things. Feeling a strong desire to know more of his Creator, he went forth into the forest and remained for some time in great tribulation. At length it pleased God to appear for his comfort, granting him a sight of his own inward condition, and of his duty to the Author of his being." (Janney's "History of Friends," Vol. III., p. 363.)

It is evident from Zeisberger's account that he thought Papunehang's theology imperfect and unsound; the Moravian missionaries were in some particulars very orthodox. Papunehang became a convert to the Moravian faith soon after the time of this visit of John Woolman, and having accompanied the Delaware to Ohio, he died there, at their town on the Tuscarawas, in Fifth month, 1775, at the age of seventy.]

[This allusion is to the fact that the Delawares were subject to the Iroquois Confederacy of New York, the Six Nations. The precise degree of their subjection, the circumstances, and the time of the event, are all more or less in dispute. But it does not appear that Penn's first negotiations with the Indians on the Delaware were submitted for approval or ratification to the Iroquois. Afterward, when the lands toward and on the Susquehanna were secured, the title was regarded as more in the hands of the Iroquois than of the Delawares.—It may here be remarked that when the white men came, the New York Confederacy was the "Five Nations,"—Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. It became the "Six Nations" in 1714, when the Tuscaroras, driven from North Carolina, came to New York, and were admitted as an equal member of the Confederacy.—These tribes are often called in Pennsylvania history, Mingoes, Minquas, Mengwe.]

vice of me beyond what I could well bear. But the Lord alone was my keeper, and I believed that if I went into captivity it would be for some good end. Thus, from time to time, my mind was centred in resignation, in which I always found quietness. And this day, though I had the same dangerous wildness between me and home, I was inwardly joyful that the Lord had strengthened me to come on this visit, and had manifested a fatherly care over me in my poor, lowly condition, when, in mine own eyes, I appeared inferior to many among the Indians.

When the last-mentioned meeting was ended, it being night, Papunehang went to bed; and hearing him speak with an harmonious voice, I suppose for a minute or two, I asked the interpreter, who told me that he was expressing his thankfulness to God for the favors he had received that day, and prayed that he would continue to favor him with the same, which he had experienced in that meeting. Though Papunehang had before agreed to receive the Moravian and join with them, he still appeared kind and loving to us.

I was at two meetings on the 20th, and silent in them. The following morning, in meeting, my heart was enlarged in pure love among them, and in short, plain sentences I expressed several things that rested upon me, which one of the interpreters gave the people pretty readily. The meeting ended in supplication, and I had cause humbly to acknowledge the loving-kindness of the Lord towards us; and then I believed that a door remained open for the faithful disciples of Jesus Christ to labor among these people. And now, feeling my mind at liberty to return, I took my leave of them in general at the conclusion of what I said in meeting, and we then prepared to go homeward. But some of their most active men told us that when we were ready to move the people would choose to come and shake hands with us. Those who usually came to meeting did so; and from a secret draught in my mind I went among some who did not usually go to meeting, and took my leave of them also. The Moravian and his Indian interpreter appeared respectful to us at parting. This town, Wehaloosing, stands on the bank of the Susquehanna, and consists, I believe, of about forty houses, mostly compact together, some about thirty feet long and eighteen wide, some bigger, some less. They are built mostly of split plank, one end being set in the ground, and the other pinned to a plate on which rafters are laid, and then covered with bark. I understand a great flood last winter overflowed the greater part of the ground where the town stands, and some were now about moving their houses to higher ground.

We expected only two Indians to be of our company, but when we were ready to go we found many of them were going to Bethlehem with skins and furs, and chose to go in company with us. So they loaded two canoes in which they desired us to go, telling us that the waters were so raised with the rains that the horses should be taken by such as were better acquainted with the fording-places. We, therefore, with several Indians, went in the canoes, and others went on horses, there being seven besides

outs. We met with the horses on the day by appointment, and at night we lodged a little below a house called Fairview, and near the young men, going out a little before dusk with their guns, brought in a deer.

Through diligence we reached Wyoming before night, the 22d, and understood that the Indians were mostly gone from this place. We went up a small creek into the wood with our canoes, and pitching our tent, carried out our baggage, and before dark our horses came to us. Next morning, the horses being loaded and our baggage prepared, we set forward, being in all fourteen, and with diligent traveling were favored to get near half-way to Fort Allen. The land on this road from Wyoming to our frontier being mostly poor, and good grass being scarce, the Indians chose a piece of low ground to lodge on, as the best for grazing. I had sweat much in traveling, and, being weary, slept soundly. In the night I perceived that I had taken cold, of which I was favored soon to get better.

Twenty-fourth of Sixth month.—This day we passed Fort Allen and lodged near it in the woods. We forded the westerly branch of the Delaware^s three times, which was a shorter way than going over the top of the Blue Mountains called the Second Ridge. In the second time of fording where the river cuts through the mountain, the waters being rapid and pretty deep, my companion's mare, being a tall, tractable animal, was sundry times driven back through the river, being laden with the burdens of some small horses which were thought unable to come through with their loads. The troubles westward, and the difficulty for Indians to pass through our frontier, was, I apprehend, one reason why so many came, expecting that our being in company would prevent the outside inhabitants being surprised. We reached Bethlehem on the 25th, taking care to keep foremost, and to acquaint people on and near the road who these Indians were. This we found very needful, for the frontier inhabitants were often alarmed at the report of the English being killed by Indians westward. Among our company were some whom I did not remember to have seen at meeting, and some of these at first were very reserved; but we being several days together, and behaving in a friendly manner towards them, and making them suitable return for the services they did us, they became more free and sociable.

Twenty sixth of Sixth month.—Having carefully endeavored to settle all affairs with the Indians relative to our journey, we took leave of them, and I thought they generally parted from us affectionately. We went forward to Richland and had a very comfortable meeting among our friends, it being the first day of the week. Here I parted with my kind friend and companion Benjamin Parvin, and, accompanied by my friend Samuel Foulk, we rode to John Cad-

wallader's,⁶ from whence I reached home the next day, and found my family tolerably well. They and my friends were glad to see me, and to hear of the journey which they apprehended would be dangerous; but my mind, while I was out, had been so employed in striving for perfect resignation, and had so often been confirmed in a belief, that, whatever the Lord might be pleased to allot for me, it would work for good, that I was careful lest I should admit any degree of selfishness in being glad overmuch, and labored to improve by those trials in such a manner as my gracious Father and Protector designed. Between the English settlements and Wehahoosung we had only a narrow path which in many places is much grown up with bushes, and interrupted by abundance of trees lying across it. These together with the mountain swamps and rough stones make it a difficult road to travel, and the more so because rattlesnakes abound here, of which we killed four. People who have never been in such places have but an imperfect idea of them; and I was not only taught patience, but also made thankful to God, who thus led about and instructed me, that I might have a quick and lively feeling of the afflictions of my fellow-creatures, whose situation in life is difficult.

For Friends' Intelligencer and Journal.

IS REVERENCE ON THE DECLINE?

As it is generally admitted that humility and meekness are less appreciated than they were formerly, so also is there a prevailing sentiment that reverence is on the decline. Although all three of these conditions are held up by the Highest Authority as essential to a religious life, yet we find that the spirit of the age and the force of circumstances are antagonistic to the first two, and, if we may judge from the signs of the times, it would appear that the third is less and less regarded as the years roll on.

Extreme ritualism in some of the churches has probably caused a reaction in some of the others; and the rebound has been so powerful as to carry many of its votaries (may we not say its victims?) to the outer circle of religious belief, which lies close upon the confines of atheism.

The Society of Friends, from the beginning of its existence down to the present day, has been steadfast in principle, and fairly consistent in practice, in its opposition to the pomp and ceremony which are commonly known as ritualism. The teaching of the Saviour,—as we understand it,—the testimonies of the early Friends, and the rules of our "Discipline," all accord in this particular, and serve as bulwarks to guard us against the encroachment of those ceremonial which to us seem like Hebrew relics, though preserved and practiced in the name of Christianity.

But with all their opposition to ritualism, the early Friends were pronounced in their expressions of belief, and in their acknowledgment of reverence for the Supreme Being; for the Immaculate One—

Jewry ; for the inward principle which they regarded as an emanation from the Most High ; and for the Holy Scriptures, which they believed to have been written under the influence of the Holy Spirit. Whenever any one of these four subjects was taken as a theme, or was alluded to in discourse, it was approached with reverence, and treated with solemnity. Our predecessors being thus grounded in the faith, and careful in their daily walking, knew what it was to "grow in grace," and to desire a spiritual rather than a worldly life. By constant watchfulness and obedience to the inward monitor, they found that they could be in the world, without being of it. They had passed through the gateway of suffering, and had gone down into the river of baptism before they responded to the call to preach the glad tidings of the gospel, and the unction that attended their ministry furnished abundant evidence of the Source whence it came. Elders were anointed for service as well as appointed to it ; overseers were chosen to guard against encroachments ; and at length, by each one minding his calling, and all endeavoring to follow the pointings of Truth, a system of rules and advices which they called the "Discipline" was formulated for the government of the body. This outward law, which had been evolved from the inward principle, was clear and Scriptural in its doctrines, weighty as well as persuasive in its admonitions, and it has been pronounced by ethical critics to be one of the highest moral codes to be found anywhere outside of Holy Writ.

If we were not deficient in reverence, would we not desire to continue the practices and perpetuate the usages of those sons of the morning who purchased by their sufferings the liberties that we now enjoy ? To tear down the structure which they in their superhuman wisdom reared, and to lay waste the heritage which they so dearly earned, in order to gratify our pride, our love for change, or to be more like our neighbors, seems like modernizing the old homestead, or altering the old meeting house, instead of preserving it in pristine simplicity and keeping it in good repair.

Not only the outward appearance, but also the inward condition in many of our meetings indicates the prevalence of a worldly spirit, and a restless craving for changes, so different from the feeling which must have pervaded the assemblies of our forefathers. These, when they met for the solemn purpose of worship, were so weighty in their spirits, and so serious in their demeanor, that the youth were brought under the influence, and the silent as well as the vocal part of the meeting was often watered with tears. How loving and candid were those early Friends with each other, and how circumspect in their intercourse with the world ! Their manners were characterized by meekness, their conduct by uprightness, and their very countenances bore the stamp of reverence. The appearance of George Fox when engaged in vocal supplication—as described by William Penn—may give us an idea of the awe with which he who is sometimes called "the first Quaker" was impressed when he felt called to offer a public prayer. While the supplicant was thus moved

to approach the Throne of Infinite Majesty, the feeling which pervaded the assembly was, no doubt, one of great solemnity.

So it was in former times, but so it is not in the present. Now the same persons that are accustomed to rise and remove the hat—as a mark of respect—to a fellow-being, will make no change of posture or of manner, while a brother or a sister, on behalf of the assembly, invokes a blessing from the King of kings and Ruler of the universe. The practice which so many have fallen into, of keeping their seats in time of public, vocal prayer, has, in the opinion of the writer, had an unfavorable effect upon our younger members ; and has, in connection with other practices, tended to lessen their appreciation of sacred things. If respect is not felt and manifested for the Supreme Being, how can it be felt for any object of His creation, or for any principle in which religion is involved ?

There are many worthy, exemplary Friends who take a different view of this matter, and who remain seated in time of vocal prayer. The writer would not sit in judgment over these, nor censure them for the practice ; but merely state that from *his point of view* it appears to be about the most open manifestation of irreverence that is likely to impress our younger members, and these, after their intuitive awe has been dissipated, and their sense of reverence blunted, come to look upon serious things in a common-place sort of way, and to desire some morbid excitement to arouse them to feeling. As this desire is ministered to it soon produces a craving for mental stimulant which must be made stronger for each new gratification. Then comes the demand for the breath-suspending novel, for the gaming table, or for some personal deed of daring. The mind is unfitted for calm seriousness, or for temperate enjoyment, but it can relish a theatrical exhibition where death, burial, and prayer—or the mockery thereof—constitute the principal features of the evening's amusement.

When the spirit which is inclined to be irreverent toward sacred things gets into our religious meetings, it disregards the light of the past, ignores the superior judgment of age and experience, and levels all to the plane of argument, on which he who can produce the most must stand in the front rank.

If good is to come to the Society from the First-day Schools, should we not look for some of it to enter by the door of reverence ? If the children are to become useful and solid members should they not early learn these three lessons : a love for the Society of Friends, a willingness to be still, and a reverence for all sacred things ? If such were the character of the teaching in our schools and our families, and if it were confirmed and exemplified in all our religious meetings, lessons of seriousness would be impressed on the youthful minds ; the wisdom of age and experience would be respected, and the judgment thereof appreciated ; the "Queries" addressed to the meeting would not be treated with indifference, or spoken of as obsolete ; and there would be more silence and less haste in transacting the weighty affairs of the church.

Such conditions would, in the opinion of the writer, be a great improvement over those now existing, and should we ever realize them, we might then be our own best ministers, as well as a blessing to the world.

Eleventh month 11.

II.*

NO CAUSE FOR DISCOURAGEMENT.

There is a feeling with many Friends that the decline in the attendance of our mid-week meetings is a sure evidence of a lack of spiritual life and an increased spirit of worldly-mindedness.

The simple fact of the attendance of meetings twice a week has too long measured the depth of spirituality. Friends who do not feel an obligation upon them to attend these meetings, may, while employed at some useful and necessary avocation, be enjoying spiritual reflections adding life and power to all their better nature.

While I would not desire to antagonize or discourage any who feel an obligation upon them to attend the regular mid-week meetings, I feel to say there are some forms and testimonies in our Society carried down from their origin that do not give evidence of the continued necessity which called them into existence.

I understand mid-week meetings were established to bear a testimony to the world that the worship of God was not to be confined to the Sabbath-day. And the persecution of Friends was so great at that time they felt a strength and support in frequently sympathizing with each other. It is very evident the body of Friends of this generation do not feel there is a necessity for bearing such testimony at this time.

The declension of Society has been a concern with Friends for a great many years; and yet what was done to arrest it until within a very few years! What instruction was imparted leading to a knowledge of the rules and testimonies of the Society, further than that scanned from the answering of the Queries, which were not well understood or appreciated by the young members of society.

After many years of expectancy Friends learned we need something more than an intuitive knowledge to keep our membership alive to our principles and testimonies. With this fact before us we have entered a new era in our organization, wherein our young members as well as many older ones are being instructed and interested in everything pertaining to our views, doctrines, rules, etc.; as well as in a more thorough and extended knowledge of the Scriptures.

This mode of instruction adds to the health of young and old, and the exercise of mind and the cultivation of religious feelings are happily relieving our Society from its former morbid condition.

The meeting movement is a good one, and a much time and means for its advancement. And he or she who is a diligent worker in the First-day school, watching the religious development of the young members, and realizing a personal religious confidence which binds all together in harmony and love, must needs feel there is virtue in the cause.

The education and training in the First-day schools prepare the minds of the young to profitably serve in the weightier matters of society, as has been realized by their appointments upon important committees, and the great strength and encouragement they have afforded their elder brethren.

With the evidences we have before us we believe there are many young Friends deeply exercised for the advancement of Truth, and frequently feel the overshadowing of Divine Love.

Let us encourage all to be faithful to every intimation of duty, but try not to bind upon them forms without the spirit.

S. H. BROOMELL.

Chester Co., Pa.

SCRIPTURE LESSON No. 44.

THE NEW TESTAMENT.

THE GOSPEL OF MATTHEW.

CHAPTER 13.

PROV. 8: 11.

READ I. Kings 3: 1-15.

THE bloody records of war and self-avenging murders which blot and disfigure the early history of the Hebrew people, afford a fair illustration of the manners and morals of other ancient nations who made no special claim to be the chosen people of God, and to be guided and directed by him, as was their boast.

We find ourselves expecting better things of the nation making so high a profession, but we have constantly to remind ourselves that it all must be chargeable to the low state of morals that then prevailed, and the absolute power of kings and others in authority, whose ideas of God could rise no higher than their own standard of right, and who thought him a being altogether like themselves.

From such records of strife and cruelty we gladly and hopefully take up the history of the reign of the young Solomon, who is said to have been only twenty years old when he succeeded his father David on the throne of Israel. It is written of him (I Kings 3: 31) "Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places." And this was idolatry, that in the end was one of the chief sources of his trouble.

In *Gibeon the Lord appeared to Solomon*, etc. Gibeon was one of the cities of Benjamin, and with its suburbs was allotted to the priests.

In a dream. It was universally believed that the Divine purposes toward a nation or an individual were revealed through dreams, visions, auguries, and signs. The Scriptures abound in evidences of this faith, and while a clearer knowledge of natural and revealed laws, and of the phenomena of the world, enable mankind to explain much that was then unknown, faith in manifestations of this kind is in no sense rooted out of the human mind in our own age. While we are not prepared to question or set limits to the Divine methods of communicating with men, a strong faith and confidence in the Divine will concerning our relations to our Heavenly Father, and to one another, is our best reliance, and to be faithful to the revelation of his will to our spiritual under-

Give thy servant an understanding heart, etc. This was Solomon's petition—only wisdom to guide and direct the affairs of the nation is asked of the great Ruler of the Universe. This brings him into favor with God, who, one of the prophets declared, "delighteth in mercy," and who gives an understanding heart to all those who diligently apply themselves to its attainment.

And he came to Jerusalem, etc. The distance from Gibeon to the royal city was about six miles. It was an act in keeping with Solomon's experience at Gibeon, to present himself before Jehovah at the ark of the covenant, and there make his offerings. The feast that followed was usually made on such occasions.

Our lesson to-day refers to an interesting event in the life of King Solomon. Having succeeded his father David as king of Israel, and feeling the responsibility imposed upon him by this high position, he had a dream while engaged in offering sacrifice to the Lord, in which he thought God appeared unto him, and offered him whatsoever he should ask. We are told that being in a humble state of mind, and after reciting the favor God had shown his father, he proceeded to say, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil, for who is able to judge this, thy great people?" And that this request so pleased the Lord that he granted it, and added other blessings beside, provided, however, that he should walk in the ways of the Lord. Wisdom may be defined as making the best choice of those things offered for acceptance, rather than such as are most pleasing.

Pain and suffering are always felt in one form or another whenever we disobey a Divine law. Hence we see, so long as Solomon remained true to his first love, his kingdom flourished, and his name spread abroad as one of the best and wisest rulers of his day. Were we all to live as wisdom dictated, we would be saved much suffering in this life, and be prepared to enter into the life to come with an assurance that great joy awaits us.

NOTES ON THE LESSON.

Solomon was the youngest son of David, the child of his old age, born at a time when the yearnings of "this man of war," as signified by the name he gave the new born infant,—Shelomoh, the peaceful one,—must have been for that peace and tranquility to which his life thus far had been a stranger. Solomon was ten years old when the rebellion of Absalom and his tragic end fell with its crushing weight upon his father. After that event the succession to the throne was promised Bathsheba, his mother, for Solomon. He was reared under the care of Nathan the prophet, and we may be assured that nothing was wanting in the training he received from this worthy man, to prepare him for the throne, and the effort of David seemed to have been to so guard and protect his young life that he might be preserved from the hardships, the wars, and the crimes that had made his own life so dark and discouraging; from first to

last it seems to have been David's desire that in Solomon might be fulfilled his highest ideal of true manhood, such as becomes him who is to be "a ruler over men." His education must have been conducted with the greatest care, and we have no reason to doubt the high attainments that had then been reached by scholars and historians. From his own enumeration of what studies he had given himself to, his knowledge was varied in natural history, and in philosophy, and all those abstruser metaphysical questions which the learning and wisdom of every age has found so full of interest.

Coming to the throne at the early age of twenty years, he could hardly be said to have formed any fixed purpose in life, either as a scholar or a ruler of men. His religious character had been developed under the wise tutelage of Nathan, and gave fair promise of a faithful adherence to the national religion, but it had not been tested. His choice of wisdom rather than great honor and riches, shows that his intentions were good and his chief desire was to rule his people wisely. "Thou hast pleasure in uprightness," David had said of the Divine Being, and this thought had found a place in the heart of Solomon.

As king it appears that his great concern was to carry out the plans and intentions of his father. The building of the Temple and the palace were undertaken at once and carried through to completion. One of the first steps in his career that is disappointing is his marriage with the daughter of Pharaoh, king of Egypt. In this his wisdom and piety were both at fault; foreign usages and a foreign worship were introduced into the land and a love of show and display were fostered that was entirely at variance with the simple habits in which he had been reared. The worship on high places degenerated into the worship of idols in the high places. We cannot be too careful of admitting into our lives even the least thing that is contrary to the Divine will as we understand it, though there may be no express prohibition. We can better forego some things that might be tolerated according to a strict construction of the requirement, than involve ourselves in a course of action that may end in a violation of both the letter and the spirit as was the case with Solomon. I. Kings 9: 11.

ONE of the officials of the Midland Railway, England, is the company's photographer-in-ordinary. The name of his functions is legion. When engines or carriages of a new pattern are constructed, he takes a record of their features. If it is reported to the engineer that a viaduct shows signs of giving way, or a wall is cracked, or an embankment has slipped, if the damage is only slight, instead of going himself to see the state of affairs, he sends the photographer to see and record it for him. If an accident has happened, there can thus be no subsequent dispute as to how the engine was lying, or whether the carriage left the rails.

THEY that have one end, can hardly disagree when they meet.—*Wm. Penn.*

HOW TO READ THE BIBLE.

The Bible is the body of it, and therefore the most religious people of the world. It is a true picture of human life, and we shall find that of a life in its entirety, if we so read it, and as nothing more. It is the tolerably complete picture of a people's life, and the many-sided record of a whole national existence. That people's life is shown in its beginnings, with the elements that went to make it up. It is followed on till at the end it ceases as a nation, but remains undiminished as a spirit, and its national chronicle as a spiritual temple. Not indeed that this spiritual temple, the Bible, is a structure unimpaired by the ravages of time. It might not ill be regarded as a sublime ruin of which, often, one stone is not left upon another, though preserving enough of base and column and pediment to show plainly the plan and the proportions. The parts of the Bible are often out of their historical order. Sometimes a book is put together out of great fragments, and the name of the author of one given to all. Sometimes the subject of the story is made to appear as the writer of the book. Such anomalies and dislocations give rise to many deep problems, not always wanting in a direct bearing on the meaning of the book as a whole. But the Bible remains the meat and drink of the spirit's hunger. Our century has seen the discovery of continents greater than those which crowned the adventurous spirit of the voyagers of the sixteenth century. Our eyes have been opened to such vast worlds as the civilization of the Aryas, of Egypt, of Chaldea, and Assyria. It has read not only their history, but their hymns and prayers, and reading them has thanked God for them. But it turns at once to the Bible, with the cry, Thou hast the word of eternal life.

The Bible meets the soul to-day at every one of its divine needs, and satisfies every one of its permanent satisfactions; not only the needs and satisfactions that are personal, but those which are heroic as well, as when one is abreast of men and faces them in the name of progress. It is in Abraham, Moses, Isaiah, Jeremiah, Paul, that we find the circle of heroic types, and in Jesus, the word of human perfectness made flesh. In the Christ we have the pattern of human living so summed up that it loses itself from the lines of time, and, while absorbing all nobility whether past or to come, lies back of life like the parent of all good. It completes the "lineage of the faith." In order, however, to get this full spiritual blessing from the Bible, it must be followed according to its own genius. If one is in the frame of mind of the Greek, and intent on the value of the expression, rather than on the lessons of life which are to be made our habitual practice, he will not naturally turn to the Bible, nor walk with it, if he do so turn. The secret of the Bible is not with those who are of such a merely literary turn of mind. The ideas of the Bible are for those only who are ready to give them effect. On the other hand, if one is disposed rightly toward the Bible as a word of God, but reads it incontinently and at hap-hazard, it will not open its treasures to such a one. For the mind is then out of harmony with the large method of the

Bible, which is a word of God, and a word of God, that they are suffered to contradict each other, in the whole of the Bible. It is a word of God, embracing all sides of a thought, and only in fault to those who do not seize it all around. If one reads the Bible desultorily, it is almost certain he will come not to read it at all. Reading here a favorite chapter, or there a sterling exhortation, a psalm, a parable, it is a word of God, and a word of God, from the Bible, contracts and seals itself. This part becomes too miraculous, and that too levitical, and a growing religious fastidiousness checks the will, permits the season to go by, and the desire perishes. The Bible is really read only when read in accordance with its own method, often the manner of its own spirit. To sort out the gems, is often to lose both the book and the gems. So closely interwoven with the whole fabric are the precious chapters, that when they are culled out in anthologies, they often become faded as the stones of the seashore when taken away from the waters that love to roll over them and keep them in hue. So organic is the Bible, and so vitally connected is each great part with the whole, that chosen passages seen apart from their relation are like bloodless limbs that have been severed from the body. The Bible then should be read as a whole. It remains a stumbling block to all who read it otherwise.

But the way is at best anxious, and leads between two equally false extremes, into one of which he is sure to go who neglects guidance. The Bible must be read as a whole, as a word of God, and a word of God, complete in its fulfilled orb. But this must not be understood to mean that every word in it is to be read. There are long lists of names, now supposed to be the names of races and not individuals. There are long notices about performing sacrifices, wholly wanting in pertinency for us to-day. There are "foolish genealogies." These matters are rather an interruption than an aid to understanding the Bible as a whole. If, however, we give a free rein to our individual choice, and read only just what each one sees to have a fitness and pertinency, the other danger is at hand of a Bible which contracts and interests us less and less. The evil of reading too little is greater than that of reading too much. There is needed a spirit of acquiescence, a willingness not to press the rule of immediate and obvious helpfulness. Moreover, much of the most helpful narration in the Bible is only disclosed after long familiarity.

Perhaps the safe course is to follow day by day a plan, keeping it steadily in view and looking for the result only after a fair and lengthy trial. By that time the spirit and teaching of the Bible will have become so incorporated with our spirit and living, that we shall wonder how we ever lived religious lives without its daily ministrations, the constant presence and assistance of its Holy Spirit. The busiest life could read the Bible through, in the main, once a year, and find it grow with our growth, and even as ourselves go on from strength to strength and from glory to glory.—J. T., in *Unitarian*.

A word to the body.—Addison.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, ELEVENTH MONTH 16, 1889.

MISSION WORK IN PHILADELPHIA.

FRIENDS' Mission, at the northwest corner of Fairmount Avenue and Beech street, Philadelphia, has not been doing so much for the neighborhood in which it is located as was hoped for in the beginning of the effort. Those interested in the work at the commencement have from various causes been dropping out, until there are very few of the originators at present engaged in it.

But there has always been a feeling that this opening for such religious and educational efforts as come within the province of the Society of Friends, is a good one, and with an earnest, determined effort on the part of a few of our young and middle-aged people who are adapted to work outside the Society, a mission station might be put into successful operation that would be of solid and enduring benefit to the people of that part of our city, and the quiet, practical ways of Friends find a permanent lodgment in the social and home-life of those who come under their influence.

Quite a considerable sum of money has now been contributed and more will be forthcoming when the plan of reorganization is more fully matured.

The present proposition is to employ a suitable woman as matron, (perhaps a man and his wife would be better), who will have supervision of the various meetings to be held, and make the Mission a centre of effort in behalf of women no less than of men. Very much of the usefulness of the Mission will depend upon the person or persons thus employed, but the most suitable that can be obtained will not be able to accomplish all that is hoped for, unless there is a corps of active, intelligent, and systematic volunteers, who will feel it their bounden duty to do the part assigned them without wavering, and to the very best of their ability. These *must* count the cost, and be prepared to make whatever sacrifice it lays upon them, remembering that any cross ceases to be such when it is cheerfully and willingly borne; usually in such work the crosses that confront the worker are so magnified that until we in a measure come into the spirit of sacrifice,—the spirit of the Master,—we cannot realize the fullness of his words

when he said "it is more blessed to give than to receive."

There are many precious spirits among us, who are asking "Who will show us any good?" To these we would say the good comes to our own lives, as we make these lives helpful to other lives. In doing, not questioning,—in serving, not waiting to be served,—will this Christ-spirit come into and permeate our whole being, so that with him we can say, "I come to do thy will, O Father, and to finish the work thou hast given me to do."

THE statement in our report last week of the proceedings of Baltimore Yearly Meeting, that no action was taken on the proposal for an enumeration of membership, is an error. The action taken upon it was favorable. The minutes of men's meeting, (for advanced sheets of which we are indebted as usual to the Clerk), state the case thus:

"The subject of making an uniform census of our members during the coming year, as has been our custom in the past, was introduced. After being considered, it is hereby ordered that the Printing Committee be instructed to furnish each of our Monthly Meetings with the proper blanks for an enumeration of our membership, as of the first Sixth month next, and to forward the same when completed to our next Yearly Meeting by the usual channels."

We print elsewhere the circular notice sent out by the Committee of Nebraska Friends announcing the meeting to organize Nebraska Half-Year's Meeting, to be held at Lincoln on the 2d of next month. This will be an interesting occasion, and it is to be hoped there will be a full attendance of those who are able to be present.

MARRIAGES.

ANDREWS—KILLE.—At the residence of the bride's parents, Masonville, N. J., Tenth month 23d, 1889, under the care of Chester Monthly Meeting, held at Moorestown, Benajah D., son of Annie L. and the late Thomas C. Andrews, of Moorestown, N. J., and Hanna L., daughter of Joseph B. and Mary B. Kille.

FURNAS—CLIFFTON.—By Friends' ceremony, Tenth month 31st, 1889, John D. Furnas, son of Davis and the late Jane S. Furnas, of Wayne township, Warren county, Ohio, and Ella D., daughter of Sarah L. and the late William Clifton, of Plainfield, N. J. [This is reprinted, because of an error, last week, in one of the names.]

WOODNUTT—JACKSON.—Tenth month 3d, 1889, by Friends' ceremony, at the residence of the bride's father, Harry C. Woodnutt, Jr., son of Harry C. and Anna F. Woodnutt, of Mineola, and Grace A. Jackson, daughter of Solomon S. and the late Annie Jackson, of Jericho, L. I., N. Y.

DEATHS.

COALE.—Died at Newtown Square, Tenth month 30th, 1889, of spinal meningitis, Edmund J. Coale, in his 14th year. Son of Walter S. and R. Margaret Coale.

ELY.—Eleventh month 5th, 1889, Patience P., wife of Hueston T. Ely, of Philadelphia. Interred at Solebury Meeting ground.

HAINES.—At the residence of his nephew, Alfred L.

The next day after our arrival we made our first visit to the Exposition. I approach any consideration of this work with great hesitation. The subject is too vast in its proportions to receive any justice in even a series of letters of reasonable length. I am sure that I hazard nothing in saying that in extent of ground covered, and in the completeness of the display in the numberless departments, it surpasses any exhibition that has preceded it, either in Paris, or elsewhere. The Exposition which we saw here in 1867, both in extent and completeness, was far inferior to this. For our first visit we naturally began as nearly as possible in the centre, and therefore directed our steps first of all to the foot of the great Tower. The fountain at its base begins to play at noon, as do most of the fountains here, and we were there soon after eleven o'clock. The crowd had not yet assembled, and filled the great spaces under the Tower, as they did later in the afternoon, and we had a good opportunity to examine at our leisure this wonderful structure. The descriptions of the tower and of its dimensions which I had read, had failed to give me any real conception of its colossal size, as it appeared when actually beneath it. As I stood by the fountain, and looked up, my first impression was, where is the support for this immense structure, thus suspended in the air. On looking around I saw its four bases, but they were so far away as to give, at first sight, the appearance of a tower actually unsupported—and, floating in the air! And the fleecy clouds rapidly passing over it added to its appearance of insecurity and instability. As I passed under the four great arches on the four sides, supporting the first story, and saw the vast extent beneath, with the fountain in its centre, it would actually seem that a building like Swarthmore College could be placed between these bases, and under these lofty arches, and leave room for one or two smaller buildings beside it. The astonishing combination of massive strength and of the most light and graceful architectural proportions, make the tower a wonder to behold, and impress one deeply with the bold genius of the man in whose brain such a structure was conceived, and by whom that thought was developed into the actual and very tangible reality before us. We were quite content to see the Tower at first from the base, without ascending it to obtain the grand view from its summit. That pleasure we reserved for another occasion, and for it we intend to choose a perfectly clear, bright day. The best time to ascend is between 2 and 4 p. m. Earlier than that the morning mists are not so sure to be perfectly cleared away, and later they are liable to begin to rise again, and somewhat obscure the view. This was probably not so much the case earlier in the season, but it will be remembered that Paris is liable to mists and fogs, especially in the months of November and December. As the Tower is to remain as a permanent monument of this great Exhibition, and after five years is to become the property of the government, there will be ample time and opportunity for all who desire it to obtain the commanding view from its summit.

We spent a good deal of time the first day in the

department of the Fine Arts, where the display of painting and statuary was very fine. In this department it is not to be expected that our younger nation will compare with the older countries of Europe, with their fine galleries of painting and sculpture, the accumulations of many hundred years. It was very interesting to compare the characteristics of the different nations in their works of art, of all grades, from the simple and unaffected representations of nature, animate and inanimate, so faithfully portrayed by the Dutch artists, to the florid, extravagant, and highly colored paintings of the Spanish school. In the *Galérie des Machines*, in which I took a deep interest, America, as was to be expected, was quite well represented. Most conspicuous among the objects here displayed were the numerous and wonderful inventions of Edison. And from the fact that the tower, the fountains, and the grounds are brilliantly illuminated at night by the electrical apparatus for which we are indebted to this great inventor, it certainly must be admitted that at the head of the list of those who have contributed towards the brilliant success of this greatest of Expositions, stands the name of Thomas A. Edison.

I may say more of the Exposition after we have seen it more thoroughly. It closes on Fourth-day week, the 6th of Eleventh month, after being open exactly six months.

The libraries here are open free to the public, and every facility is offered to those who wish to use the books. The two nearest us, and those which we shall generally use, are the St. Genevieve and the Magazine Library. The former of these is very large, and is much used by the students of the Sorbonne and the College de France, both of which are a short distance from us. The Magazine Library is smaller, and more select, and I have found it in the past a delightful place for study. I have already begun to use it this year to much satisfaction. It is very pleasantly situated upon the banks of the Seine, just opposite the Palace of the Louvre, and is very central and convenient.

In walking over to our bankers, the other day, I passed through the Place Carrousel, which occupies the space between the Louvre and what was the Palace of the Tuileries, when this walk was very familiar to me in the winter of 1867-8. The change since then is very great. That was near the close of the reign of Napoleon III., and it was in this square that we saw the Emperor review the troops. Now the Palace has been destroyed by the Commune, and all vestiges of it are removed, and the place turned into a fine public garden. And on this same square of the Carrousel, and just opposite the gate leading into the palace grounds, there has been erected within the past two years a fine monument to Gambetta, with various inscriptions from his striking public utterances; the man, who perhaps more than any other, was responsible for the great changes in the government, and who made monarchy impossible, and the Republic a necessity in France. A more appropriate place for the monument of such a man could not have been selected than here in full sight of the spot where stood the Palace of the Tuileries. All that

the public an idea of this Palace in a collection of a few columns, pediments, statues, and a corner set up near the corner of the Eiffel Tower on the Exposition grounds, and labeled, "Ruins of the Tuilleries." And even on this relic of royalty the names of Gambetta, and of Carnot, the President of the Republic, prominently appear. Although the country has recently gone through a serious struggle, in which there was a strange combination of Legitimists, Bonapartists, Boulangerists, and Communists, against the Republicans in power, they failed signally in their united efforts to overthrow the existing government, and it seems now probable that France is to continue a Republic, upon a well established foundation, and that Monarchy and Absolutism in all their forms have forever passed. May it prove to be

EDWARD H. M.

THE LATE YEARLY MEETING AT BALTIMORE.

THE annual session of Baltimore Yearly Meeting ended on the 1st of Eleventh month. The final sitting was overshadowed by a solemnity deep and impressive. Into the women's meeting, prior to its close, came two concerned brothers, bearing messages loving and instructive to the mothers to whose fostering care and responsibility is confided the task of rearing and fitting for their life-work the rising generation. Their words of cheer and encouragement brought consolation to many a heart, and their feeling and tender farewell stirred the fountain of tears.

I feel it in my heart to say through the medium of this cherished little paper, that after an interval of some ten or twelve years since I have attended one of the yearly meetings, I consider that it has been a blessed privilege afforded me to come again and enjoy a religious mingling and communing with the members of our beloved Society. And though I have been but a silent listener,—not voicing the earnest thoughts and heart-felt interest which stirred me, yet I have been a sympathetic, and I trust, a benefited one. I believe we do not fully realize the advantage of being within reach of our own meetings until we are isolated from them.

I have noted with great pleasure that in the intervening years there has sprung up a new life and vitality in the business meetings and expression is given not only by the aged and middle, as in years gone by, but by those walking in the green pastures of life. Had this happy state of affairs existed long ago, and the youth been enlisted and interested as they appear to be now, in the work and advancement of our organization, we would not have to mourn today, the loss of so many bright minds who have withdrawn from us and gone to help build up and strengthen the churches. I have given this subject much thought, since I have been constantly thrown with those of other denominations and learned how the young members work with such earnestness and zeal in every movement, especially that of the Sabbath school. Friends, until recent years, have been slow in their response to a handwriting school

thus and not in regarding the handwriting as the growth of our Society to a degree scarcely realized; but they are bravely coming to the front now and in the face of some opposition are steadily going on with the good work, willing in its comparative infancy, and with that clarity which recognizes the good wherever it exists, utilize the fitting passages in other Sabbath school papers and lesson leaves, apart from our own.

With this hopeful outlook, and with a renewed effort on the part of the teachers appointed to their responsible positions, to become prayerfully prepared to interpret clearly the Holy Scriptures, all efforts in this direction will assuredly be blessed.

During the many words of caution and admonition directed to the young during the Yearly Meeting by exercised minds, and the earnest love and interest manifested in their religious welfare expressed, I thought of the blessing that would come of it if we would have more faith in them. Do not feel discouraged, if in the joyousness of their youth, they are now and then led into the pleasures of the world, or a love of personal adornment; they are not callous to the requirements of a religious life. I know how these things have always had a strong hold on me, and yet, even in my young years, I ever felt a loving and restraining hand. My little girl said not long since to me, "Mamma, just say that you believe I will be good, and then I will be." Mothers, there is more in this than you really know.

Amongst the subjects brought up in the business meeting which called forth much lively expression, taking hold mutually of the minds of young and old, was that in regard to pernicious reading, and the distribution of literature of an immoral character, which frequently found its way into the sacred inclosure of the home circle. It is well to bend our every effort to suppress this, but at the same time, let us not be unmindful of the importance of as generously distributing that which we have at our hand, and which we know to be good. Many a time has come to me the wish that the little pamphlets, and I may say *tracts*, now being printed for the benefit of our members, portraying so clearly and beautifully the holy principles and truths we profess to believe and to do, could only find access to the homes of thousands unacquainted with our methods and tenets of belief. How their contents would contribute to hungry souls longing for just such nourishment! I have handed these little pamphlets to many who have almost immediately withdrawn, and a few have expressed thankfulness that their contents had explained away their doubts and fears, and appeared to them a new revelation of the truth.

A young fellow, formerly the son of an Episcopalian minister, who hoped his idolized son would accept the same calling in "the church," after reading the autobiography of one who always comes before me as a pattern of successful wisdom and wealth like simplicity, thus writes me:

"You know not how much I do, and always shall, look back upon the first insight I have had into the simplicity of the Christian faith. I have had to the great satisfaction of my friends, and with like results, many have been converted, with the same results."

veritable 'Father in God,' Benjamin Hallowell, and everything has seemed since to tend in the same direction. Emerson, whom I again took up after years of neglect, seems an incarnation, not of the peculiarities, but of the deep, pure essence of the Friends' belief, and, so has come to me in this way, in the lonely communings, during the weeks and months I have spent in the mountains and on the plains, a strengthened and settling of my deepest practical belief which makes us ever true to our higher selves, and more unobtrusively helpful to those around us. And thus I have felt that I ought to honestly acknowledge my position to my father, though to deliberately wound so strong and tender a love, is as hard a duty as life can hold."

How truly it was said in our meeting, that the All-Father does not call us in one and the same direction of ministration; there are other ways than standing upon one's feet before the public. In the social world, and everywhere, what influences can be exerted for good; what opportunities offer for fitting words in truth's holy cause; how often the hand can reach down to help and lift up to a higher plane those who are blindly groping after one ray of light; a kindly look or pressure of the hand to some discouraged one;—all these are little things in themselves, but they "make for righteousness."

And so, if in our religious organization all faithfully fill their appointed niche, working for the universal good, according to individual light, accepting and adopting, even in the outward, that which is in accordance with religious advancement and progression, though it calls for the changing or doing away with some parts of our discipline,—as for instance that which refers to the disownment of members for having their marriages performed by ministers of other denominations, for having pianos in our homes, and some other unnecessary restrictions which have caused the sad loss of some of our most useful members.

I believe we will then no longer have the opportunity of listening to the world's fiat—that "Friends are dying out," or reading the many articles, which have so pained us, of the "decline of our religious Society," but we will have our strength renewed, and be made to rejoice that in the wise ordering of things there came upon us that state of coma, out of which we have awakened, and which indeed portended death.

E. P. JACKSON.

MANY of the huts which have been sent to the South African gold fields, and other places where portability is important, are made of wire-woven waterproof sheets. The sheets are less than half the weight of twenty-four gauge corrugated iron, for which they are mainly intended as a substitute; and, being composed of stout papier-mâché, with fine steel wire foundations, they are excellent non-conductors of heat and cold. The weight of a settler's hut, 14 feet by 10 feet, is thus brought down to a little over half a ton.

A good life is the best way to understand wisdom and religion.—*Jeremy Taylor.*

EDUCATION IN BALTIMORE YEARLY MEETING: COMMITTEE REPORT.

To Baltimore Yearly Meeting:

ON 11th Month 1st, 1888, the Yearly Meeting Committee on Education met for organization, re-appointed Eli M. Lamb, Clerk, and named an Executive Committee which was made larger than it had previously been.

At a meeting held 11th Month 12th, a report was received from Alexandria Monthly Meeting, which stated that there no longer existed a school under the care of that Monthly Meeting.

A Committee was appointed at that time with instructions to endeavor to foster an intimate relationship between the school in Washington, under care of Thos. W. Sidwell, and the Yearly Meeting Committee on Education.

This Committee, after having paid a visit to the school mentioned, reported it as in a very flourishing condition, and as managed in a most felicitous and satisfactory way. From that time to the present, way has not seemed open for further labor therewith, much to the regret of the Committee.

From time to time the Committee have received reports from most of the Monthly Meetings where there have been Friends' Schools, and in several of them considerable effort has been made to sustain schools of our own, where our youth might receive the benefits of a guarded education; but owing to the sparsely settled districts in which most of our meetings are, it is very difficult to sustain schools of a grade high enough or large enough to justify the employment of teachers competent to instruct in the number of branches required, or in the more advanced studies. For this reason several of our schools languish. To keep these schools up to the standard required to compete successfully with public or denominational schools of the various neighborhoods, we need more funds than this Committee, or our subordinate meetings can control.

To succeed in reaching the highest possibilities, we are of the opinion that schools should be kept open not less than nine months per year. The Committee have also reached the conclusion that there should be made a systematic effort to visit from time to time the various schools throughout our borders, and call attention of teachers and parents to the opportunities that may be obtained with no great difficulty for raising the standard of education in our Society, and for opening the way to our membership for obtaining a liberal education.

Business engagements and want of sufficient means to travel in this cause have greatly curtailed our opportunities for successful work in our field of labor.

The means afforded by the Yearly Meeting have been used sparingly, as there seemed to be needs for more money in other channels during the past year than usual, but where schools have applied for help in the way of apparatus, books of reference, etc., the Committee have supplied them.

In this way a number of schools have been aided, and the work therein has been improved.

Considerable correspondence has been had for the purpose of endeavoring to stir up more life in this

field of labor. Conferences have been suggested in various places, but there has not seemed to be a want felt for them.

It had been the hope of this Committee that through the efforts of the Yearly Meeting, Friends' Schools of grades to suit the needs of every neighborhood might be started and sustained. As a means of promoting the welfare of our Society, we considered the importance of educating our children liberally and under our own care, one of the greatest. Our young people could thus be equipped for many and useful stations in life, and opportunities afforded them for disseminating the views and principles of our Religious Society over new ground. A good teacher in membership with us finds but little difficulty in obtaining congenial and profitable employment, and there is for them such a demand that often when wanted for places within our own fold they cannot be found. Schools within reach of our people at home must be afforded, for it is in early life that a love for literary pursuits is generally laid, and if a course of systematic education be deferred until the later years of boyhood or girlhood, it in rare instances accomplishes as much as might otherwise be done.

The foundation at least should be laid before the child is old enough to leave home for study among strangers.

Opportunity has lately been afforded to such as might be well equipped to take a College course at Swarthmore free of cost, but in most instances it has been found that the ground work of those applying has been deficient.

This statement is made to call attention to the importance of having good preparatory schools at home.

This Committee then reiterates its oft repeated recommendation to all of our meetings to give attention to this important concern. The youth should be carefully looked after, and they will be; if not by our own Society, by others, who are always ready to gather good people into their folds.

The Committee has endeavored to collect as much information concerning educational matters as is possible, and to tabulate the same, but owing to insufficient returns, and incomplete reports, it has been found impossible to arrive at satisfactory results in this respect.

Having labored so far as has appeared to be practicable in the matter committed to our care, and accomplished results not at all commensurate with the desire and hopes of those who have worked, it seems that the present Committee should be reorganized. It therefore seems proper that they ask the meeting to release them from further service.

Respectfully submitted,

THE ME. LAMON, Chairman.

Baltimore, Tenth month 28, 1889.

Thus great saying of Christianity, "To die unto sin," remains still the highest theoretical solution of the inner life. Only in it is there any peace of conscience, and without *that* peace there is no peace. Amiel.

EDUCATIONAL.

LECTURE BY DR. E. E. WHITE ON "THE GOOD BOY."

The first of a series of lectures on Pedagogy, with instruction in school work, announced by the Educational Committee of the Yearly Meeting in combination with the Managers of Swarthmore College, was given at 15th and Race streets on Seventh-day last, at 10 a. m. There was a good attendance of teachers and those interested in educational work, and the lecturers were followed with close attention.

Dr. E. E. White, of Cincinnati, spoke on "The Elements of Governing Power." His lecture was filled with most valuable suggestions and the fine spirit which pervaded the discourse must have inspired the large number of teachers present with a new zeal in their profession. The Doctor believes the elements of wise government in school are seven in number, and first he named *good scholarship*. Children are quick to detect if a teacher is not possessed of the requisite knowledge, and a thorough mastery of the subject to be taught gives a teacher one important point of advantage in control. This knowledge must also be *fresh*, the reply of Dr. Arnold was quoted to one who asked why he continued to study daily: "I prefer to feed my pupils from a running stream rather than from a stagnant pool." The second requisite is *skill and management in teaching*; that is, the orderly calling and dismissing of classes and the machinery of the schoolroom. A teacher is an artist and should understand how to arrange and plan for successfully interesting the pupils. The third is *heart power*. There must be love for the children, even for the unlovely. There must be the power to see and love the soul, hidden perhaps under a repulsive exterior. The fourth is *backbone*. Not stubbornness, but firmness and evenness of control that will admit of no variableness nor shadow of turning from the law of right discipline. Fifth, *good eyes and good ears*. These are of special importance in the school room. A controlling eye and an attentive ear, (though sometimes it is necessary to see not and hear not), are indispensable in a successful teacher. Sixth, *common sense*,—that is, the ability to use that sense we all hold in common, to make the best use of the means at hand, and to have a grasp on the situation at every point. Seventh, *a positive moral character and a positive moral life*. This is not named last because least, but to crown all the rest, or, to reverse the order, the first round in a ladder, the top of which may be *good scholarship*.

We cannot attempt to give more than a meagre synopsis of a lecture that was a banquet to heart and one that could not fail to impress itself upon an audience in earnest to improve in the high calling of teaching.

After the conclusion of Dr. White's lecture, Prof. D. Batchelor illustrated his system of Vocal Culture, with a class of students under his instruction in the Friends' school at 15th and Race streets. The work was followed with much interest and attention.

Dr. White will lecture to-day (10th inst.), at Swarthmore College, at 10:30 a. m., on "Character," and will be again followed by Prof. Batchelor with a class exercise in Vocal Culture.

NEWS OF FRIENDS.

PHILADELPHIA QUARTERLY MEETING.

PHILADELPHIA QUARTERLY MEETING, held at 15th and Race streets, Eleventh month 5th, was well attended by women Friends, but the absence of young men caused a feeling of regret in some minds. Speaking in the first meeting, Lydia H. Price was impressed with the need of charity, the charity that thinketh no evil. We should be true at home and true in our religious organizations.

Catharine P. Foulke, Robert Hatton, and Ellison Newport also appeared in the ministry.

In the meeting for business the three queries usually read at this time were answered. An interesting report from the Committee on Temperance called forth much expression of unity. The committee was continued to labor in this field, and the amount asked for granted. Lydia H. Price presented a minute issued by Birmingham Monthly Meeting, setting her at liberty to visit the quarterly meetings composing Philadelphia Yearly Meeting, also the meetings composing Philadelphia Quarter, and to appoint some meetings.

FARMINGTON QUARTERLY MEETING.

This was held at Farmington, N. Y., on the 6th instant, with a good attendance of Friends. After a season of silence Sunderland P. Gardner arose, and for over an hour dwelt in a powerful manner on the principles of Friends and of the Christian religion. In the business meeting, the usual routine matters were attended to. In the afternoon, at 2 o'clock, a Temperance conference was held. There were readings, recitations, etc., by Joseph Tritts, Dora Blaker, and others, and remarks by Edwin Ewer, Charlotte W. Cocks, and others.

On the following day, (Fifth-day, 7th inst.), the meeting assembled at the usual hour. Not quite so many were in attendance. Charlotte W. Cocks was the first to speak, her message relating to the subject of prayer; after which Sunderland P. Gardner spoke in his searching and convincing manner for near an hour, and the meeting closed under a solemn covering.

REPORTS OF PHILANTHROPIC WORK.

We have received a copy of the report of the Penn Sewing School of Philadelphia, for 1888-89. It says:

The nineteenth session of Penn Sewing School opened Eleventh month 3d, 1888, with 67 children, 39 of whom were colored, and 28 white. The number increased during the winter until there were 152 names enrolled, the average attendance for the year being 106. All the sessions of the school have been regularly held and well attended, the conduct of the children being generally satisfactory.

351 garments have been distributed during the season, of which 66 were made by the pupils. Of the remaining number, part were bought at the 17th street House of Employment, the rest having been prepared by the Cutting-out Committee, and made at the House of Industry, 702 Green street.

Through the generosity of our contributors we have been enabled to give shoes to 140 children.

While this has been a great drain upon our resources, we still feel that we have supplied a need which otherwise might not have been met.

At the Christmas celebration there was the usual gift of a box of candy to each child, in addition to the contributions from the pupils of Friends' school, of toys and books, which gladdened the hearts of the little ones, whose daily surroundings are not of the brightest. We again have to thank the Friends of Race street Monthly Meeting for the use of the room and the supply of fuel. Only one pupil received a certificate of merit this year. We trust the cause is not due to an indifference on the part of the rest, but it is a source of regret that the majority of pupils are unable to remain with us long enough to pass through the course of sewing prescribed by the school, as their services are generally required elsewhere in aiding their families.

As this session completed the 20th year of the school, in addition to the usual exercises on the closing day, a report was read giving a retrospect of the founding of the school, and the work accomplished by it during that period. In looking back upon the work of former years, we note the progress that has been made, and can but feel encouraged to persevere in what we know is good work. But here at the threshold of another twenty years, the question arises whether there is not a call for an effort to still further extend the usefulness of the school. The establishment of "household schools," institutions in which the different departments of household work are practically taught, is an accomplished and successful fact.

Friends have been pioneers in many educational and philanthropic movements, but in the matter of "household schools" other denominations have taken the lead, and are doing good and earnest work; and the question is seriously asked whether Friends can afford to let this excellent work go on without a representation in it, and if not, is not the Penn Sewing School, with its strong organization, its number of interested and willing workers, and its 20 years of experience and prestige as an educator in one branch of household instruction, the most proper and fitting body to enter upon this new field of duty? But it must be borne in mind that this work, if undertaken, will require increased means, and the likelihood of obtaining this must claim the attention of the committee who may have the matter in consideration.

Meanwhile, there is still the long-felt want of more teachers. We would be glad to welcome the aid of our young Friends, who could here find a harvest ripe for gathering.

HANNAH R. GRUBE, *President*.
ANNIE C. DORLAND, *Secretary*.

We have also the annual report of the Young Friends' Aid Association of New York City, a neatly printed pamphlet, covering the operations of the Association for the year ending with Tenth month, 1889. The receipts, (including a balance of \$200.37 from last year), were \$1,306.63. Assistance to the amount of \$1,107.86 was rendered to 49 families during the year, and allowing for two small expense items, there re-

made a failure of it. The second attempt, however, was successful, and the result was as follows:

The problem that presents itself to the philanthropist everywhere, is how to help the poor to help themselves. It is an easy matter for the unthoughtful philanthropist whose heart is pained by some pitiful story of poverty, sickness, or distress, to put his hand in his pocket and dole out to the seemingly suffering beggar, something for the relief of his immediate wants; but the true lover of his fellow man finds that not money alone, but something of himself besides is needed by the worthy poor, and that his aid to the unworthy is not a charity but a harm to its recipients.

"Poverty stalks not in public view, and only in cases of extremity, unless sought out, does it come under the observation of the benevolent, whilst pauperism blatantly portrays its assumed claims upon sympathetic ears in every household and business office. It is the aim of the Young Friends' Aid Association to help in the relief of the one, and, so far as may be, to abolish the other."

The Treasurer, Jos. A. Bogardus, 177 West street, New York City, will be glad to receive contributions in aid of the work.

HOME OF INDUSTRY FOR DISCHARGED PRISONERS.

On the 7th instant an interested company gathered by invitation in the Home of Industry for Discharged Prisoners, at 46th street and Woodland avenue. (The train from Broad street stops at the door.) This institution will be understood by its name. Men who have received their discharge from prison, and have resolved to lead a better life, meet with a cold reception from the uncharitable, and frequently are compelled to return to crime in order to sustain life, and in recklessness oftentimes become a scourge to the community, as life becomes burdensome to themselves. The object of this institution is to provide a place for such as soon as they are relieved from prison life, to welcome them to this "Home," and to employ them at such occupations as they are fitted for.

It is designed by industries to make the institution self-supporting, while by employment and paid labor to its inmates, and by a course of moral instruction and religious influence brought to bear upon them, to save to taxpayers the cost of court and jury for another conviction, and to restore the erring to good citizenship.

At present the "Home" will require additional capital to commence business on the plan proposed. It should be well equipped for successful operation, and funds are wanted for additional furniture, machinery, and the payment of increased expenses. The outlay will be expensive, but the return by labor produced will doubtless meet the current outgo. Institutions of a similar character, organized under the supervision of Michael Dunn, (the present Superintendent) are now in a prosperous condition in the city of New York, and in Tennessee, Chicago, and Detroit. Already the good effects are being shown, as we were told last evening, of money paid from the Savings Funds by 12 of the men. This may seem a small item, but when we consider that these

men have not been producers, but quite the opposite, it shows that habits of thrift begin to appear. We were pleased with the order and cleanliness evident, also, the view of the men making brooms, which is quite largely carried on. The men take them into the city to sell, and (as I understood), get a percentage for their sales. If any are desirous of understanding more about this Institution, they can do so by addressing John A. Stoddart, 925 Walnut street.

E.

THE LIBRARY.

FISHIN' JIMMY. By Annie Trumbull Slosson. New York: A. D. F. Randolph & Co.

This is a little book that can be read in an hour, giving the pathetic record of one lone human being who knew nothing of books, but from observation could tell each tree and shrub and flower with their uses. "He had never heard of entomology. Guinée, Hübner, and Fabricius were unknown names. Yet he could have told these worthies many new things." And the birds, "he knew each and all better than did Audubon, Nuttall, or Wilson." Illiterate, yet possessed of that knowledge which is of most worth; it led him into the true path. The spirit breathed throughout this well written little book is that of pure Christian love.

MARGARET ELLISON. A Story of Tuna Valley. By Mary Graham. Philadelphia: 1889. (For Sale by Friends' Book Association, 15th and Race streets.)

This is a simply told tale of country life that could easily have its foundation in fact in our mountainous districts, for in these modern days of searching for the hidden wealth they contain, many have isolated themselves from congenial surroundings.

The tone of the book is healthful, with an undercurrent of religious feeling void of bigotry and cant, and without denominational bias; the strong point being the advocacy of equal religious interests with similar views to secure happiness in married life. A simple plea for religion in the home, not to be supplanted by intellectual culture. A book easy to read and to understand, with a positive side towards that which is good.

SWARTHMORE COLLEGE NOTES.

THE Juniors will give a reception to the members of the freshman class on the evening of Seventh-day, 16th inst.

—Mary D. Pratt, '85, has been appointed instructor in mathematics in the preparatory classes.

—The college glee club, which gave much pleasure to the students last year, has organized by the election of William E. Levert, '90, president, and Professor George S. Hoadley, director.

—Several new students have been placed upon the roll during the past week.

—The game of football has been played between Swarthmore and the University of Pennsylvania. The Swarthmore team to the college. William H. Seaman, '88, Carroll H. Leffler, '91, and Horace C. Thomas, '91, were among the more prominent ones who played in the game.

—Quite a large class of Swarthmore students went to 15th and Race streets last Seventh-day to hear the lectures by Dr. White and Professor Batchelor.

—An effort is being made to secure William Jones, of London, to lecture here on Sixth-day, 22d. Samuel Phelps Leland delivers the first lecture of the regular course on Sixth-day, 15th.

—The faculty have decided to grant a whole holiday on Thanksgiving day. A number of students will take advantage of it to go to their homes.

S.

INSPECTION OF SITES FOR THE GEORGE SCHOOL.

MEMBERS of the General Committee, about 35 in each case, visited the proposed sites for the George School at Sadsbury, Lancaster county, and West Grove, Chester county, the former on Sixth-day, the 8th instant, and the latter on Third-day, the 12th. The most of those who went to Sadsbury left Philadelphia at 8.50 a. m., and left Christiana at 1.42 p. m., on the return. The day was dull, and some rain fell before the inspection was completed, but the visitors were taken in carriages to the proposed site, (a short distance from Christiana station), and afterward a lunch was spread for them in the meeting-house, (Sadsbury), which is close by. Those interested in this place offer one hundred acres of eligible land, free of cost.

The visit to West Grove, for those going from Philadelphia, was made by a special train which left Broad street at 10 a. m., and ran directly to West Grove, (40½ miles), in a little more than an hour. The property proposed here includes the farm formerly belonging to the State, and called the "Experimental Farm." Those interested in the selection of this place have secured for the school the opportunity of buying the property at rates materially below the price which would be asked an ordinary purchaser. The visitors drove over the property, and were kindly provided with lunch at Samuel C. Kent's; those who returned to Philadelphia taking the special train at 2.20 p. m., and reaching the city about 3.35.

YOUNG FRIENDS' ASSOCIATION.

The regular monthly meeting of Young Friends' Association was held on Second-day evening, 11th inst., in the Parlor at 15th and Race streets. There was a good attendance, the room being more than comfortably filled. Robert M. Janney presided. Several of the standing committees made reports of progress in the work assigned them; that on the study of the Discipline desires to collect from the several yearly meetings copies of their present and preceding books of discipline. An interesting resumé of the 10th and 11th chapters of S. M. Janney's History of Friends, describing the spread of Friends' views in Wales and Scotland between 1755 and 1760, was read by Emma Waln. Howard M. Jenkins spoke at some length, informally and conversationally, upon the Doctrines of Friends. He said no authoritative and official declaration of belief, accepted by all who claim the name of Friends, had ever been approved : the nearest, doubt-

less, to that was the "Apology" by Robert Barclay, written in 1675. That work, the speaker presumed, was acceptable in substance, if not in every particular, to George Fox, William Penn, and the other most prominent leaders in the Quaker reformation; and it remained a body of doctrine from which Friends might still draw the substance of their doctrinal views. It coincided with the preaching of George Fox, and with the specific and positive statement of William Penn, (in his preface to Fox's Works), in putting foremost the doctrine of Immediate Revelation, which was the corner-stone of Quakerism as a distinctive faith.

The speaker thought that the causes which produced the Separation of 1827 were undoubtedly a difference of view concerning doctrine, the "evangelical" view influencing one party, and the Unitarian view the other; but the two parties did not divide on this line; the point on which they split was the question whether uniformity of opinion should be demanded as a condition of membership. The Orthodox body held that it should, and would consent to no questioning of evangelical doctrine; the other body held practically that there should be liberty of variation on this point. The speaker thought that the difficulties since experienced by the Orthodox body in maintaining uniformity, and their several divisions, demonstrated the impracticability of holding Friends to a strict doctrinal line, beyond those matters which constituted the essentials of Quakerism.

THE "voice of the Lord" is the guide of the Lord's people. The Scriptures say much of the importance and the benefit of heeding the Lord's voice. A part of the blessing connected with this command is, however, lost when we restrict the province of that Voice, and limit its guidance to purely religious concerns. The voice of the Lord is to be listened for, not only in the sanctuary and in relation to our spiritual interests, but equally on the most practical occasions of life. It instructed the disciples in so small a matter as on which side of the ship to cast their net in order to catch fish. It should direct all the business plans and all the social visits of to-day. "Lord, what wilt thou have me to do?" ought to be the Christian's constantly recurring question. The least duty providentially indicated, secular as truly as sacred, is the Divine call to action; and a prompt obedience is the only allowable response. Thus living, we shall have the fulfillment of God's promise to those who "do his commandment," "good success,"—as God estimates success.—S. S. Times.

EVERY good action conscientiously performed is a solid gain cast into the world's treasury of lasting good, and becomes an incentive to others, to whom the example is an object lesson of enduring value.

No true man can live a half life when he has genuinely learned that it is only a half life. The other half, the higher half, must haunt him.—*Phillips Brooks.*

ONE DAY AT A TIME.

One day at a time!—I feel all things
 As they are, and I know that I am
 As I am, and I know that I am
 As I am, and I know that I am
 As I am, and I know that I am

One day at a time! Every heart that aches,
 Is weary of the long, long day,
 And the long, long day is weary of
 The long, long day is weary of

One day at a time! When the heart is
 So weary of the long, long day,
 And pulses are throbbing with wild delight,
 How hard to remember that suns must set.

One day at a time! But a single day,
 Whatever its load, whatever its length;
 A life that is full of the day's work,
 A life that is full of the day's work

One day at a time! The day is
 All sorrow, all joy, are measured therein;
 The bound of our purpose, our noblest strife,
 The bound of our purpose, our noblest strife

HARVEST.

We said, when the spring was late,
 And the bitter winds were chill,
 It were vain in hope to wait
 For the leafage on vale and hill,
 We were fain to mock at ruthless fate,
 And were slow the fields to till.

We thought, when the summer rain
 In floods from the rifted skies,
 Was sweeping the upland and the plain,
 A slant before our eyes,
 Our labor hard is a waste, and vain
 To reap the harvest of the year.

But to-day, O fools and blind!
 There are purple grapes on the vine,
 And the smell of the fruit on the warm south
 wind
 Is sweet as the breath of wine,
 And the sheaves the reapers go forth to bind
 Are a gift from the Hand divine!

We had only need for trust;
 Ever our lives to our Lord were dear,
 And ever his ways were just;
 If our faith had but been strong and clear
 We should have reaped the harvest of the year.

And now, when the harvest is done,
 And the sheaves are bound and stowed,
 With thank and praise to God
 And lips for sorrow dumb,
 Dear Lord, we are hardly comforted,
 For the harvest is done and the year is o'er.

Pardon our trick of grief!
 Offered to thee, O God, our Lord,
 In the harvest of the year,
 In the harvest of the year,
 In the harvest of the year,
 In the harvest of the year,
 In the harvest of the year,
 In the harvest of the year

W. L. G. (1888) and H. W. (1889)

THE INDIAN COMMISSIONER'S REPORT.

WASHINGTON, Nov. 10.—T. T. Morgan, the Commissioner of Indian Affairs, has submitted to the Secretary of the Interior his report for the year ending June 30, 1888. He begins his report with a summary of the discharge of his duties, and with a few words, well-defined, and strongly-cherished convictions:

First—The reservation system has been maintained by the Indians of this country can not much longer be maintained. The reservation system belongs to a "vanishing state of things" and must soon cease to exist.

Second—The logic of events demands the absorption of the Indians into our national life, not as Indians, but as American citizens.

Third—Assimilation of the Indians will wait until the relations of the Indians to the Government must depend solely upon the full recognition of their individuality. Each Indian must be treated as a man, be allowed to exercise rights and privileges, and be held to the performance of a man's obligations. Each Indian is entitled to his proper share of the inherited wealth of the tribe, and to the protection of the courts in his "life, liberty, and pursuit of happiness." He is not entitled to be supported in idleness.

Fourth—The Indians must conform to "the white man's ways," peaceably if they will, forcibly if they must. They must adjust themselves to their environment and conform their mode of living substantially to our civilization. This civilization may not be the best possible, but it is the best the Indians can get. They cannot escape it, and must either conform to it or be crushed by it.

Fifth—The paramount duty of the hour is to prepare the rising generation of Indians for the new order of things thus forced upon them. A comprehensive system of education, modeled after the American public school system, but adapted to the special exigencies of the Indian youth, embracing all persons of school age, compulsory in its demands and uniformly administered, should be developed as rapidly as possible.

Sixth—The tribal relations should be broken up, socialism destroyed, and the family and the autonomy of the individual substituted. The allotment of lands in severalty, the establishment of local courts and police, the development of a personal sense of independence, and the universal adoption of the English language are means to this end.

Seventh—In the administration of Indian affairs there is need and opportunity for the exercise of the same qualities demanded in any other great administration—integrity, justice, patience, and good sense. Dishonesty, injustice, favoritism, and incompetency have no place here any more than elsewhere in the Government.

Eighth—The chief thing to be considered in the administration of this office is the character of the men and women employed in it, and the character of the work they do. The best results can be expected to be obtained by the employment of the best persons employed to carry it into execution, while a very bad system may yield good results if wisely and honestly administered.

NEWS AND OTHER GLEANINGS.

The Newtown (Pa.) *Enterprise* reports the return of a citizen—Oliver Allen—from a visit to northwestern Ohio, who said: "Potatoes were a fine crop, and are worth 25 cents per bushel in Fort Worth and Toledo; clover seed yielded well, turning out from two to five bushels per acre, price \$3.40; hay from \$5 to \$7 per ton; average crop of wheat from fourteen to sixteen bushels per acre, at 78 cents; oats 18 cents; corn 25 to 30 cents; butter from 6 to 17 cents per pound and of good quality. Mr. Allen also stated that he received a letter from Nebraska on Monday, in which it was asserted that they now have the best corn crop they ever raised. Prices ruled as follows: Corn 15 cents; oats 10 cents; potatoes 25 cents; eggs 10 cents. Oliver says it looks to him as if farming does not pay any better in the West than it does in the East, even at the low price of land there. Day hands on farms get \$1 per day and board, or \$1.50 and board themselves; carpenters \$2, and other labor in proportion."

—The Litchfield Conn. *Engineer* attacks "hard" cider, and says: "We happen to be old enough to remember the breed of red-nosed, red-eyed cider toppers who survived for many years the first great temperance movement of half a century since. They were relics of the old days when farmers are said to have put as many as thirty or forty barrels of cider in their cellars every winter and hardly to have drunk water till it was gone. These drunkards were the sourest, most disagreeable grade of sots we have ever known. The farmers of Connecticut to-day are generally temperance men, but it is not due to the law that they are so."

—"People," says the Portland (Me.) *Press*, "are beginning to realize what a terrible thing the electric light wire is when it is not properly looked after. In the telegraph office at Brunswick, on Sunday, the switchboard suddenly began to blaze. With great bravery Mr. Reed, in charge of the office, tore the wires out to save the office from flames. He was at once knocked over by a tremendous current of electricity. An electric wire had been crossed with the telegraph wires, not in Brunswick, but twenty miles away in Lewiston. The light wire poured its dangerous current into the telegraph wires, and on them it traveled twenty miles to Brunswick before breaking out."

—From the returns compiled in the office of State Superintendent of Public Instruction it has been ascertained that the total number of trees planted on Arbor Day in the school districts throughout Pennsylvania, outside of the cities, was 24,166. These were all planted on school grounds.

—Alfred Parsons, of Fallsington, Bucks county, Pa., estimates his apple crop at from 8,000 to 10,000 bushels, grown on about 1,800 trees. He has about 4,000 trees under cultivation. *Exchange.*

—On account of the stormy weather, the temperance meeting held in Wrightstown Meeting-house on the afternoon of the 3d inst. was quite small. The larger number of those expected to prepare exercises for this meeting were not present. The meeting was opened by Samuel Swain, of Bristol, who made a brief speech. Cynthia S. Holcomb read a chapter from the Bible, and commented upon it. She also announced the exercises. Recitations were given by Howard Wright, of Makefield, Charles Eastburn, of Newtown, and Howard Merrick, of Wrightstown. After this a number of short speeches were made. Among the speakers were Samuel Swain, Joseph Flowers, Oliver H. Holcomb, and Harrison Smith. The next meeting of the kind is to be held at Solebury, in December.—*Newtown, Pa., Enterprise.*

—Katharine Drexel, (daughter of the late F. A. Drexel, banker, of Philadelphia), who entered the Catholic convent of the Sisters of Mercy, at Pittsburg, some months ago, definitely declared her purpose to become a member of the Order, on the 7th instant, and "took the veil." She inherited (with her sisters) a large fortune from her father,—said to be several millions of dollars.

—The Atlanta, (Ga.), *Constitution*, arguing that there is more prejudice against the colored people in the North than in the South, says: "No observant person can travel over the two sections without being struck with the difference between the negroes of the two sections, and by the attitude of the whites toward them. In Georgia, and wherever he went in the south, Governor Hill saw the negroes engaged in almost every branch of industry. He saw them as mechanics, working side by side with the white mechanics; he saw, or could have seen, negro contractors employing both white and black labor."

—Iron Eagle Feather, a Sioux Indian, has just completed the scientific course at Dickinson College.

—There are enough relics and exhibits of value stored away unpacked at Washington to fill another building of the size of the present National Museum.

—About 2,300 miles of main for carrying natural gas have now been laid in this country, and the total capital invested in the business exceeds \$50,000,000.

—Hollow bricks are coming into very general use in building. They crush at 30,000 pounds, and cost one-third less than the ordinary form, while making the walls proof against fire, moisture, and frost.

—The centenary of the introduction of the chrysanthemum into Europe will be celebrated by all the French horticultural societies, and exhibitions of this flower will be held at Orleans, Toulouse, Lille, Bordeaux, and other cities.

—Mrs. Leavitt, the world's organizer of the Women's Christian Temperance Union, has already traveled seventy thousand miles in the cause of temperance. She will shortly return to London from Geneva, after which she will continue her travels by sailing for Africa and the Holy Land, and then, recrossing the continent of Europe, will once more visit the British Isles and finish up with South America.—*Christian Register.*

—Assiduous search through the hospitals and other institutions of like character in New York has failed to give any clue to the disappearance of Prof. John M. Child.

—American capitalists who have purchased 100,000 acres of land covering the oil deposits at Gaspé, on the south shore of the Gulf of St. Lawrence, have sent a force of engineers, with machinery, derricks, etc., who will sink two wells to the depth of 2,500 feet.

CURRENT EVENTS.

THE 28th instant, (5th of the week), has been designated by the President, and by the Governor of the several States as "Thanksgiving Day."

THE delegates to the Pan-American Congress reached Philadelphia from their Western tour on Seventh-day evening (9th inst.), and were entertained in this city until the 13th, when they left for Washington. They speak of their trip as one of great interest.

THE English agent at Zanzibar, on the east coast of Africa, (a dispatch from that place states), has received a letter from Henry M. Stanley, in which the explorer says he hopes to reach Zanzibar about the middle of January.

THERE are now 42 States in the American Union. President Harrison issued his proclamation on the 8th inst., an-

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Vol. XLVI. No. 47.

PHILADELPHIA, ELEVENTH MONTH 23, 1889.

LED AWAY TO REST.

As a friend mother when the day is over
Leaves up the ladder gone down to bed,
Hath wept, and wept, and wept, and wept
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Not wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So nature deals with us, and takes away
Our playthings one by one, and by the hand
Leaves us to rest so gently that we go
Scarce knowing if we wish to go or stay
Being too full of sleep to understand
How far the unknown transcends the what we know.

—I have followed.

JOHN WOOLMAN'S VOYAGE TO ENGLAND.¹

HAVING been some time under a religious concern to prepare for crossing the seas, in order to visit Friends in the northern parts of England, and more particularly in Yorkshire, after consideration I thought it expedient to inform Friends of it at our Monthly Meeting at Burlington, who, having unity with me therein, gave me a certificate. I afterwards communicated the same to our Quarterly Meeting, and they likewise certified their concurrence. Some time after, at the General Spring Meeting of ministers and elders,² I thought it my duty to acquaint them with the religious exercise which attended my mind; and they likewise signified their unity therewith by a certificate, dated the 24th of Third month, 1772, directed to Friends in Great Britain.

In Fourth month following I thought the time was come for me to make some inquiry for a suitable conveyance; and as my concern was principally to-

wards the northern parts of England, it seemed most proper to go in a vessel bound to Liverpool or Whitehaven. While I was at Philadelphia deliberating on this subject I was informed that my beloved friend, Samuel Emlen, junior,³ intended to go to London, and had taken a passage for himself in the cabin of the ship called the *Mary and Elizabeth*, of which James Sparks was master, and John Head, of the city of Philadelphia, one of the owners; and feeling a draught in my mind towards the steerage of the same ship, I went first and opened to Samuel the feeling I had concerning it.

My beloved friend wept when I spake to him, and appeared glad that I had thought of going in the vessel with him, though my prospect was toward the steerage; and he offering to go with me, we went on board, first into the cabin,—a commodious room,—and then into the steerage, where we sat down on a chest, the sailors being busy about us. The owner of the ship also came and sat down with us. My mind was turned toward Christ, the Heavenly Counsellor, and feeling at this time my own will subjected, my heart was contrite before him. A motion was made by the owner to go and sit in the cabin, as a place more retired; but I felt easy to leave the ship, and, making no agreement as to a passage in her, told the owner if I took a passage in the ship I believed it would be in the steerage; but did not say much as to my exercise in that case.

After I went to my lodgings, and the case was a little known in town, a Friend laid before me the great inconvenience attending a passage in the steerage, which for a time appeared very discouraging to me.

Is soon after went to bed, and my mind was under a deep exercise before the Lord, whose helping hand was manifested to me, so that I felt that my love strengthened my heart. In the morning I went with two Friends on board the vessel again, and after a short time spent therein, I went with Samuel Emlen to the house of the owner, to whom, in the hearing of Samuel only, I opened my exercise in relation to a scripture I felt was written for a purpose in the cabin, in substance as follows:

"That on the outside of that part of the ship where the cabin was I observed sundry sorts of carved work and imagery; that in the cabin I ob-

simplicity of life.]

Philadelphia Book of Discipline. approval was obtained, first, of the Monthly, then of the Quarterly, and finally of the Select

served some superfluity of workmanship of several sorts; and that according to the ways of men's reckoning, the sum of money to be paid for a passage in that apartment has some relation to the expense of furnishing it to please the minds of such as give way to a conformity to this world; and that in this, as in other cases, the moneys received from the passengers are calculated to defray the cost of these superfluities, as well as the other expenses of their passage. I therefore felt a scruple with regard to paying my money to be applied to such purposes."

As my mind was now opened, I told the owner that I had, at several times in my travels, seen great oppressions on this continent, at which my heart had been much affected and brought into a feeling of the state of the sufferers; and having many times been engaged in the fear and love of God to labor with those under whom the oppressed have been borne down and afflicted, I have often perceived that with a view to get riches and to provide estates for children, that we may live conformably to the customs and honors of this world, many are entangled in the spirit of oppression, and the exercise of my soul had been such that I could not find peace in joining in anything which I saw was against that wisdom which is pure.

After this I agreed for a passage in the steerage and hearing that Joseph White had desired to see me, I went to his house, and next day home, where I tarried two nights. Early the next morning I parted with my family under a sense of the humbling hand of God upon me, and, going to Philadelphia, had an opportunity with several of my beloved friends, who appeared to be concerned for me on account of the unpleasant situation of that part of the vessel in which I was likely to lodge. In these opportunities my mind, through the mercies of the Lord, was kept low in an inward waiting for his help; and Friends having expressed their desire that I might have a more convenient place than the steerage, did not urge it, but appeared disposed to leave me to the Lord.

Having stayed two nights at Philadelphia, I went the next day to Darby Monthly Meeting, where through the strength of Divine love my heart was enlarged towards the youth there present, under which I was helped to labor in some tenderness of spirit. I lodged at William Horn's and afterwards went to Chester, where I met with Samuel Emlen, and we went on board 1st of Fifth month, 1772. As I sat alone on the deck I felt a satisfactory evidence that my proceedings were not in my own will, but under the power of the cross of Christ.

Seventh of Fifth month.—We have had rough weather mostly since I came on board, and the passengers, James Reynolds, John Till Adams, Sarah Logan and her hired maid, and John Bispham, all sea-sick at times; from which sickness, through the tender mercies of my Heavenly Father, I have been preserved, my afflictions now being of another kind. There appeared an openness in the minds of the master of the ship and in the cabin passengers towards me. We are often together on the deck, and sometimes in the cabin. My mind, through the merciful help of the Lord, hath been preserved in a

good degree watchful and quiet, for which I have great cause to be thankful.

As my lodging in the steerage, now near a week, hath afforded me sundry opportunities of seeing, hearing, and feeling with respect to the life and spirit of many poor sailors, an exercise of soul hath attended me in regard to placing out children and youth when they may be likely to be exampled and instructed in the pure fear of the Lord.

Being much among the seamen I have, from a motion of love, taken sundry opportunities with one of them at a time, and have in free conversation labored to turn their minds towards the fear of the Lord. This day we had a meeting in the cabin, where my heart was contrite under a feeling of Divine love.

I believe a communication with different parts of the world by sea is at times consistent with the will of our Heavenly Father, and to educate some youth in the practice of sailing, I believe may be right; but how lamentable is the present corruption of the world! How impure are the channels through which trade is conducted? How great is the danger to which poor lads are exposed when placed on shipboard to learn the art of sailing! Five lads, training up for the seas, were on board this ship. Two of them were brought up in our Society, and the other, by name James Naylor, is a member, to whose father, James Naylor, mentioned in Sewel's history,⁴ appears to have been uncle. I often feel a tenderness of heart towards these poor lads, and at times look at them as though they were my children according to the flesh.

O that all may take heed and beware of covetousness! O that all may learn of Christ, who was meek and lowly of heart. Then in faithfully following him he will teach us to be content with food and raiment without respect to the customs or honors of this world. Men thus redeemed will feel a tender concern for their fellow-creatures, and a desire that those in the lowest stations may be assisted and encouraged, and where owners of ships attain to the perfect law of liberty and are doers of the Word, these will be blessed in their deeds.

A ship at sea commonly sails all night, and the seamen take their watches four hours at a time. Rising to work in the night, it is not commonly pleasant in any case, but in dark, rainy nights it is very disagreeable, even though each man were furnished with all conveniences. If, having been on deck several hours in the night, they come down into the steerage soaking wet, and are so closely stowed that proper convenience for change of garments is not easily come at; but for want of proper room their wet garments are thrown in heaps, and sometimes, through much crowding, are trodden under foot in going to their lodgings and getting out of them, and it is difficult at times for each to find his own. Here are trials for the poor sailors.

Now, as I have been with them in my lodge, my

[⁴ James Naylor is a prominent figure among the early associates of George Fox. He was a powerful preacher. It was he, however, who was led away by fanaticism and self-glory, and permitted some of his companions to offer him worship, and who was terribly punished, (whipping, branding, boring the tongue, etc.), by order of Parliament, in the time of Cromwell.]

heart hath often yearned for them, and tender desires have been raised in me that all owners and passengers of vessels may dwell in the face of God, and through act righteously, and by seeking less for gain, and looking carefully to their ways, they may earnestly labor to remove all cause of provocation from the poor seamen, so that they may neither fret nor use excess of strong drink; for, indeed, the poor creatures, in the wet and cold, seem to apply at times to strong drink to supply the want of other convenience. Great reformation is wanting in the world, and the necessity of it among those who do business on great waters hath at this time been abundantly opened before me.⁵

Eighth of Fifth month.—This morning the clouds gathered, the wind blew strong from the southeast, and before noon so increased that sailing appeared dangerous. The seamen then bound up some of their sails and took down others, and as the storm increased they put the dead-lights, so called, into the cabin windows and lighted a lamp at night. The wind now blew vehemently, and the sea wrought to that degree that an awful seriousness prevailed in the cabin, in which I spent, I believe, about seventeen hours, for the cabin passengers had given me frequent invitations, and I thought the poor, wet, toiling seamen had need of all the room in the crowded steerage. They now ceased from sailing and put the vessel in the posture called "lying to."

My mind during this tempest, through the gracious assistance of the Lord, was preserved in a good degree of resignation; and at times I expressed a few words in his love to my shipmates in regard to the all-sufficiency of Him who formed the great deep, and whose care is so extensive that a sparrow falls not without his notice; and thus in a tender frame of mind I spoke to them of the necessity of our yielding in true obedience to the instructions of our Heavenly Father, who sometimes through adversities intendeth our refinement.

About eleven at night I went out on the deck. The sea wrought exceedingly, and the high, foaming waves round about had in some sort the appearance of fire, but did not give much if any light. The sailor at the helm said he lately saw a corposant⁶ at the head of the mast. I observed that the master of the ship ordered the carpenter to keep on the deck; and, though he said little, I apprehended his care was that the carpenter with his axe might be in readiness in case of any extremity. Soon after this the vehemency of the wind abated, and before morning they again put the ship under sail.

THAT is not the most successful life in which a man gets the most pleasure, the most money, the most power, or place, or honor, or fame; but that in which a man gets the most manhood and performs the greatest amount of useful work.—*Smiles.*

THE BLOOD OF JESUS CHRIST THE NEW TESTAMENT DOCTRINE.

It is doubtful whether any incident in the history of the religious thought of the Christian Church more strikingly illustrates the truth of the declaration of the apostle, that "the letter killeth," than its interpretation of the teaching of the New Testament respecting the blood of Jesus Christ. Upon the face of it, this teaching is metaphorical. The moment we attempt to realize it materially, even in imagination, it becomes repellant. And yet from a very early age it has been literalized, and the Church has been taught that it has been saved by the physical blood of Jesus Christ, flowing from his veins and arteries,—by the sanguineous fluid. To the present day it is taught by something like half of Christendom that a literal partaking of the blood of Christ is necessary, if not to salvation, at all events to any high and divine development of character; for the Roman Catholic Church holds that when the priest properly appointed for that purpose, pronounces a benediction upon the bread and the wine before him, the bread and the wine become literally body and literally blood of Jesus Christ; and that, then, those who partake of that literal body, that flesh, and that blood, are thereby sanctified and made anew. It goes further than this. It declares that in the sanctifying benediction of the priest the bread and the wine become the entire Jesus Christ. "If," says the Decrees of the Council of Trent, "any one denieth that in the sacrament of the most holy Eucharist are contained truly, really, and substantially, the body and blood together with the soul and the divinity of Our Lord Jesus Christ, and, consequently, the whole Christ, but saith that he is only therein as in a sign or in figure or virtue, let him be anathema."

Nor can we Protestants inveigh against those who have literally interpreted the metaphorical teaching of the Scriptures on this subject for their literalism. We do, indeed, repudiate the doctrine of transubstantiation,—the notion that the bread and the wine are converted into body and blood and soul and divinity by any magic touch or priestly benediction; but still, in a great many Protestant pulpits it is taught there is something sacred and mystical in the physical blood of Christ, and that the world is saved by the drops which fell from his hands and feet, or the larger portion which poured from his wounded side. And this notion has been wrought into hymns, and uttered in verse and in sermons and in expressions that have lost all metaphorical meaning whatever, and stand as though they represented a literal verity. It has been declared that this blood of Christ was necessary, in order that our own suffering might be intermitted. It has been declared that, because we were guilty of infinite sin, having sinned against

an Infinite Being, and were therefore under an infinite condemnation, it was necessary that an infinite person should suffer physically; that Jesus Christ, an infinite person, did suffer an infinite amount of suffering in a finite quantity of time, in order that the infinite suffering might be taken off from the human race. So the love of God has been reduced to a mathematical formula. . . .

What, then, is the meaning of the "blood of Christ?" What does the New Testament mean by it?

I. Going back to the Old Testament, we find there the declaration that "the blood is the life." The blood of the sacrifice was the life of the sacrifice. The blood of Christ is the life of Christ. Turning from the Old Testament to other literature, we find this figure wrought into the language of all peoples, blood standing everywhere as the symbol and sign and token of that which is inmost in the person, his intrinsic and essential nature. It is difficult to say why. One might suppose that the nerves were more than the blood a representative of the man's character, that his brain was more a representative of him than his heart; but in all languages and literatures it is the heart that stands for the very essence of the man, not the brain; the blood, not the nerves. So we speak of a man as hot-blooded or cold-blooded, meaning thereby hot of temperament, or cold of temperament; so we declare that a man's blood is heated when we mean that he is aroused, and all his powers are alive with extraordinary activity.

First of all, then, we are saved by the character, the life of Jesus Christ. The blood of Christ signifies not the drops that trickled from his back when he wrestled with agony in the Garden of Gethsemane; nor that which trickled from the hands and feet as he was nailed on the cross. It represents not what he did or suffered eighteen hundred years ago. It stands primarily for Christ himself in his very personality. What saves, redeems, purifies the world, is not primarily what Christ said as a teacher, nor the example he set as a man, nor even the manifestation which he made of the nature of God, but what Christ was and is in himself, his individuality, his personality. He, the Divine One, not only living then, but through all centuries living, he is the Savior of the world. The world is saved, not by a "plan of salvation," not by something that we think about Christ; not by something that has been taught about Christ; not even by what Christ has said about himself; not even by his own teaching; nor yet by something that he did and suffered. It is saved by Christ himself. Because in him, the blood,—that is, the very heart of God is brought in contact with the heart of man, therefore Christ is the world's Savior.

In the desert of Africa, Livingstone, the missionary and traveler, writes in his diary these words: "What is the atonement of Christ? It is himself. It is the inherent and everlasting mercy of God, made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and teaching. It showed that God forgives because he loves to forgive." This is the primary meaning of

the blood of Christ, the meaning which lies on the very surface of the phrase.

II. But if we look at this figure of blood as we use it in common language, we shall see that there is something more in it; we shall see that it represents, not only the character and person, but that it represents a character transmittible, and a character transmitted. We speak of blooded stock, meaning thereby stock not only noble in character, but with a noble pedigree. We speak of men of noble blood, meaning thereby not only men of noble nature, but men who have inherited from fathers and mothers a noble nature. That kind of character which comes through education we call culture. That kind of character which comes as a free gift, given and almost unconsciously received, that we call blood.

This may help to interpret to us the second element in the teaching of the New Testament. There is a power transmittible in God, and there is a power of reception in man. We take character as God's free gift, and he passes it over to us. The very blood of God, as it were, flows through our arteries; the very heart of God becomes itself the pulsating heart of humanity. He fills us with his own life, as though he had emptied us of our own corrupt blood and filled the arteries and the heart with a new and diviner fluid. A father adopts a son, taking him out of the street. He surrounds him with culture and educative influences; he gives him a refined home and educated companions; he sends him to a school and college; and yet in spite of it all there crops out in the adopted one's nature now and then some grossness, some coarseness, some element that belonged to his father or his grandfather. But if the foster-father in bringing into his family this boy out of the street could bring him into the inheritance of his own qualities; if one of a long line of noble ancestry, he could transmit to him the refinement received from that ancestry; if he could pour into him courage, nobility, fidelity, the fineness, the refinement of nature, such as is the product of generations of breeding,—he would do what God represents himself as doing for us. He adopts us into his household. He brings us under educative influences. He environs us with spiritual culture. He surrounds us with those who have been animated by his own spirit. But that is not all. When God adopts, he adopts not merely into the family and household of faith, but he adopts into the very generation of Divinity. We become sons of God; heirs of God; joint heirs with Christ; partakers of the divine nature. We are saved by the blood of Christ when the transmitted nature of God enters into us and becomes a part of our own nature through Jesus Christ.

III. But there is still one other thought current in our thought when we use this figure in common conversation. We say the blood of the martyrs is the seed of the church. What do we mean? We mean that the sacrifice of those who have been willing to suffer for a principle is the upbuilding of the church. Is the man who died upon the rack, and whose broken joints gave forth no drops of blood,—is he not a part of the seed of the church? Are Cranmer and Latimer, whose bodies are burned, no

still exist, and both are probably doing mischief, and the question is, how are we to meet them?"

"With regard to the first," said I, "it seems to me that the man who is anxious to do his duty, and who is at the same time likely to become qualified for service in a larger arena, will find his way there almost in spite of himself. There may, no doubt, be 'mute, inglorious Miltons' and undeveloped Cromwells in small churches as well as in small country villages; but if it be so, and they are sincere, and devout, and faithful, their time will come for service, either in this life or else in that which is to come. I always like to put in that reservation, for this life by itself will explain nothing. It is only the bud or seedling; and who knows what and where will be the flower and fruit! Probably we may say—though it sounds, no doubt, rather common-place—that the great preservative against the danger referred to is to be found in that oft quoted maxim, *Mind your calling*."

"A man's influence and usefulness are by no means to be measured by the breadth and extent of the circle in which he labors. Work spent upon a small area, when thoroughly and conscientiously done, is often more resultant in permanent good—though it will be far less talked about—than the same energy spread over a wide surface. It does not answer to go in for a larger farm than you have capital for. Specialism—a limited area for effective work—is now more and more recognized in the world of scientific and literary research, and is there winning the day as regards permanent results. The old saying that *a man should know something of everything and everything of something* is more than ever the accepted principle in developing the all-round man. The first part of the maxim points to the unity of all true knowledge, and the second to our limited powers for doing real work. Dost thou not think that this doctrine of specialism needs to be more recognized in the religious world?"

"Mind where you are driving to, my friend, or you may land us in that dismal region where specialism is supposed to reign supreme; where preaching is a trade, and politics a trade, and philosophy a trade, and where the people are practically kept *in statu pupillari*."

"I have not overlooked that danger," said I, "but I think I am suggesting the means most calculated to deliver us from it. My argument is the same that the apostle Peter used when he said, 'As each one has received a gift, even so let him minister.' That surely is a safe position; and the Society of Friends has not hesitated to endorse it by maintaining—in theory at all events—that every true member of the Church is called to be a minister, in some direction or other, and that he should mind his calling. In that dismal region of restriction and monopoly to which thou hast referred, there is but little recognition of the priesthood of all believers actively co-operating with Christ in all sorts of ways by means of the diversity of gifts. Look, for instance, at the professional preacher. He is often a sincere and devoted Christian, and sometimes a very gifted man. But instead of finding out and keeping to the service to which God has called him, and for which, if he do

it heartily, God will pay Him in something better than the world's coin, he practically monopolizes all the gifts and services of the church. He probably does this by no fault or assumption of his own. He is, like the master, a despotic government—only working the adopted and recognized method. But what does his position amount to? He is ruler, prophet, pastor, evangelist, censor, counsellor, and general director of the affairs of the church. He is supposed to have—all concentrated in one soul—the word of wisdom, the word of knowledge, the gift of prophecy, the discerning of spirits, to say nothing of divers kinds of tongues, and the interpretation of tongues. He baptizes, teaches, exhorts, rebukes, marries, consoles, and at last, if he survives them, buries his flock one by one. He is in fact the general factotum of the church, and all other servants and services are very subordinate. His power, it is true, is sometimes limited by the interposition of deacons, elders, wardens, trustees, and others; but with a strongminded and masterful man this does not amount to much. A system of specialism, as I have called it, which consists in the unqualified recognition that God has appointed to every man a ministry or work, and that in the body of Christ there are many members, could not, I think, lead to this."

"I see what you mean, Clio," said Weston, "though I think you have sketched a somewhat extreme case. There is also another controlling force often acting on the minister to which you have not referred. I mean his own sense of insufficiency for all these services, which continually leads him to enlist the efforts of competent and earnest Christians into various departments of Church work."

"Well, then," I proceeded, "still keeping in view our original subject as to fields of service, I must say a word or two on the other and far more serious danger to educated Friends, and probably others of the present day, as I apprehend it. I mean that ambitious craving to do as other influential and educated people do, and to aim at large things; and under this broad and Catholic impulse, as it is thought to be, to seek a wider arena in which there may be more scope and more apparent results. I think I could point to persons, who, though trained as Friends, and more or less appreciating the great principles professed by our Church, have practically left the Society, or, at all events, have withdrawn their children from its beneficent restraints, on some such plea as that thou hast been referring to. They say that a little Church like ours is apt to become conventional and petty in its methods—that it has a tendency to cramp the developing powers of the young, and the service of those in mature life; that in fact, it offers no scope for the training of youths who may become men of light and leading in the community at large. There seems to me an amazing blunder in all this, and one not easily accounted for, except on the supposition that personal ambition has begun to stir. We may freely admit that the Society of Friends differs from almost all the churches in the entire absence of openings or inducements to self-interest or personal distinction; but this is surely one of its merits. What nobler basis can any one

have far better set to work to better themselves there be—than to be taught from infancy that our living Lord visits every soul and gives to each of His willing disciples some work to do, and the needed power and guidance for the doing of it! These truths may be more or less taught in other communities, but they are the very blood and fibre of Quakerism, and when they are honestly accepted they are found equal to every position of life. Thou rememberest John Bright's testimony to the effect of this Quaker training?"

"I dare say," said Weston, "that I shall recall it when I hear it, but please repeat it as a pleasant and useful refresher."

"The expression I am referring to," said I, "is one of those choice little bits of autobiography that we occasionally meet with in the great states-man's speeches. It is something like this:

"I have been brought up in a family where the equality and equal rights of man. And I venture to say that no other body, within its borders and in its service, personal ambition is practically unknown. I think much of the training I received, and I am convinced, or at least greatly influenced, by the training I received in that body."

"Very good, very good," said Weston. "I don't remember have heard those striking words before. I think we may with confidence put that mature judgment into the balance against the opinion and action of some to which you have been referring. It is, I think, a notable fact that this great man found his way into a very wide arena—not from personal ambition, but, as you say, almost in spite of himself; and his conviction is—in which I should think every body will agree—that his Quaker training specially qualified him for his important service. But on the other hand, don't you think that the Friends are as a people overweighted with a sense of unfitness and I shall call it self-distrust, which grievously curtails their usefulness? Men must assert themselves if they are to press forward and fill their appointed places. They seem to need something like the spur of personal ambition to bring them into line. . . . What are you going to substitute for the spur of personal ambition, which by your training you wisely ignore?"

"I hold," said I, "that the sense of personal duty rightly understood and responded to, will be far safer and far more effectual than any spur of personal ambition, and my hope for Quakerism is that it is fitted by its great fundamental to stimulate this sense of individual duty more than any system I know of."

CLIO.

I have not a very good opinion of the straight path. It wears us with its never-varying line, and we grow melancholy. Reason should be my counsellor, but not my tyrant; for the spirit needs impulses from a deeper source than hers, and there are motions in the mind of man that she must look upon with awe.

RISE DURING PRAYER.

My attention has been arrested by an article in the last issue of your paper entitled "Is Reverence on the Decline," and particularly by that part of it which refers to the practice of some Friends remaining in their seats during the time that vocal prayer is offered. To be sure the custom of rising has the merit of antiquity, and moreover when I was a child all the men Friends in the gallery stood with their broad brimmed hats before their faces, but this latter form is now almost, if not entirely, out of use. While many Friends adhere to the formality of rising to their feet as soon as the voice of supplication is heard, my understanding of Friends' principles leaves me at liberty to remain seated in the quiet, with heart and mind uplifted to the Great Dispenser of all our good gifts, endeavoring to follow in spirit the spoken word of prayer, and herein I fail to detect any irreverence.

The rustle and confusion of a large audience rising and sitting down detracts from rather than increases the solemnity of a meeting, in fact the opening sentence is generally lost in this confusion. During a recent visit to Canada Friends I could but contrast their custom with that which is practiced here. A prayer was offered, perfect stillness covered the assembly, and as far as I was able to understand, the hearts of those assembled (the majority being young people) were engaged reverentially with the one whose voice was heard; at its close there was no movement, and a solemn quiet rested visibly upon the audience. To my mind formalities are not the measure of reverence, neither does the attitude of the body compare in importance to the attitude of the mind.

Philad., Eleventh month 18.

A. F. BENT.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement,—God's doing, though it may be man's misdoing; and the manly and wise way is to look upon the disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.—Robertson.

Yours truly,
S. J. BENT.

THE mere lapse of years is not life. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mere existence of existence.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, ELEVENTH MONTH 23, 1869.

THE UNITY QUERIED AFTER.

THREE times a year in our preparative, monthly, and quarterly meetings, and finally in our annual gathering, we are called upon to make answer as to the state of our membership on the question of unity. It ranks with love, for the reason that no unity can exist where love,—that love which "taketh no account of evil" is wanting, and while the spirit of love rules, we have no ground for fear that harmony and unity will not prevail amongst us.

But it is becoming more and more an open question as to how far the unity queried after involves our individuality or commits us to the maintenance of uniformity in matters of belief concerning our soul relations to the great soul of the universe. Is the unity that which in questions of moral or social obligations requires the standard to be uniform and in harmony with the best thought of the age; a unity that accepting the brotherhood of the Church with all which that brotherhood implies, goes out to the whole human family with earnest desires and endeavors for the highest welfare that is possible for each individual? This is the unity that Jesus labored for—that he preached, and exhorted men to strive after, and the church or the society calling itself Christian, that fails to realize this community of interest in the welfare of all mankind, has yet to learn the first lesson of true fellowship.

Or, does this unity narrow itself down to uniformity in questions of belief, of doctrine, questions upon which men have differed since the beginning of religious history,—and daring thus to differ, the strong have oppressed the weak, and denied them the common humanities of the race? This is the aspect of the subject that earnest inquirers are now concerned for, and they are asking, with an interest that will not be set aside, Does this unity bind the conscience of to-day to the acceptance of doctrine and dogma entirely in accord with the conditions of society and the highest advances it had attained to at the time they were handed forth as the word of the Lord? Or shall not the broadening influence of knowledge and a healthier condition of human society lead to a more spiritual understanding of the truths these dog-

mas and doctrines embody? Every branch of the Christian Church is in one way or another brought to the necessity of facing this important question. We, perhaps, are less involved than any other denomination, because of the simplicity of our profession, and the absence of any formal Creed, from nearly all the Books of Discipline which define the *faith and practice* of our branch of the Society of Friends.

Yet we are sometimes fain to inquire if there is amongst us, as a pervading spirit, the courage to answer the caviller as did the Great Teacher, when queried with concerning what would be required of a fellow disciple, "What is that to thee, follow thou me." Or that other answer, when, being told "We saw one casting out devils and we forbade him because he followed not with us," he replied, "Forbid him not, for he that is not against you is for you."

It is only as we come into the spirit of the Master that we are able to see how much we differ in methods of religious work, in modes of thought, and in our manner of expressing thought; and instead of making these differences causes of fear or possible criticism, how it would help us to get at the whole truth, if each, without fear of offense or of being misunderstood, was encouraged to disclose "the mind of truth" (as early Friends expressed it) as it made clear to the understanding of the individual the divine will.

How many of the difficulties that perplex and disturb the tranquility of the sincere believer would be made plain if there was a willingness to "prove all things." In what we understand as the attributes of God there is a diversity among Christians as to their value and importance, and in all the varying phases of religious thought, we have need constantly to recur to the eternal Fatherhood taught with such emphasis by Jesus. This will enable each one to understand for himself all that he is capable of receiving of the perfections of God, and disclose the place he can occupy in the great field of the world's endeavor. He will realize that while he is doing his part, he has no occasion to fall out with his brother because his manner of working differs from his own. It is for this freedom in thought and work for the individual that the heart of the Church is asking, and nowhere do we find in the teaching of Jesus this right questioned, but on every occasion where reference is made thereto, it is insisted upon as divinely bestowed. Let us keep near to him and we shall be preserved in "the unity of the spirit which is the bond of peace."

HE who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind.—*Selected.*

solitudes of Horeb with the law which constituted the covenant between God and the people. To take in and fully comprehend the significance of the occasion, we must go back more than a thousand years to a city "on the other side of the flood" (Joshua 24 : 2), where men worshipped the heavenly bodies, and built great temples, adorned with images used in their idolatrous worship, and where one man, of all that multitude, saw beyond this, and as he meditated heard a voice speak to his inward ear, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee. This was Abraham, the father of the Hebrew nation, of whom Paul the apostle twenty centuries afterward wrote: "By faith, Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance, and he went out, not knowing whither he went." (Heb. 11 : 8.)

And here is the outcome of that obedience to the Divine call: a great nation, dedicating its first Temple to the same Eternal Jehovah who led Abraham through all his journeyings, ever keeping him and extending over him the same watchful care, communing with him in the quiet hours of the day, filling his life with blessing and continuing his watchful care and preservation to his posterity, until they grew to be a great people. He had raised up among them from time to time prophets and seers who kept before them the knowledge of Jehovah as a living though invisible Presence ever among them, and leading and directing and protecting them as they turned away from the false gods of the nations about them and put their trust and confidence in him their Almighty Protector.

Bowing himself before the altar Solomon makes his petition to Him who dwelleth not in temples made with hands, whom "the heaven of heavens cannot contain," (I. Kings 8 : 27) and we at this distance of time can scarcely realize what the building of the magnificent temple and its dedication meant to the human family in its religious aspirations. Everywhere there were temples dedicated to innumerable gods, containing images, emblems, beasts, and reptiles, revered as divine and worshiped with rites and ceremonies, many of which were of the most diabolical significance.

Not so with this beautiful edifice; its Holy of holies was the Ark of Testimony built while the people were yet in the wilderness, journeying to Canaan their future home. It had been kept under curtains all through the centuries that had intervened, and now with glad rejoicing, it had been brought into the house which Solomon had been permitted to build.

This dedication was an event in the history of the world that has had no equal. It was the first supreme effort of a people to testify to the whole world, their belief in one overruling and controlling Power in the universe; that he holds intercourse with those who worship in the spirit of trust and confidence, and that none who seek to know his will need be ignorant thereof. The whole dedicatory service, the prayer and the benediction, all bear testimony to these great truths, which through the Hebrew nation, have come

down to us, confirmed and established by the "greater than Solomon," who taught the same lesson in its broader, fuller, and diviner meaning, when he declared, "The hour cometh and now is when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be his worshipers. God is a spirit, and they that worship him must worship in spirit and in truth."

Shall not we, who are the inheritors of all that is true and enduring in these diviner ideas, lift up our hearts with thanksgiving and praise to the God whom Abraham worshiped, that in the far off time the seeds were sown of a faith that has its foundations in One who liveth and abideth forever, and that through this man who heard the call and obeyed it, has been handed down to our own time an assurance which each may verify in his own experience, that God communicates his will to his obedient children and all who hear and obey, will find him, as did Abraham, "a present helper in every time of need."

COMMITTEE REPORTS, BALTIMORE Y. M.

VISITING COMMITTEE.

THE Committee to visit subordinate meetings and encourage Friends to greater faithfulness in their religious duties, as way opens, in presenting a report for the past year, realize that less work has been accomplished than may be reasonably expected by the meeting. Circumstances, of home cares, widely separated meetings, and possibly some degree of apathy on the part of the committee, have been in the way of performing much combined labor.

During the past year four meetings of the committee have been held. Circular meetings have been attended within the verge of some of the Quarterly meetings, and some care given to visiting isolated members.

From reports received through our members, it appears that there is no abatement in the interest heretofore manifested in the effort to combine more closely our social and religious interests, and diffuse a more general knowledge of our principles and testimonies through the medium of Friends' Circles.

In the encouragement of these efforts, as well as the support of our regular meetings, many members of the committee have actively participated in their respective neighborhoods.

We feel to set our testimony here to what must be an apparent fact to observing minds, that the fields for useful labor within our fold, as well as without, are widening year by year, and that duty to ourselves and the needs of common humanity forbid that we be idlers while the harvest is being gathered.

Signed on behalf of the committee by

SENECA P. BROOMELL, Clerk.

COMMITTEE ON FAIR HILL FUND.

The Standing Committee to disburse the income of the Fair Hill Fund for educational purposes, report that during the past year the sum of \$758 00 has been drawn from the treasury of the Yearly Meeting and distributed for the aid of nine schools of Friends within the verge of seven Monthly Meetings. All ap-

plications for assistance received to this time have been acted upon and aid afforded.

It has been the policy of the Committee, as far as practicable, to distribute the proceeds of the Fund for the aid of schools where Friends' children will be benefited, rather than for individual help, that the benefits arising therefrom may be made as general as possible.

Signed on behalf of the Committee. (Solomon Shepherd and others.)

The Standing Committee appointed last year to ascertain the names, residences, and post-office address of our isolated members, reports attention to the subject. Some of the Monthly Meetings have furnished lists of their members. Others have thus far failed to do so. If continued, we think the service can be completed the coming year.

On behalf of the Committee.

LEVI K. BROWN.

SABILLA E. GRIEST.

The Committee on Indian Affairs has, during the past year, found little opportunity for usefulness in the field of labor assigned to it.

It is known, perhaps, to all Friends who take any interest in Indian work and who have followed the course of our committee for some eight or ten years past, that we have no official connection with the Government in our labors on behalf of the Indians. Nor are we engaged directly in the work of Indian civilization or education at any agency or with any tribe. Amongst all the schools, industrious or common, and amongst all the missions that are now in existence at the various agencies throughout the West, not one is under the care of our Religious Society.

The fact that a member of our Society is in charge of one of the Indian agencies is our only point of actual contact. This, taken with the circumstance that we are recognized at the Indian Bureau in Washington as trustworthy friends of the Indian and have some influence with Congress in shaping legislation, is all that we can lay claim to as channels of usefulness in this concern.

We continue to have a friendly oversight of the Santee agency and are in frequent correspondence with Charles Hill, the agent there, and with John E. Smith, the sub-agent in care of the Ponca Indians in Dakota. They keep us advised of the condition and wants of the Indians in those tribes and we do what we can to aid them. The usual contribution of Christmas presents to the Ponca children was made last winter and was gratefully acknowledged by the principal of the school and his wife. The little paper for children called "Santee and Ponca" is distributed by the committee more largely than heretofore. During the past year we commenced sending agricultural papers to the Santees and Poncas for distribution among the young men farmers. These papers, the agent writes, are very useful and well appreciated.

The annual report of Charles Hill, a copy of which

we have, shows a gradual improvement in the condition of the Indians, in most respects, at the Santee agency. We regret to notice, however, that an increase of drunkenness among the men of the Santee tribe is admitted by the agent. Out of 38 cases that came before the Indian Police Court for trial, during the past year, 21 of them were on the charge of drunkenness. The agent expresses deep regret at this, and says notwithstanding his great watchfulness the Indians will stray off to the towns surrounding the reservation and there obtain liquor.

The Indians, both at the Santee and Ponca reservations, are farming their lands in a manner that reflects great credit on them, and the report of the agent as to quantity and value of their crops makes an excellent showing.

We continued our efforts at the last session of Congress, to obtain provision for the appointment of matrons to teach the women of the tribes the art of housekeeping, and had good assurance of success, but were defeated at the last moment by the indifference of a member of Congress whose term of service was about to expire.

We expect to renew our efforts during the coming session, and shall not rest until we either accomplish what we want or discover that further labor will be useless. Every friend of the Indian to whom we have explained our object in advocating this measure, has admitted its great importance and encouraged us to persevere in bringing it about. We propose to ask for an appropriation to pay fifteen matrons to be assigned to the different tribes as they may need them.

Charles Hill, in a letter to the clerk of this committee, thus alludes to this subject:

"The necessity for a matron both at Santee and Ponca becomes more apparent all the time. I hope you will renew your efforts when Congress meets to have an item for pay of matrons included in the appropriation bill."

In further reference to the annual report of Charles Hill it may be well to state that he has requested the Commissioner of Indian affairs to endeavor to have provision made for the Santee children who have been born since the allotment of land on their reservation was completed.

As all unallotted land was taken up by white people these children are unprovided for. It is the desire of our Committee, and the intention if way opens, to assist the Agent in this effort to secure land for these children by appropriate legislation.

A large number of dwellings and other buildings have been built at this Agency during the past year, all the work being done by Indian mechanics. Indian workmen of this Tribe earned during the past year \$7,645.55 exclusive of work done outside of the Agency for the past year.

The new school building at Santee, erected this year to replace the one destroyed by fire last fall, is spoken of in the report as a model structure. It is a fine building, and is well equipped and accommodates all the children of the reservation at this School is complete and thorough in its character. As an agency report is here given we quote

from the Agent's report as follows: "One feature of the training for girls was in assisting in the furnishing of the new School building. Crocheting under the direction of the matron 40½ yards of cotton lace 9 inches wide, 29½ yards of wool lace 12 inches wide, 25 yards thread lace 2½ inches wide. This lace was made for lambrequins for windows of the new school building." "The good resulting from the fixing-up of the new school building has been almost inestimable, the pleasant effect produced in trimming the windows and carpeting the floors has interested the pupils as nothing else could have done, making an impression that will certainly be carried to their homes. I consider the teaching of crocheting and fancy work of great benefit to the girls, and should be taught in every school. It furnishes employment for many spare moments and keeps them occupied and interested, which time, if spent in idleness, they would be more liable to temptation."

The schools throughout this Agency are spoken of in the report as remarkably successful during the past year. An increased interest is shown by the Indians in the Sabbath-schools, and much good is being done through their instrumentality.

In Fifth month last, in company with Friends from New York Yearly Meeting, several members of our Committee and other interested Friends, paid a visit of respect to President Harrison and to the Secretary of the Interior.

We were cordially received, and our views on the Indian question, which we were allowed to present, listened to with respect. The President gave us the assurance of his full support in any measure tending to the amelioration of the sufferings of the Indians, or to the re-establishment of any right of which they have been deprived.

A delegation from our committee took part, by invitation, in the deliberations of the Board of Indian Commissioners at their annual conference held in Washington in First month last, and were impressed with the earnestness of those untiring workers in the cause of Indian enlightenment. We felt, however, as we always do on these occasions, how little, comparatively, we as a Society are doing in this broad field of labor.

But perhaps we have done what our hands found to do and whilst greater opportunities for usefulness seem to have come to others, if we have been faithful in the little we shall not miss the promised reward.

The Report of our Treasurer shows that the income from our Indian fund during the year has been \$234.98 and our expenditures \$81.43. The unexpended income now on hand is \$405.12.

On behalf of the Committee.

JOSEPH J. JANNEY, Clerk.

The sense that kept us back in youth
From all intemperate gladness,
That same good instinct now forbids
Unprofitable sadness.

IN their own hearts the earnest of the hope
Which made them great, the good will ever find.

—Shelley.

FIRST-DAY SCHOOLS.

NEW YORK FIRST-DAY SCHOOL EPISTLE.

To "the First-day School Association of Philadelphia Yearly Meeting," held Eleventh month 2d, 1889.

Dear Friends: Upon this occasion of our annual gathering to note the present condition of the First-day School work, to review its history for the past year, and to confer upon the best methods of expanding and promoting its efficiency in the future, we are renewedly impressed with the importance of our duties, and deeply conscious of our inability to fully meet the demands these duties impose. Verily it is not a light thing to undertake the instruction of the youth of the Society of Friends. Our faith is so simple, and yet offers few outward tangible points to grapple with; and so spiritual that it seems sometimes to require a certain "growth in grace" before it can be fairly absorbed into the religious consciousness. In its absence of all form, which may indeed have become a formality, it has no attractive power for those not otherwise impelled towards it; while in its ministry, which claims a higher source and authority, there is confessedly an abstinence, unlike others, from set and orderly and well considered discussions of moral and religious topics for reflection. To teach them our faith we must needs fall back upon the very foundation of religion. The religious sense must be quickened, cultivated, strengthened. The minds and hearts of our youth must constantly "with ceaseless iteration" be turned upwards towards the one true and living God as the source of all religious life and light; be taught early to seek His presence, His guidance, His approval upon every thought and word and act, and taught to value such approval as the highest reward and satisfaction this world affords. With this foundation "all things else will be added" unto them. We know it is a common thought that religious training should take another direction, and we cannot altogether dissent from the view that through outward benevolences, outward activities, men are frequently led into better and more intimate relations with the Supreme. We would, however, preferably work from the vital and living source. We would choose to begin at the root. "As is the vine so are the branches;" as is the root so is the vine. Let the soul be nourished by sending down its sap, root-deep, into the soil of the Divine love and goodness; let it drink constantly at the inexhaustible fountain of Divine life and energy. A soul so nourished cannot fail of expansion, and growth, and strength; a soul so nourished sends its influences through the entire life of its possessor; a soul so nourished cannot produce an unworthy life; its outward expressions will be all of love and good-will—of tenderness, of uprightness, of temperance, of purity; because, being permeated with the Divine essence, it cannot help partaking of the Divine attributes.

We do not desire to write to you without purpose; we do not desire simply to send you formal words of sympathy and encouragement; but in the fulness of our interest in the cause in which we are mutually engaged we would fain call the attention of all teachers renewedly to the deep foundations of all religious

life. We would earnestly direct them to the precious society and usefulness, never more needed than now, of constant and daily intercourse and communion with our Heavenly Father.

Through forms which appeal to the eye, to the children; through the charms of music, in chants and hymns, which captivate the ear; through the eloquence of studied discourse which reaches the intellect and often the heart, it is not ours to teach. Rejecting these, we need not despair. Is it not written, "Ye need not that any man teach you," (John, 1, 2: 27); and further, "They shall all be taught of God," (John 6: 45); and is not this the very essence of our faith, this abiding belief that God will teach his people himself? Trusting him, then, your strength and our strength will steadily increase. We shall all gradually comprehend the meaning of that well-worn phrase characterizing and identifying our Religious Society, "The Inner Light." Receiving our light and life from him we shall be equipped for teaching others. So trusting, so teaching, our work cannot fail to be blessed.

With a feeling of thankfulness that our work seems still to grow in depth and earnestness, and with a warm desire that the work within your borders may be fruitful, we subscribe ourselves your friends.

Signed by direction and on behalf of "The First-day School Association of New York Yearly Meeting."

JOS. A. BOGARDS, } Clerks.
CAROLINE J. TITUS, }

REPORT OF THE COMMITTEE OF BALTIMORE YEARLY MEETING.

THE report of the Central Committee on First-day Schools of Baltimore Yearly Meeting, presented at the recent session, has returns more or less complete, (in a few cases only the name of the Superintendent), from 23 schools. The largest enrollment in these is at Park Avenue, Baltimore, 96; Fawn Grove and Goose Creek have each 80; West Nottingham and Penn Hill each 75; West Branch 73, East Nottingham, 65, Drumore, 54, Eastland, 53; the remainder under 50. Of the superintendents 15 are men and 8 are women. We make the following extracts from the report:

"We have received reports from nearly all of the schools. We find that of 16 schools reporting, 9 meet after meeting, while the other 7 meet before. The sessions of the schools vary from forty minutes to an hour and one-half. A larger number than usual, four, report holding the schools open during the whole year. The average length of time during which they are held is a little more than seven months.

"We are surprised to find that five meetings, where there are schools, have no Monthly Meeting Committee. The reports are full of praise, cheerfulness and encouragement to those who feel called upon to give their time and efforts to this work. Children of these schools generally attend meeting regularly, others say, most, one says one-half do, another three-fifths, while a number say 'all do.' Much the same report is made of the teachers.

"Many of the manuscripts like extracts which the pupils of the Baltimore Yearly Meeting have made. In some instances the reports are full of interesting particulars of the life of the children. Some of the reports, while in some the *Sunday School Times*, *Christian Register*, etc., are used.

"We regret to note that in Washington there is no longer any effort made to have a First-day School.

"In reference to the question whether First-day schools add to the attendance of meetings, one report states that three times as many children attend meetings during the sessions of First-day Schools as during the balance of the year.

"The committee regret to note a want of care in keeping records of attendance, etc., as requested by them, as this makes it impossible to supply such a line of statistics as might be of use to help in suggesting what would aid when help may be needed.

"Only one meeting reports holding teachers meetings; every other one reports 'no such meetings are held.' The committee are of the opinion that much loss is suffered on this account and would respectfully urge attention to this important matter.

"Upon consideration the committee feel that more life and earnestness in this important matter would tend to build up Society and strengthen many weak places in that which is already built. It seems to the committee that if the organization of the Society of Friends is to be maintained this is necessary, therefore we would encourage zeal and hard work throughout our borders.

"The committee are also of the opinion that there should be on the committee those who can give more time to this part of our Society's vineyard. Organizers are needed. Many schools languish for want of attention from those who have had experience in this kind of work, because those who have the matter in hand lack confidence in themselves and know not how to progress. It seems that there should be a First-day School Committee in every meeting and that those who really feel interested in the work and appreciate the importance of it should constitute these committees."

NEWS OF FRIENDS.

NINE PARTNERS HALF-YEAR MEETING.

THIS was held at Nine Partners, N. Y., on the 4th of Eleventh month. The meeting of ministers and elders convened on Seventh-day, the 2d, at 3 p. m. We were favored with the company of Charles Robinson, Superintendent of Chappaqua Mountain Institute, and Robert Barnes and his wife, Esther H. Barnes, all members of the Yearly Meeting's Committee to visit subordinate meetings, and members of Purchase Quarterly Meeting. Their presence and ministrations to the fold thus gathered were very comfortable, calling to mind the many fathers and mothers that have gone. The call was "Come higher," inviting us to their example of faithfulness to God and to the Society. One woman was present who were prevented by age and infirmities. The usual routine business was carefully considered, and we concluded the meeting at 10 o'clock, on the 10th of Eleventh month, 1888.

The general meeting for business assembled in joint session on Second-day morning at 11 o'clock. The opening minute was read, followed by the reports from the several monthly meetings. The representatives to attend were all present except one. The representatives, through one of their number, proposed the reappointment of the present clerks, with which unity was expressed, and they were appointed for one year. Robert and Esther H. Barnes were present with us, and others of the Yearly Meeting's Committee. In the accounts from the monthly meetings, presenting the answers to the Queries, there were but few deficiencies noticed. No breach was noticed in answer, in regard to the use of intoxicants. The queries were all read, and they with the answers were deliberately considered, and we felt to rejoice that we could answer so clearly. At the opening of the meeting for transacting the business before us, an invitation to all present was extended to remain with us, and at its close many thanks were expressed for the privilege from those not of our fold, some of them children of parents and grandparents who were consistent Friends. Their descendants never knew before anything of the views and practices of Friends, and were much pleased they had been with us at this time. A minute was presented from our late Yearly Meeting, women's branch, held in New York in Fifth month last. "This meeting recommends to its subordinate meetings, desiring that they may in turn recommend to their monthly meetings, that a copy of the printed *Extracts* of the Yearly Meeting be sent as far as practicable to each of their isolated members." In accord with the desire expressed in the above minute, this meeting recommends to its monthly meetings to take the action proposed. The clerks of this meeting were directed to furnish a copy and send to each monthly meeting. No further business appearing, we concluded, with the feeling that we had been favored to transact the business before us in harmony and love.

J. C. H.

EDUCATIONAL.

LECTURES AT SWARTHMORE.

THE second lecture in the combined course to teachers and students, etc., connected with Friends' Schools, was given at Swarthmore College on the 16th inst. The address on Character, by Dr. E. E. White, was listened to with marked attention, and though not so suggestive in the line of teaching as the preceding lecture, it was full of inspiring thought and happy similes, and it well portrayed the foundation stones of good character. The day was fine, and there was a good attendance of teachers from the neighboring schools, who embraced the opportunity given in the morning to visit the various classes to witness the teaching. These, with the college students, formed a good audience, enjoying the opportunity offered them. Professor Batchellor followed in his usual attractive method of instruction in vocal culture, illustrating by a class of his pupils from the school at 15th and Race Sts., Philadelphia.

TRUE piety is cheerful as the day.—*Cowper*.

AN EXCUSE.

Editors INTELLIGENCER AND JOURNAL :

A FIRST DAY SCHOOL Superintendent, who during fifteen years of service was absent from his post but five times, having been appointed on a circular committee to visit meetings throughout the Quarter, has endeavored to establish a rule that when any officer or teacher is absent from the school, they shall be required to give an account of their delinquency upon the ensuing First-day. On First-day, the 10th of Eleventh month, being absent from his post, he reports having journeyed westward a few miles, and gives some incidents of the journey.

After a day of almost incessant rain and an inauspicious morning, this day proved to be one of the brightest of the season, and we could realize the feeling that prompted the wise king to write: "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Approaching Auburn,— "sweet Auburn, loveliest village of the plain,"—we were reminded that in the present instance, the plain was all in the imagination, or in the poet's dream, for we were upon the highest land in southern New Jersey. The proof of this lay around us in the shape of numerous boulders, (here called "bull-heads"), lying by the roadside. Scientists tell us that these stones were conveyed here by icebergs, when what is now Southern Jersey was a part of the great ocean. The theory is, that they were frozen-up in the ice on the shores of Greenland and as the bergs drifted southward they stranded upon the most elevated points of the deep sea bottom, and beneath the summer sun they melted away leaving their ballast of stones where we find them to day after the subsidence of the waters upon the highest points of land.

Pedricktown, or "Upper Penn's Neck Meeting," as it is called in the records of our Society, was reached in due time, and we were welcomed by a small but attentive gathering of Friends and Friendly people, and an hour was passed in their company, which we trust may prove to have been a profitable occasion both to the visited and the visitors. This meeting is one of those little ones that constantly need the fostering care of the larger branches, as oftentimes they are but the two and the three; yet we are reminded of the promise that if they "gather in my name there will I be in the midst of them."

This, like many Friends' meeting-houses throughout the country, occupies the most conspicuous site in the village, and is surrounded by ample shade trees, among which we noted a maple with a dense mass of bright green foliage, while all the others were stripped and bare. This peculiarity, we are told, appears year after year, but no cause has ever been assigned for the circumstance. May we not interpret it as an omen of good for the life of this meeting?

A. E.

Mullica Hill, 11th month 12.

WORDSWORTH's better utterances have the bare sincerity, the absolute abstraction from time and place, the immunity from decay, that belong to the grand simplicities of the Bible.

THE GEORGE SCHOOL SITE.

The General Committee on the George School held a meeting at 15th and Race streets, on Sixth-day last. There was a very full attendance, less than forty persons being absent out of the 85 on the occasion. Of these, one, George Watson, is in Europe; John J. Hallowell was unwell; and most of the others reside distantly. Two sessions were held: from 10 to 12.30, and from 1.30 to about 3. The three sites suggested by the Location Committee, Yardley, Sadsbury, and West Grove, received consideration, and it became evident that each had its friends. Without ascertaining how many favored either place, it was decided very harmoniously to refer the subject back to the Location Committee, it being hoped that with further effort they would be able to report unanimously in favor of one place. There was a desire on the part of some to procure a situation nearer to Philadelphia,—regarding it as the centre of the Yearly Meeting,—than Christiana or West Grove, and if some other place should be found having the unquestioned attractions of these situations, but not so far distant, they would doubtless prefer it. The view was held by others that there was no disadvantage in a location either at West Grove (40 miles) or Christiana, (48 miles).

The General Committee will meet again, when the Location Committee has something ready for its action.

PHILADELPHIA NOTES.

The Social Reception under the care of the Committee of the Monthly Meeting, at 15th and Race sts., on Sixth-day evening of last week, was largely attended by Friends from different parts of the city, and proved a very enjoyable occasion. Every one present seemed glad of the opportunity for social commingling that it afforded. Those who by sickness or the infirmity of age were prevented from participating were not forgotten, the flowers which were provided for the purpose being carefully sent them. One who was among the recipients of this attention says that the invalidism which kept her within doors was quite lost sight of for the time, in the beauty and fragrance of chrysanthemum, rose, and carnation,—each giving forth that with which it had been endowed, and forming a simple lesson for the heart; teaching in their silent way that what we have may be shared with others if it be nothing more than the aroma of a true and pure life.

—During the recent Unitarian Conference in this city Edward Everett Hale, of Boston, one of the most distinguished ministers of his denomination, and well known to a wide circle of readers by his literary work, attended the mid-week meeting of Friends, at 15th and Race sts., and spoke, the scholars from the schools being present. Some of the members of the Pan-American Congress were present at the evening meeting at the same place on First-day evening, the 10th inst.,—the delegates to the Congress being then in Philadelphia.

—Two meetings have been held in reference to the proposed enlargement of work at Friends' Mission, but as both were on stormy evenings the at-

tendance was small. Another meeting, to be held Sixth-day evening of this week, 22d inst., was decided on. The feeling was favorable to the employment of a suitable woman Friend to attend at the several departments when held, visit the families of the children and other persons that attend the schools, etc., leaving open the matter of a more extended labor to depend on the response that may be received to co-operate personally in carrying it out. At the adjourned meeting an address will be submitted.

SWARTHMORE COLLEGE NOTES.

An autograph letter of John G. Whittier and some of the original manuscript of Henry W. Longfellow are among the recent additions to the college library.

—Hetty Lippincott and Sadie T. Conrow, '88, Jennie F. Waddington, '89, J. Riley Vansant, ex-'89, James S. Coale, Helen Barnard, Josephine T. Ancona, Rosa Ancona, and Jessie B. Masters, ex-'91, were among the old students who visited the college recently.

—The spelling bee held by the Eunomian Literary Society at their last meeting was won by Walter U. Hibberd, '93.

—William C. Sproul, '91, has been away from college during the past few days attending the funeral of his grandfather, Samuel W. Slokom, president of the National Bank of Christiana, Penna.

—The Skating Committee, composed of representatives of each class of the college and preparatory school, have chosen Walter Roberts, '90, captain. His assistants are E. B. Temple, '91, H. B. Coles, '92, and A. T. Conrow, '93.

—The juniors under Professor Weaver have completed their reading of Schiller's "Wilhelm Tell" and have begun his "Marie Stuart."

—Dr. Charles S. Dolley of the University of Pennsylvania, formerly professor of Natural history here, has paid us several acceptable visits lately.

COMMUNICATIONS.

Editors INTELLIGENCER AND JOURNAL:

The committee on Social Duty, Brooklyn, desire to inform Friends who may be temporarily in that city, or who may have removed there, but have not yet become acquainted with our members, that meetings for social enjoyment are held once in two weeks during the winter, to which all are cordially invited. These meetings are held at the houses of different members, and are not only pleasant occasions, but have been found very useful in improving our acquaintance with each other, and in enlarging the social feeling so desirable amongst our members.

Margaret M. Haviland, No. 127 Park Place, Brooklyn, is the clerk of the committee, and will be pleased to give any information in regard to these meetings, or to the other duties of the committee.

E. M.

Brooklyn, N. Y., 11th month 18.

For Friends' Intelligencer and Journal.

THE HALO.

AROUND the head of pictured saint and Holy One of old
The painters drew a circlet of pale, effulgent gold,
What did it mean, this radiance that crowned the gentle
brow?

Ah! Hast thou never seen it—do we never see it now?

Hast thou never seen a mother with her child upon her
knees?

We can see her smiles of loving, but the child a halo sees;
And the mother's drooping lashes cover eyes, that round
the head

Of her darling, see a beaming crown its rays of brightness
shed.

Some there are whose heav'n-lit faces, wheresoever they
may go

Rouse our very souls to wonder,—stir our hearts to ardent
glow;

There are some whose true nobility commandeth every-
where;—

The crown of golden hallowed light right royally they
wear.

'Tis the glory of the presence of the ones we love the best;
And it fills our yearning spirits with a deep and quiet rest.
And dost thou tremble, doubting, lest the vision prove un-
true?

Nay, worship; 'twill not harm thee, 'tis the God-light shin-
ing through.

A. L. D.

DREAMS.

Ah! the dreams of spring when the year is young,
And the sky with a faint, far blue is hung;
Then the leaves slip out in a bright confusion
And lend their aid to the fair illusion.
That life is spring, and they gently screen
The scars of earth with their tender green.

Ah! the dreams of winter. The year is old,
And ready for rest, now its tale is told;
And 'tis not all sad, though the leaves' profusion
Has passed, and bared us the bold delusion.
For see! now the world can hide no more
The heaven-line as it did before.

Julie M. Lippmann, in *S. S. Times*.

THE FOUR WINDS.

IN winter when the wind I hear
I know the clouds will disappear;
For 'tis the wind who sweeps the sky
And piles the snow in ridges high.

In spring, when stirs the wind I know
That soon the crocus buds will show;
For 'tis the wind who bids them wake
And into pretty blossoms break.

In summer, when it softly blows
Soon red I know will be the rose;
For 'tis the wind to her who speaks,
And brings the blushes to her cheeks.

In autumn, when the wind is up,
I know the acorn's out its cup;
For 'tis the wind who takes it out
And plants an oak somewhere about.

—Frank Dempster Sherman, in the *Independent*.

LIVING HISTORY.

THE "Spectator" in the *Christian Union* noting some points of interest during a late European visit, was very much impressed by a small and unpretentious room in Geneva, about which comparatively little has been said. Geneva is rich in historical associations. It was the home of men so far apart in temper and character as Calvin and Rousseau—men of almost incalculable influence in human affairs, but well-nigh antipodal in their aims and morality; and yet it is very possible that when two or three more centuries set the events of the past in a new and larger perspective, it will be seen that the most potential influence that ever came out of Geneva came from the room in the Hôtel de Ville in which the Alabama Commission held its sessions. It is a small, entirely unpretentious room, furnished like a council chamber. At one extremity of the wall, at the back of the room, is a marble tablet commemorating the fact that within those walls, by the method of peaceful arbitration, two great nations settled differences that might easily have set the torch of war to their common prosperity, that in any earlier period of the world's history would certainly have been adjusted by fire and sword. At the other extremity of the same wall is another tablet commemorating the fact that within the same walls met more recently the representatives of the Great Powers, and agreed upon certain terms for the amelioration of the condition of the wounded on the field of battle. So much for the history written on the walls of this room—a history infinitely nobler and more significant than that written in the dismantled Schloss at Heidelberg, or in the ruins that crown the vine-clad hills of the Rhine. There is also a bit of prophecy in this room—a prophecy which springs like an inspiration out of its history. There is in another part of the room a large and finely constructed plow made of sabers and spears that have been borne on battlefields and flashed in the lurid light of that Inferno which men bring on earth when they settle their disputes by resorting to war. Amid the countless relics of combats in the past, and amid the endless tramp of increasing armies which one sees and hears all over Europe, the sight of this little room and the hope it inspires are like visions of paradise.

THE question whether petroleum or naphtha has or has not a vegetable origin, like coal, came before the British Association at its recent meeting. The situation of the oil-bearing regions in the immediate vicinity of mountain-ranges, i. e., in localities of former greater geologic disturbance, has led to the theory of the chemical origin of oil, first announced by Prof. Mendeleef in 1877. His theory is in outline as follows: surface water by means of fissures may percolate deep into the earth and come in contact with beds of metallic carbides. Hydrogen is set free or combines with the carbon associated with the metal and a hydro-carbon is produced which will vary in composition according to the prevalent conditions of temperature and pressure. The occurrence of mineral oils, mineral pitch, ozokerite, asphalt, and similar products may thus be explained.—*The American*.

GOOD ROADS: THEIR COST AND THEIR ECONOMY.

[The following paper, the conclusion of which we shall give in another number, was read by Samuel R. Downing, of East Goshen, Chester county, Pa., at the meeting of the Pennsylvania State Board of Agriculture, at New Castle, 10th mo. 23. The subject is one of real importance, and the paper is an intelligent presentation of many important facts in relation to it. Convenience, comfort, and thrift would all be advanced by better roads: in no particular of our material interests are we so behind-hand, probably, as in regard to our highways.—EDS. INTELLIGENCER AND JOURNAL.]

A prominent Philadelphia journal, in a recent number, asserts that the main country roads of Pennsylvania macadamized within the best standard, would save their cost every ten years and their interest every six months.

In the report to this Board, 1888, Secretary Edge approaches this statement very closely, I think, in saying that in the case of the worst parts of township roads a sufficient sum to permanently improve them is expended in temporary repairs every ten years.

Seeing these statements falling from excellent authority, and deeming them worthy of consideration, I thought that an answer to the question, "Will a macadam road pay its cost every ten years?" might prove both interesting and profitable.

There is a broad advocacy now by the press and our monthly publications of "good macadam roads." The stress seems to be for the best, and in whatever I remember of the argument for good macadam roads, the proposition seems always emphasized that the best is the cheapest. And yet it is asked here and there, under the idea that economy means a low price, "Why should your mile of stone road cost \$3,000, when \$1,000 will build it?" It may be a matter of wonder with some that a man not overly rich will pay eight dollars for a pair of pantaloons when pantaloons can be bought for three. Of the two, the higher priced, as a rule, may be better worth the buying. A sixteen-foot road composed of heavy field stone surfaced by a feeble scum of rubble may cost but \$800 in the laying, but the laying is but the beginning of its cost. As the \$3 pantaloons must be restitched, rebuttoned, darned, patched, perhaps dyed, so with the low-priced road, the heavy blocks will rise, the small stone disappear, and it will require great and continual cost to save the anatomy and tissues of those who travel over them from dislocation and disruption. There will always be complaint as to them, expense, discomfort in such roads, and the only remedy for the grievance they impart is to take up the roads to the uttermost, grind and relay them. Thus it is pleasant to note that there is a spirited urging of "good macadam roads."

The macadam principle may involve the higher price, but then it is an economic principle, costly at first, but a source of satisfaction, ease, speed, saving in draft and money. The macadam road is simply composed of fine stone solidified, unified by pressure, and bound with stone screenings.

Donald G. Mitchell, author of that old but charm-

ing book, "My Farm of Ellgwood" says, in "A Scattering Shot at Some Ruralities," that the well ordered roads of England are "not so wide as to invite slatternliness." In the eastern counties of Pennsylvania on main roads the standard of sixteen feet has been adopted. The most favored measure before the New Jersey Legislature last winter, admitted of a twelve-foot track. If we canvass the width of roads, especially throughout sparsely settled townships, we will discover an average breadth of bed no more than sufficiently broad to hold a twelve-foot track. In fact, in eastern counties touching the outlines of the city of Philadelphia there are miles and miles of roadbed not over ten and twelve feet in width.

The only turnpike entering West Chester is single track. It is paralleled within a radius of one mile by two dirt roads, and yet the pike has paid seven per cent., simply because during winter the travel centres on it, notwithstanding toll and the single track. In other words neither toll nor single track with its over-imagined difficulty in passing, will drive travelers to the dirt roads in winter, however constantly the dirt roads may be scraped, drained, and thrown to the centre. But in order to be within the lines of popular idea we will incorporate the 16-foot width road in my estimate.

A bed of fine stone, nine inches thick, well interlocked by rolling and thoroughly bound will easily have the resistance of a twelve-inch bed of loose, large, incompact stone.

Mr. Kratz, in a paper read some years ago before this Board, asserted that on a good, well drained soil a thickness of six inches will make an excellent road for "ordinary traffic." Ordinary traffic means general, average traffic. There is no better authority than Mr. Kratz, he being a resident of Montgomery county, in which county a majority of the main roads are of stone. Mr. Kratz bases his assertion upon actual realization. Mr. J. F. Pope, a prominent civil engineer, fixes a thickness of nine inches at center, dropping to four and a half for an eighteen-foot width—an average thickness of six and three-fourths inches.

Mr. A. J. Cassatt was elected Supervisor of Tredyffrin township, Chester county, and again reelected. He supervised the construction of macadam roads during his incumbency, and laid them, I am informed nine inches thick on lowlands and six on uplands—an average of seven and a half inches.

As there are plenty of our best citizens who at the present beginning of permanent road improvement will conclude that a six-inch thickness is simply ridiculous, let us take the average of the streets of West Chester, say ten inches, placing twelve inches on the low dips and eight on the uplands and slopes.

A crusher that will crush eighty perch of stone per day will cost, with belting, \$800. A wagon for moving it will cost \$200, making a thousand dollars. As a crusher will run out stone as rapidly as may be required by the townships, then each of the four townships, by placing wheels for at the expense of \$250 in the ownership of a crusher. A crusher set on wheels can be transported by a traction engine as readily as a thresher.

Stone can be crushed at 15 cents a perch. Thus, turning out 80 perch at 15 cents, the earnings per day will be \$12, sufficient to meet three men's wages and the rent of and coal consumed by a traction engine.

Traction engines can be rented when not used in threshing. With the addition of a stone car, engines can draw stone to the dump and at the same time serve in lieu of rollers.

Stone can be hauled from the field or quarried, if not too hard, for 25 cents. Hauled from yard to crusher and crushed for 25 cents. Hauled to road-bed for 25 and 50 cents, corresponding with distance say an average of $37\frac{1}{2}$ cents. The sum of these costs equals the cost of $87\frac{1}{2}$ cents per perch. But in order to satisfy an opinion that may prevail that the crushing and delivery of stone will cost more, we will run the estimate up to a dollar per perch. Again, and in face of the fact that quarrymen are offering to quarry and crush stone at 60 cents a perch, which offer, of course, includes a profit, indicating that stone can be quarried, hauled to the crusher, and crushed at a cost of about fifty cents a perch.

As to the sum of difference between the cost of repair of macadam and dirt roads.

The opinion of Macadam himself obtains somewhat in this computation. He affirmed before a committee of the House of Commons that his experience proved that the expense of repair of stone roads was almost in the exact ratio of the sizes of stone used. Thus a road composed of three inch stone will cost in repair triple that of a road composed of one-inch stone. Then again there is a broad distinction of saving between a well knitted, solid, iron compact of stone and a loose bed. And still again the upheaval of large base stones adds a considerable percentage to cost, so it seems that a macadam composed altogether of rubble well-pressed is the one of all least costly to maintain. As proof of this the first macadam road built at Devon, Chester county, some eight years ago has not in that time, I am told, cost one cent in repair. Is it not then perfectly safe to fix the repair of a "good macadam road" at \$20 per mile?

By a recent inquisition upon the part of our county commissioners made under State direction, I find after deducting the cost of county bridging, also that of street repair and construction, that township roads cost in repair and construction say within a fraction of \$1,800 per township. The average of mileage is about twenty-five miles per township, making the average cost for repair and construction of our dirt roads per mile seventy-two dollars.

Should any township propose to macadamize, the roads selected would certainly be those bearing the heaviest strain of travel and traffic. Allowing that the cost in repair of our most used roads exceed the cost in repair of roads slightly traveled to an amount overlapping the cost of local bridging and township percentage in cost of new roads not separated from our general assessment, we still have seventy-two dollars as the average cost in repair throughout Chester county. Deducting twenty dollars per mile as the annual cost of repairing macadam roads, and we have fifty-two dollars as the average annual cost per mile in repair of dirt roads throughout Chester

county. Thus the average ten years' saving on a mile of road would be \$520.

This is, however, but the first chapter in the story of saving—a story that cannot be fully detailed. We can, however, take a moment and touch upon this and that instance as evidence that a good macadam road is a first-class investment. As a single and little item the wages of and profit on the work of my dairymen amounts to one dollar per day. It requires an extra hour every day during three months of every year furrowing the roads to and from the station in sending milk. The loss of this daily hour alone costs me ten dollars, or the equal of over one and a half mills on our township valuation.

(Conclusion next week.)

NEWS AND OTHER GLEANINGS.

"ONE of the victories we claim for Carlisle," says the *Red Man*, the monthly journal published at the Indian school, "is that its students, coming to us clad in rags and speaking no English, are sent home after five years, well clad, and generally with trunks filled with clothing and other useful things, and money in their pockets. The party of 117 that left July 8th, required a large baggage car to carry their trunks and valises checked through, and they carried in their pockets money of their own earnings amounting to over \$2,000. A hand-cart would probably have carried all their baggage when they first came to the school, and probably it would have been impossible to have found ten dollars in the whole party. Most of them came without English; they went away with the ability to speak and use the language intelligently." This is certainly a very forcible and practical statement of the case.

—A recent compilation of statistics relating to electric railways in the United States shows the number now building or in operation to be 61, employing 538 cars, and having a total mileage of 380.

—The people of Boston have free access to about 2,000,000 books in the different public and semi-public libraries. There are half a million volumes in the City Public Library and its branches, another half a million in the Harvard, Athenæum, and State libraries, and fully a million in semi-public and other libraries. It is estimated by Mr. C. W. Ernst, Mayor Hart's secretary, that there is an average of fifty volumes in each occupied dwelling-house in the city. According to the census of 1885, there were in the libraries of Massachusetts over 4,500,000 bound volumes, about 1,300,000 pamphlets, and 36,000 manuscripts.

—Australia appears to be keeping well abreast of the age as regards the education of women. The Universities of Melbourne, Sydney, and Adelaide are open to women. The University of Adelaide claims the honor of commencing the new departure in 1876; Melbourne followed, and then Sydney. At Adelaide a woman scored a more brilliant success in the Science Division than any of her competitors; while Melbourne has now nine lady graduates, and Sydney ten, of whom three have won the M. A. degree. —*London Publishers' Circular*.

—A Chair of Biblical Literature has been established at Yale College, with a reported endowment of \$50,000. Professor Harper is appointed as the incumbent, adding the duties of this chair to those of his present professorship in the Theological Seminary.

—An interesting and valuable report was made by a large Committee of the British Association at its last meeting, on the scope and value of elementary science teaching.

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PHILADELPHIA, ELEVENTH MONTH 30, 1880.
Vol. XLVI No. 48.

PHILADELPHIA, ELEVENTH MONTH 30, 1880.

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COMMON THINGS.

We thank Thee for life's homely ways,
The discipline of working days;
For the stern teaching of denial;
For pain that keys the quivering chord;
For joy and grief we thank Thee, Lord!

For the shy tribes in glade and glen,
Whose sweet life is unseen of men;
For humble grasses making meet
The rough earth for thy children's feet;
For lowly moss that creeps and clings,
A drapery for unsightly things.

For love's sweet looks upon us bent;
For baby faces innocent;
For helpless hands that reach and sue,
And make us patient, kind and true;
For youthful hearts unworn and bold
That keep our own from growing old.

We thank Thee for life's homely ways,
The discipline of working days;
For the stern teaching of denial;
For pain that keys the quivering chord;
For joy and grief we thank Thee, Lord!

—A. J. C. [unclear]

JOHN WOOLMAN'S VOYAGE TO ENGLAND, 1772.

(Continued from last week.)

TENTH of Fifth month.—It being the first day of the week and fine weather, we had a meeting in the cabin, at which most of the seamen were present; this meeting was to me a strengthening time. 13th. —As I continue to lodge in the steerage I feel an openness this morning to express something further of the state of my mind in respect to poor lads bound apprentice to learn the art of sailing. As I believe sailing is of use in the world, a labor of soul attends me that the pure counsel of truth may be humbly waited for in this case by all concerned in the business of the seas. A pious father whose mind is exercised for the everlasting welfare of his child may not with a peaceable mind place him out to an employment among a people whose common course of life is manifestly corrupt and profane. Great is the present defect among seafaring men in regard to virtue and piety; and, by reason of an abundant traffic and many ships being used for war, so many people are employed on the sea that the subject of placing lads to this employment appears very weighty. When I remember the saying of the Most High

through his prophet, "This people have I formed for myself; they shall show forth my praise," and think of placing children among such to learn the practice of sailing, the consistency of it with a pious education seems to me like that mentioned by the prophet, "There is no answer from God."

Profane examples are very corrupting and very forcible. And as my mind, day after day, and night after night, hath been affected with a sympathizing tenderness towards poor children who are put to the employment of sailors, I have sometimes had weighty conversation with the sailors in the steerage, who were mostly respectful to me and became more so the longer I was with them.¹ They mostly appeared to take kindly what I said to them; but their minds were so deeply impressed with the almost universal depravity among sailors, that the poor creatures in their answers to me have revived in my remembrance that of the degenerate Jews a little before the captivity, as repeated by Jeremiah the prophet, "There is no hope."

Now under this exercise a sense of the desire of outward gain prevailing among us felt grievous; and a strong call to the professed followers of Christ was raised in me that all may take heed lest, through loving this present world, they be found in a continued neglect of duty with respect to a faithful labor for reformation.

To silence every motion proceeding from the love of money and humbly to wait upon God to know his will concerning us have appeared necessary. He alone is able to strengthen us to dig deep, to remove all which lies between us and the safe foundation, and so to direct us in our outward employments that pure, universal love may shine forth in our proceedings. Desires arising from the spirit of truth are pure desires; and when a mind divinely opened towards a young generation is made sensible of corrupting examples powerfully working and extensively spreading among them, how moving is the prospect! In a world of dangers and difficulties, like a desolate, thorny wilderness, how precious, how comfortable, how safe, are the leadings of Christ the good Shepherd, who said, "I know my sheep, and am known of them."

Sixteenth of Fifth month.—Wind for several days past often high, what the sailors call squally, with a rough sea and frequent rains. This last night has been at times very high and the wind very strong. The weather

Printed and Published by J. B. LIPPINCOTT & CO., 15 N. 2ND ST., PHILADELPHIA.

the most part of the night running over the main-deck, and sometimes breaking waves came on the quarter-deck. The latter part of the night, as I lay in bed, my mind was humbled under the power of Divine love; and resignedness to the great Creator of the earth and seas was renewedly wrought in me, and his fatherly care over his children felt precious to my soul. I was now desirous to embrace every opportunity of being inwardly acquainted with the hardships and difficulties of my fellow-creatures and to labor in his love for the spreading of pure righteousness on the earth. Opportunities were frequent of hearing conversation among the sailors respecting the voyages to Africa and the manner of bringing the deeply oppressed slaves into our islands.² They are frequently brought on board the vessels in chains and fetters, with hearts loaded with grief under the apprehension of miserable slavery; so that my mind was frequently engaged to meditate on these things.

Seventeenth of Fifth month and first of the week.—We had a meeting in the cabin to which the seamen generally came. My spirit was contrite before the Lord, whose love at this time affected my heart. In the afternoon I felt a tender sympathy of soul with my poor wife and family left behind, in which state my heart was enlarged in desires that they may walk in that humble obedience wherein the everlasting Father may be their guide and support through all their difficulties in this world; and a sense of that gracious assistance, through which my mind hath been strengthened to take up the cross and leave them to travel in the love of truth, hath begotten thankfulness in my heart to our great Helper.

Twenty-fourth of Fifth month.—A clear, pleasant morning. As I sat on deck I felt a reviving in my nature, which had been weakened through much rainy weather and high winds and being shut up in a close, unhealthy air. Several nights of late I have felt my breathing difficult; and a little after the rising of the second watch, which is about midnight, I have got up and stood near an hour with my face near the hatchway, to get the fresh air at the small vacancy under the hatch door, which is commonly shut down, partly to keep out rain and sometimes to keep the breaking waves from dashing into the steerage. I may with thankfulness to the Father of Mercies acknowledge that in my present weak state my mind hath been supported to bear this affliction with patience; and I have looked at the present dispensation as a kindness from the great Father of mankind, who, in this my floating pilgrimage, is in

some degree bringing me to feel what many thousands of my fellow-creatures often suffer in a greater degree.³

My appetite failing, the trial hath been the heavier; and I have felt tender breathings in my soul after God, the fountain of comfort, whose inward help hath supplied at times the want of outward convenience; and strong desires have attended me that his family, who are acquainted with the movings of his Holy Spirit, may be so redeemed from the love of money and from that spirit in which men seek honor one of another, that in all business, by sea or land, they may constantly keep in view the coming of his kingdom on earth as it is in heaven, and, by faithfully following this safe guide, may show forth examples tending to lead out of that under which the creation groans. This day we had a meeting in the cabin, in which I was favored in some degree to experience the fulfilling of that saying of the prophet, "The Lord hath been a strength to the poor, a strength to the needy in their distress;" for which my heart is bowed in thankfulness before him.

Twenty-eighth Fifth month.—Wet weather of late and small winds, inclining to calms. Our seamen cast a lead, I suppose about one hundred fathoms, but found no bottom. Foggy weather this morning. Through the kindness of the great Preserver of men my mind remains quiet; and a degree of exercise from day to day attends me, that the pure, peaceable government of Christ may spread and prevail among mankind.

The leading of a young generation in that pure way in which the wisdom of this world hath no place, where parents and tutors, humbly waiting for the heavenly counsellor, may example them in the truth as it is in Jesus, hath for several days been the exercise of my mind. O, how safe, how quiet, is that state where the soul stands in pure obedience to the voice of Christ and a watchful care is maintained not to follow the voice of the stranger! Here Christ is felt to be our shepherd, and under his leading people are brought to a stability; and where he doth not lead forward, we are bound in the bonds of pure love to stand still and wait upon him.

In the love of money and in the wisdom of this world, business is proposed, then the urgency of affairs push forward, and the mind cannot in this state discern the good and perfect will of God concerning us. The love of God is manifested in graciously calling us to come out of that which stands in confusion; but if we bow not in the name of Jesus, if we give not up those prospects of gain which in the wisdom of this world are open before us, but say in our hearts, "I must needs go on; and in going on I hope to keep as near the purity of truth as the business before me will admit of," the mind remains entangled and the shining of the light of life into the soul is obstructed.⁴

(Conclusion next week.)

² John Woolman's sympathy for all who were in distress was one of his marked characteristics. He truly remembered all those in bonds as if bound with them.]

³ This note of protest against the tendency toward the worship of Mammon is continually present in all of John Woolman's writings; and it was, indeed, the distinctive testimony of his life.]

⁴ John Woolman had seen, during his visit to Newport, in 1760, in attendance upon New England Yearly Meeting, the slave-ships lying at the wharves of that town, with the sellers and buyers of human beings thronging the market-place. Newport was then largely engaged in the slave trade. What he now heard from the sailors, sitting in their dark and crowded quarters, or upon the deck where the winds of the sea blew free and fresh, confirmed in his mind the iniquity of the system which he had so faithfully endeavored to root out,—and which, so far as the Society of Friends was concerned, was then nearly done away with. It was in 1758 that the Yearly Meeting of Philadelphia took the definite step,—largely through John Woolman's efforts,—of declaring not merely against dealing in slaves, but also of holding them; and in the years intervening, most of the bondpeople in this yearly meeting had been liberated.]

THE CEDARS OF LEBANON.

The cedar of Lebanon (*Cedrus libani*) is a single species, its home being on the higher slopes of Lebanon and Anti-Lebanon, and the ranges of the Taurus Mountains to the north, and again in the far east on the Himalayas.

The traveler who now sails along the narrow strip of land known by the ancients as Phœnicia, looks up at the bare, rocky walls of Lebanon, and wonders where the verdure has gone. No cedars are in sight. As far as we can learn from history, the famous race has been retreating ever since the time of Hiram, and now any one who would know the venerable trees in their native fastnesses must climb far up into the solitudes of Lebanon. Several groves of comparatively young trees exist in various parts of the range,—at 'Ain-Zahale and Bârik in Southern Lebanon and at El-Hadeth in the north; but the trees called by the natives *Arz Libnîn*, the cedars of Lebanon, are found almost at the northern extremity of the range, near the village of B'shêrre.

There can be few more delightful mountain journeys than that from Beirut, sixty miles over the rocky bridlepaths of North Lebanon, to this historic grove. Our tents are pitched at night by the clear, icy springs that are fed by crevices of perpetual snow, —Solomon's "flowing streams from Lebanon."

We are seven thousand feet above the Mediterranean, in the very solitudes of the mountain. There is something weird and grand about the very situation, and it is not strange that the natives regard with a superstitious awe these "ghosts of a vanished race." They are very jealous of the grove, and both Maronites and Moslems look upon the trees as sacred, assuring us that, if any of the wood were used for cooking purposes, the water in the kettle would turn into blood. This superstition has doubtless done much to save these trees from the fate of the rest of their species. Some years ago, Kustum Pasha, governor of Lebanon, caused a wall to be built around the grove, and a *nâîr*, or watchman, to be placed there as a protection against possible vandalism.

The only other work of man is a chapel which the Maronites have constructed,—a rude, square building, near the north wall of the grove. Here they occasionally hold religious services, so that as both a religious shrine and a pleasure-ground the place has many visitors during the summer months. From November till late in the spring, the mountain passes are so blocked with snow that none venture up to the bleak home of the cedars. What makes the B'shêrre cedars famous is not their number, but the great age of some of the trees. We counted four hundred and twenty-one trees in all, of which twelve, named by the Maronites "The Twelve Apostles," are apparently very old. The largest is truly a monster, measuring forty-seven feet in circumference. Eight

people, with outstretched arms, can just reach around it. At about eight feet from the ground, it divides, and throws out several great branches—each one a huge tree in itself—seventy or eighty feet into the air. The data for judging their age are insufficient for accuracy; but the best Oriental botanists, Le Verrier and Post, say that they cannot be less than fifteen hundred, and they may be twenty-five hundred years old.

One great trunk near our tents has been used as a record-book by travelers. The thick bark has been cut away, and on the firm wood we can still read, "Martin, 1769," "Girardin, 1791," "Silvestri, 1795." These tell their own story of the durability of the cedar-wood. Many of these names are on the weather side of the trees, and for more than a century the rain and fleet of the mountain storms have been beating and chiseling at the wood, and still the names are clearly legible. So little have the trunks grown over the letters, that to Martin, in 1769, they must have appeared as huge as now. Situated just at the head of the Qadisha gorge, the grove is exposed to the wildest fury of the tempests. In winter the storms gathering along the Mediterranean rush with fearful violence up the rocky pass, and leap with tiger-like fierceness upon the devoted cedars. Here and there a great branch lies on the ground, twisted bodily from the trunk, and yet the splinters on the stump stand out as bright and sound as though the wrench had come yesterday, instead of half a century ago. Not only in size and dignity, but in this incorruptibility of the wood, the cedar is a royal tree.

In the excavations of the palace of one of the Assyrian kings, some fragments of cedar beams were found by Mr. Layard, which have since been transported to England, and are now preserved in the British Museum. Mr. Carruthers, keeper of the Botanical Department of the Museum, has made a careful microscopic examination of the wood-cells of these beams, and confirms Mr. Layard's opinion that they were cedars from Lebanon. Thus these fragments have withstood the wear of time and the destroying chemical influences for perhaps thirty centuries, and are still the fragrant, incorruptible wood of the temple. Other woods may be riddled with worm-holes; no worm will touch the cedar. Giant eucalypti and sequoias may be "rotten to the core a thousand years before their fall;" there is not, and never has been, a false-hearted cedar.

"The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted." There is a spicy and refreshing aroma about the cedar that greeted us long before we reached the landscape. From broken branches the surfaces chafed by interlapping, there has exuded an abundance of fragrant gum, that serves not only to heal the wounded branch, but to fill the grove with fragrance. It was this that called forth the continued praises of the poets, especially Solomon. In recounting the incomparable attractions of his sacred forest, "The smell of thy gardens is like the smell of Lebanon."

The mode of the cedar's growth is very striking and characteristic. It stands single, it seldom is crowded

symmetrical shape, branching near the ground, and rising from a base fifty or sixty feet across. This tapers regularly seventy-five or one hundred feet to the top, and has been compared to one of its own cones, greatly enlarged. From the straight trunk branches are thrown out at right angles, and the smaller twigs all grow on an exact level with the parent branch. The foliage, resembling the needles of the hemlock, all grows from the upper side, so that the whole gives the effect of a series of platforms rising one above the other. It is necessary to climb the tree to get at some phases of its beauty. The pistillate cones, maturing in three years, become brownish when ripe; and, as they stand perfectly erect on the horizontal boughs, the climber looks down on what appears a smooth cloth of richest green with tea-cups set irregularly on the surface. The staminate cones are very numerous. They are at first bright green, and, as they open and shed their pollen, they change to a brilliant lemon-color, thus contrasting beautifully with the dark needles against which they rest.

SCRIPTURE LESSON No. 46.

TWELFTH MONTH 8, 1889.

SOLOMON AND THE QUEEN OF SHEBA.

GOLDEN TEXT:—She came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.—Matt. 12: 42.

READ I. King 10: 1-13.

THE great wisdom of Solomon was directed to the securing of a careful and judicious administration of the various departments of the government. Peace prevailed throughout all the land, and prosperity brought plenty and contentment to the people. He encouraged commerce by the way of the Red Sea, and his ships frequented the harbors of distant nations, exchanging the products of Israel's industry for the gold and costly treasures of other lands. The order that prevailed and the good management of his affairs won for him the respect and admiration of all who heard of his wisdom and what he was accomplishing for his subjects. Doubtless the beautiful temple he had erected to Jehovah and the worship conducted therein without any idol or image to represent the God whom he worshiped, had awakened the desire of those who thus heard to see and know for themselves the wonderful things told of him.

The Queen of Sheba, etc. Where the country was over which this queen ruled is not known, but the extent and costliness of the presents she brought to the king gave evidence that it was a wealthy nation, perhaps Arabia Felix, sometimes called Araby the Blessed, because of its enormous wealth. It matters little to us. Her object is the great thought of the lesson. She had heard of the fame of Solomon concerning the name of the Lord, and this brought her to Jerusalem. It was a religious inquiry, and like the ambassador of another great woman, Queen Candace, who was one of the first converts to the Christian faith (Acts 8: 26-40), she wanted to know more of this God and the temple that had been erected in his name, to whom Solomon owed all his wisdom and all the greatness of his kingdom.

And Solomon told her all her questions, etc. Answered to her satisfaction all her inquiries respecting the worship of God, the administration of the government, and all that pertained to the interests of the people. As a wise sovereign she desired to know what course he had pursued to bring to his people such prosperity. Solomon had been a great student of nature, and knew every plant of the field and forest, and was familiar with all the best literature of his age. This was not as meagre as we might be led to believe. The researches of antiquarians are disclosing certain evidences of the existence of great libraries, and the treasures of literature contained in them are engaging the thought and interest of our best scholars.

The half was not told me, etc. So great was the advancement that Solomon had made in all that pertained to wisdom and knowledge, and so magnificent were the buildings he had erected, and so strong and earnest were his devotions to God, who had brought him to the great honor and distinction to which he had attained, that she could say, "Of all she heard the half had not been told her."

The little wayside flowers arrayed in their lovely garbs of Nature's weaving have their God-given missions to fill, and Solomon in all his glory could not add to their loveliness or beautify them in any other than their own delicate tintings.

The fame of King Solomon was known to every nation, and no man was like unto him in wisdom and understanding. When the fair Queen of Sheba heard of this and his immense possessions, she doubted the report and came herself to prove him with hard questions, and found the half had not been told her of his wisdom and prosperity. No temple in the world equalled the one he built at Jerusalem in grandeur and costliness, but all this magnificence and worldly show could not endure forever. His wise maxims recorded in the Bible are helpful stepping-stones, and it is well for every reader to give them a thoughtful perusal. While he was a faithful servant of the Lord, and walked as He directed, he and his kingdom prospered, but when through disobedience he lost favor with his Heavenly Father, he fell from his high estate, and his kingdom passed into other hands; thus we see that outward greatness cannot bring peace and happiness. To be truly great we must be truly good and have our hearts tendered and purified by the Father's love. Our greatness in life does not depend upon human wisdom alone, but that kind of wisdom that Jesus of Nazareth manifested all through his life, ever seeking to do the will of his Heavenly Father.

NOTES ON THE LESSON.

The human race since the beginning has been full of questionings and the desire to know. Through this desire for knowledge,—the wish to know more than it was the Divine purpose to disclose, man is said to have lost the innocence of his primal condition, and plunged his posterity into untold evil and misery. This is an old, old story, repeated in the traditions of all races of men, but with less significance

as the progress of the ages reveal higher and nobler thoughts of God and his relations to his human children.

Communication between people in eastern lands had been carried on from immemorial time by the slow and uncertain medium of caravans, and by the more dangerous water travel. Some knowledge of navigation, not perhaps as a science, must have been acquired by the enterprising. Through these channels the men of our nation became familiar with what was transpiring among distant people, and the foundations were laid for commerce and friendly intercourse which in the reign of King Solomon extended to every known section of the habitable globe; what was new, or strange, or startling in one country in process of time found its way into others.

The difference between the older days and our own, is not that we are curious and inquiring, but in the means of satisfying our inquiries. That which reaches us in the small fractions of an hour, in the days of Solomon required months and even years to find its destination; we need only to contrast the present with a century ago to realize the rapid strides that inter-communication with the most distant people has made in our time.

The ships of Solomon required three years to make the long voyages down the Red Sea and along the Arabian Sea to the rich countries of the South, or through the Mediterranean and along the Atlantic to the coasts of Cornwall, England, which tradition points out as the northern boundary of travel by water at that period. It must have been extremely hazardous; but scarcely less dangerous were the long voyages undertaken with the camel, which has been rightly named the "ship of the desert." Such a journey as was made by the queen of Sheba to satisfy her curiosity in regard to king Solomon, and all she had been told of his wisdom, of the wonderful temple he had built, and of the God, Jehovah, to whose worship it had been dedicated. The distance between her kingdom, which was a district of Arabia probably lying along the eastern shore of the Red Sea, and Jerusalem, is believed to have been fifteen hundred miles. We are appalled at the slow progress the vast retinue that accompanied this queen must have made crossing the burning deserts that lay between the two sections. Weary months must have been consumed, and many privations and dangers encountered before the beautiful city with its glorious temple, "the joy of the whole earth," was reached, and the hospitality of its wise and royal ruler extended to his guest.

As we study this lesson, there is perhaps instruction to be gained from the example we have of perseverance and determination in the accomplishing of any object we have in view. The desire for knowledge, if it be the knowledge that enlarges our capacities, and gives breadth and scope to our understanding of the relations we bear to one another and to God, the Almighty, is a blessed word, and that can claim our attention, and the only one that brings peace and joy to the heart.

PRES. MAHAJAN'S LETTERS—VII. THE CLOSE OF THE EXPOSITION.

PARIS, Eleventh month 11, 1889.

AFTER I sent my last letter we attended the Exposition about every other day until its close. The price of admission was one franc at the gates, but at all the paper stands, and of runners in the streets they could be bought at prices ranging with the weather, at from 5 to 12 cents. The result was just what was desired by the authorities; that tickets were seldom bought at the gates, which would really have been a great inconvenience, as the crowd of those entering was so great during most of the time. Tickets not presented at the gates before ten a. m., were good for the day and evening. Some, very zealous in the cause of seeing every thing, took the ground, street by street, alley by alley, building by building, gallery by gallery, in regular succession, and although I hear of some who had been doing this for weeks, I have never heard of any who boasted of having completed their rounds. Of course the great number and variety of objects claiming attention as they went would sometimes keep them in a street or building for several days. In our own case this was so in the galleries of the Fine Arts, which we never wearied of visiting, though we made no attempt nor pretension to go any regular rounds. We were on the grounds most of seven days, and we certainly left far more unseen than we had time or opportunity to examine. For those who wish to have detailed descriptions of the objects of interest exhibited I will say that there are books published here, quite well illustrated, which can be obtained of the publishers, and forwarded to America for the moderate sum of about 8 francs. I must be excused from entering into any detailed descriptions of the various exhibits, within the necessarily restricted limits of a newspaper correspondent.

As the time for closing approached, strong pressure was brought to bear by the various journals to have the Exposition continued; and the last move was to have just one day added, and the results given to the poor. But the Government stood firm, and after keeping open this great Exposition just six months, the Government decided to close the Exposition on November 11, 1889. The last day of the Exposition was to close the brilliant display. This, called the "Fête de Nuit," was very widely advertised for several days, and word was given out that unusual and remarkable preparations for the grand event were being made. To prevent too great a crowd from entering the gates at once in the evening, the ingenious scheme was devised of charging all who entered after 5 p. m., a franc each, and require five of the special tickets for the evening to be bought at once, costing 5 francs; whereas those who went through the day, at the cheaper rates, could remain in for the evening. A great number of people, however, did not buy the special tickets, and as the gates were closed at 10 p. m., the great majority of those who had bought the special tickets, and who had not yet entered, were left outside the gates. The result was that the Exposition was closed on November 11, 1889, and the great event was a failure.

the throngs already collected to take the boats, and all the boats on the river, and their number is very great, were brought into the service of transporting the multitude. At each landing,—and they are quite near together,—on each side of the river, a line (a *queue*) was formed, shut in with ropes, and guarded by officers; and as the crowded boats came by, the word was passed up how many places could be had, and then the officers let through the gates just the required number, and the rest waited for the next boat. We were kept thus waiting at our wharf about an hour, during which time some dozen or so of boats passed before we succeeded in getting on to the head of the “*queue*”—and so securing our places. The fare on the boats was 2 cents. The careful arrangement for loading the boats, without overloading them, prevented all accidents. All the omnibuses and the tramways on the various lines were crowded as well, and were arranged in the same way, and the entire movement of the immense masses of people was conducted in the most thorough and systematic manner, for which Paris is the most noted city in the world. The massing of the multitudes was to take place in the large open spaces around the Eiffel Tower and the great fountains and between the Trocadero on the sloping ground north of the Seine and the great central dome of the main exhibition building on the south of the river, the Eiffel Tower occupying the space near the south bank of the river, and about mid-way between the Trocadero and the great central dome. By about 5 we secured good seats (2 cents each) near the principal fountain, and a short distance south of the Eiffel Tower. Here we had to wait until nearly 8 before the *fête* opened, and meantime the great spaces were being thronged and packed with the immense crowd. As the daylight faded away the sight was one to be remembered for a lifetime. The great dome to the south, the Trocadero to the north, and the Tower rising to the height of 1,000 feet between them, were gradually lighted up with mingled gas and electric lights, and a “*captif*” balloon rose high up into the twilight sky on either side of the tower. But this was but a faint prelude to what was to follow. Soon colored lights from Chinese lanterns filled the trees and shrubs around the open spaces; and many of them were lighted by the Edison electric light, so arranged as to form petals of bright light in the middle of glittering metallic flowers among the leaves and branches. Then revolving electric lights began to be displayed from the top of the Tower, sending out the well defined beams through the increasing darkness of the upper air, and falling in turn upon the various fountains and statues, and bringing them into view with startling distinctness. Soon Bengal fires were started near the outer edge of the great open square, and their deep red and green lights produced a wonderful effect, combined with the illumination by gas and electricity of the Tower, the fountains, the drives, the lawns, the shrubs, and trees.

At exactly 8 o'clock a shout arose from the assembled multitude, as the *grand* and *petit* fountains all began at once to play, their waters dyed with every possible hue of the rainbow. It was a splendid

sight the principal fountain,—rising in the centre almost 100 feet,—and its waters dyed with all of these various hues. And the colors kept constantly changing; sometimes all the fountains being of the deepest red, then all of a rich orange color; then deep green; etc., and then of all hues mingled; sometimes each fountain of a separated hue, and sometimes all mingled in the same fountain. These variations rested the eyes, and kept up the interest, the fountains playing and ceasing throughout the evening. But the grandest and most unique display of all was what they here call the “*Embrasement*” of the Eiffel Tower. No language can do this grand sight any justice. On each of the three stories of the Tower, and at its base and on its summit, Bengal fires were simultaneously started, and in a few moments the whole Tower, throughout its enormous height of 1,000 feet, was as if in one grand conflagration. Had it been inflammable instead of iron, and actually burning, it could scarcely have made so grand a display. This was repeated over and over throughout the evening; as the first fires began to burn low, loud explosions on the various stories being the signal when a new *Embrasement* began. I had seen pictures of the Tower here in the shop windows, thus lighted, but supposed them extravagant and sensational, but they fall very far short of the reality. About 10, feeling very weary, we started to cross the *Jena* bridge toward the grandly illuminated Trocadero, on our way home; but the immense throng so barred the way that we gave it up, and turned down a less attractive passage along the Seine, toward the esplanade of the Invalides. As we had decided in advance that it would be a fruitless attempt to try to get a carriage or public conveyance in that crowd, we started for a deliberate walk home a distance of some three miles, up the Seine and along the fine new Boulevard St. Germain. The moon was just passed its full, and the evening was a pleasant one for our walk, and taking our time we reached our rooms on the Rue de la Sorbonne about eleven o'clock.

On reflecting since upon the whole performance it so far transcends, in my mind, anything of the kind that I had ever before witnessed or imagined, as to make comparison wholly out of the question. The systematic movement of the immense crowds through the day and evening; the orderly conduct of all; the absolute freedom from all intoxication, or brawls, or disturbances of any kind; and the entire absence of accident, are to me quite as wonderful as the grand display itself. Observing similar good order when large crowds were assembled on the occasion of our visit to Paris 22 years ago, we were then told that it was the result of the iron rule of Napoleon III. But now all that has disappeared and a Republic almost as liberal as our own takes its place, and still the same characteristics are observed; and I believe they are inherent in the French people, let their circumstances be what they may,—the result of generations of training, and an unusually high degree of culture and civilization. And with all this display of excellent order it will not be forgotten that the numbers on the Champ de Mars on that night, as found by actual count at the various gates,

considerably exceeded 400,000! Is it an unreasonable pretension in me or friends of this people to say that in no other city of the world except Paris could all of these results have been secured? It may be regretted that we Americans derive so many of our impressions of the French people from the English, who have been their jealous rivals for centuries, and who never lose an opportunity to present them in the most unfavorable light possible, and magnify and distort any fault which they perceive. I wish that some one competent for the task would give us a true history of the French people from an outside and independent standpoint, and presented in popular form, for the benefit of the great American nation, who much more nearly resemble the French in their best characteristics than they do their jealous rivals across the channel. And I believe that such a work will some day be placed before the American public, doing ample justice to this truly wonderful nation,—with many faults, it is true, but surely occupying a foremost, if not the foremost place among the civilized nations of the earth.

As soon as the Exposition was over the work of pulling down and removal (*démolition et démantèlement*) was at once commenced, and after a very short time all evidences of the great Exposition of '89, except, of course, the Eiffel tower, and some fountains constructed for the occasion, will be completely removed from the broad fields of the Champ de Mars and the pleasant esplanade of the Invalides.

We shall now at once proceed to the completion of our preparations for our winter's work, and for this we find abundant facilities in the way of lectures and libraries, all open to us freely, without expense, nearly every hour of the day and evening. In addition to these we have daily practice at table, where fifteen regularly assemble, all the conversation being carried on in French, and also with the same company during the social evening hour. To supplement these advantages, and give definiteness and directness to our work, we shall employ the services of a professor for an hour a day, and in seeking for the proper person, for to the honor of Paris be it said, we find that in the matter of expense it makes no difference whether a man or a woman be employed, the same remuneration being expected and received by competent instructors of either sex for the same services rendered. Friends will well understand that we have much to learn at home from the worthy example of Paris in this respect.

For the sake of the exercise I take long walks through the city every day, and believing that it will be pleasant for many of your readers to accompany me in some of these, I propose, in future letters, to give some descriptions of objects of the greatest interest.

FRANCIS H. WATSON.

BIBLE KNOWLEDGE.

THERE are two departments of knowledge which preachers have neglected to furnish with as much equipment than traditional opinion,—Science and Bible criticism.

In both domains, whole generations of preachers have enforced views which are entirely false.

If men of science have misread for a time God's works, theologians have erred egregiously, centuries together, with the most disastrous consequences as to the true meaning of the Scriptures.

There has been an undoubted advance in Bible knowledge.

There are scores of texts which an instructed hearer knows to be mistranslated, or to have a meaning quite other than the one assigned to it.

The limitations of human language, and disabilities of human infirmity, were not miraculously removed from those who were chosen channels of revelation.

The Old Testament can no longer be appealed to in the indiscriminate way to which we have been so long accustomed.

The preacher who in these days thinks it necessary to refer acts of atrocious cruelty to the direct command of the All Merciful, and to maintain the righteousness of wars which ended in the cold-blooded massacre of innocent women and children, may revel in the admiration of religious cliques, but puts himself out of court when he claims to impose his views upon the consciences of thoughtful men.

The science of Bible knowledge has made immense advance in the last fifty years.

The tone adopted by some teachers is thoroughly reprehensible. They assume that the results of the new criticism are the consequences of "unbelief."

He is an "unbeliever" who refuses to recognize the truths revealed to us by the widening light of knowledge, and turns the Bible into a sort of "fetich" whose utterances he substitutes for the witness of his spirit and the voice of God.—*Archdeacon Farrar in The Forum.*

It has long seemed to us a disgrace to a Christian country that education should be considered complete which leaves wholly out of its curriculum any knowledge of that literature which is the source and foundation of its life. There can be no question that the Mosaic laws have a more intimate connection with American institutions than do the laws of either Greece or Rome, that the literature of the Hebrew people is more closely connected with English and American literature than is that of any other people, and that our philosophical and ethical systems are far more dependent on those propounded by the Old Testament and the New Testament than on those of Plato, Aristotle, or any more modern authority. And yet a young man may receive his diploma from an American college and have no knowledge of Hebrew or of any of the Bible, and yet be a student of their laws, their literature, or their religion. It is significant that the only American college in which a student is required to read the Bible is the College of William and Mary, and that the only American college in which a student is required to read the Bible is the College of William and Mary.

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, ELEVENTH MONTH 30, 1889.

TO A HIGHER LEVEL.

THERE is much said and written about the equality and fraternity of all classes of people, and much of this is not directly in the line of true Christian progress. It is rather in the spirit that would sink men to such a level that all might have free access to that which ministers to the lower instincts of humanity. There can be but one true equality, that of *goodness*. Nothing short of this can lift us above selfishness. However we may desire to better the condition of our neighbor, so as to insure him comfort in material things, he cannot be our equal unless he is equally striving for that which is pure and good. When Jesus said to the erring woman, "go thy way; from henceforth sin no more," he did not mean that she was on an equality with those who had not sinned, he only, by his loving compassion, put her in the way of good. By kindness he lifted her towards a higher plane. And this is what we should all do. By living lives of righteousness, we show to our fellows that an exalted place can be reached, giving them the helping hand, not by engaging with them in questionable practices in order to gain them, but by constantly inviting them to a better way with such skill in the invitation as to disarm any suspicion of the feeling, "I am holier than thou."

Neither is it needful that men shall be good all in one way. As was said formerly, in rebuke to one who was too harshly condemning another for a fault, "that is not our way of sinning," so goodness shows itself in endless variety. Only let the heart be pure and it will thrive in very inauspicious surroundings. "It is the token of the large mindedness of God that he does not grudge men their individuality," says a clever writer, who deprecates that petty interference in non-essentials that would all the time try to regulate the world by some set rule of man's devising, forgetting that God has already made man in his own image. And his greatness and variety are so infinite that no finite man can comprehend Him; only let each one try to cultivate that spark of divinity within, to the highest possible level, that we may at last merit the plaudit of "well done."

Nor need we look afar off for the means to rise.

To perform our every day duties well is one step upward, and a kindly word to encourage another to like faithfulness is a second step; thus little by little we can all "to higher levels rise." Sometimes in the lives of real friends of progress, the zeal to uplift the lowly runs so far ahead of prudence that two great risks are taken, and the reaching forth is so eager the true balance is lost, and there is a decending to lower levels by the very force of contact with evil. Children have been subjected to unwholesome influences, that through their innocence others might rise, when the odds were too great and loss was the result. A cool head, steady nerves, and a heart well anchored in a goodness that has in it the elements of the Divine, are what is needed to succeed in this perpetual warfare between the forces of good and evil. We all have need to seek wisdom, and we can turn with profit to the beautiful and eloquent language of Job in the 28th chapter, and solace ourselves with the closing words,

"Behold the fear of the Lord, that is wisdom;
And to depart from evil is understanding."

MARRIAGES.

ATKINSON—HAINES.—At Norristown, Pa., Eleventh month 21st, 1889, according to the order of Friends, under the care of Gwynedd Monthly Meeting, James Q. Atkinson, of Upper Dublin, and Harriet W. Haines, of Norristown.

BEANS—DAVIS.—At the residence of the bride's parents, near Penn's Park, Bucks county, Pa., by Friends' ceremony, under the care of Wrightstown Monthly Meeting, on Fifth-day, Eleventh month 21st, 1889, Eugene Linford Beans, of Lower Makefield, and Adaline B. Davis, of Wrightstown.

DEATHS.

BENTLY.—At his home, "Bloomfield" near Sandy Spring, Md., where he was born and where he lived nearly all of his life, Richard T. Bently, in his 71st year.

He passed away calmly after a lingering and suffering illness, which he bore with fortitude. A very kind, active, and useful Friend in private and public life.

DUDLEY.—At the residence of Rebecca W. Jacobs, Philad'a, Fifth-day, Eleventh mo. 21st, 1889, Ann S., widow of William Dudley, in her 90th year; a member of the Monthly Meeting of Friends of Philadelphia.

HAMBLETON.—At her home, in West Grove, on Eleventh month 22d, 1889, Henrietta S. Hambleton, in her 82d year.

MENDENHALL.—On the 22d of Eleventh month, 1889, at her home near Hamerton, Pa., Dinah, wife of the late Isaac Mendenhall, aged 82 years.

ROGERS.—At the residence of his son-in-law, John H. Ballinger, near Haddonfield, N. J., Eleventh month 18th, 1889, Abraham I. Rogers, in his 86th year.

SHEPPARD.—At the residence of her niece, near Jefferson, N. J., on the 20th of the Eleventh month, 1889, Martha Sheppard, widow of the late Richard S. Sheppard, in the 75th year of her age; an esteemed member of Chester Monthly Meeting, N. J.

HOUSEHOLD SYSTEMS AND SERVANTS' TRAINING.

A lady writer, taking note of the increasing difficulty of obtaining domestic servants, and studying the signs of the times, looks forward to a period when domestic operations of all kinds will be performed on a very different plan from what attains at present. Most persons who can look back fifty years can remember to have seen wool brought into the house in the fleece, to be there carded, spun, and knit into stockings, or woven into cloth. I can well remember to have seen all these operations performed in my early home, sixty-five years ago. They have long since ceased to be carried on any where. Rarely are any articles of clothing made at home, even from purchased goods. As for food bread it is made on a large scale by bakers, as are all kinds of confectionery and desserts. And the time will soon come here, as it has abroad, when dinners and all but the simplest dishes will be prepared out of the house. I will be here as it is on the Continent of Europe, where you can purchase your own food, and have it cooked by professional cooks and placed upon your tables at the proper hour. As for house-work it will be done, as the lady writer thinks, by persons who will work "by the job," coming at a certain hour, going through the work, and departing without sitting down, still less remaining to eat. The only duty for which a resident servant would be indispensable would be to answer the front-door bell; but as society is becoming organized, visiting is confined to certain hours, and a six hours' tour of duty by an outsider perhaps would cover even that necessity.

This holds out a bright prospect for housekeepers who declare that servants are the plague of their lives. But the matter has another aspect. Few, perhaps, ever consider what an education it is for a girl to be taken from a home where want and a numerous family crowded together renders system and even decency impossible, and translated to a quiet and orderly home, surrounded not only by the decencies but by the elegancies of life, where she may hear while waiting at table perhaps, refined and instructive conversation. Such a life, continued as it even now sometimes is for years, raises the subjects of it to an elevation which would have been impossible of attainment in any other way. I have known some admirable women educated in this way, who became in every respect the equals of the family in which they lived. As an example of this influence I may mention that persons engaged in charitable work inform me that the most comfortable dwellings among the poor are those of colored women who have been in domestic service. Indeed they say the dwellings of the whites are in very unfavorable contrast with those of the indigenous colored population. Of the recent immigrants nothing is said.

All this education will be lost, and the progress of the process outlined above indicates the necessity for schools for teaching domestic economy and household operations which our article in the last INTELLIGENCER has already recommended to have been constituted by other denominations, and recommends to the at-

tention of Friends. Of their absolute necessity a very effective demonstration was made in an address delivered recently at the Women's Conference in Baltimore, by a Miss De Graffenreid, a lady in the service of the Government Bureau of Labor, who has interviewed 12,000 working women in this country. She is of opinion that many families spend in miserable and disorderly dwellings, unhealthy food, and flimsy clothing, wages that properly applied would keep them in decency, health, and comfort.

Does any one ever think what an educational instrumentality the city horse-car is? Here the day laborer sits for half an hour by the side of the Senator and banker, observes their behavior, and hears occasionally some of their talk. And so the wash-woman sits with the lady, and must sometimes learn lessons of conduct. Such meetings have their civilizing influence.

J. D. M.

Washington, November, 1889.

NEWS OF FRIENDS.

FAIRFAX QUARTERLY MEETING.

This body, one of whose sessions occurs thus early after our Yearly Meeting in Baltimore, convened at Woodlawn near Mt. Vernon, Va., the meeting of Ministers and Elders on the 16th, and that for the business of the Society in general on the 18th inst. The former was made more interesting by the presence and service of Joel Birdsall, a minister from Camden Monthly Meeting, Indiana, who 35 years ago, in his early manhood, left his childhood home, Goose Creek, (Lincoln, Va.), and now in the afternoon of life comes back to the old scenes.

On First-day, and again on Second-day, the voice of this Friend and that of W. W., of Fairfax Monthly Meeting, were instrumental in the presentation of the "good news" of the Gospel. The testimony was to a practical religion, whose fruit is to make men and women fulfill all the duties of life the better for the possession of it. Right views of life, of God and our relations towards him, are important, because they affect so deeply our conduct. But, as Friends, neither the Trinitarian nor the Unitarian view is to be allowed as authoritative. Long ago Friends asserted their freedom from dogma in this regard, and our safety is to be found in standing fast in the liberty wherewith we have been made free. As an organization we base our right to be on the realization that the Most High is the teacher of men now as ever. If there be weakness amongst us it must be due to some other cause than our fundamental faith. That has no flaw. Christendom more and more recognizes it. If we prove false to this it is not easy to see why we should cumber the ground, for it is our life.

The Circular Meeting service was continued, having been found useful as we think to those who travel in this work, as well as the Friends at the smaller meetings where the service is established.

Though hardly so large as usual, the Quarterly Meeting at Woodlawn was fruitful in the Friend's power, and enjoyed in sympathy and good fellowship.

H. R. H.

EDUCATIONAL.

MORAL AND SPIRITUAL TRAINING IN SCHOOLS.

FROM a report in *The Student* of a recent meeting of the Teachers' Association of Friends (O.) Philadelphia, we clip the following:

Joseph S. Walton, Superintendent of Public Schools in Chester county, Pa., being invited to speak on this subject, said that his experience was only with district schools. About them he had a strong conviction that there was too much intellectual training, and too little moral and spiritual, giving little strength to resist temptation; and even secular schools have probably the same fault. The development of character may be compared to the growth of a tree, which gains far more from the air by subtle processes than from the earth by the roots. Were the tree burnt down, a little pile of ashes would represent the earthly portion, while the great bulk of the matter composing the stately tree had returned to the air. So the subtle influences of environment affect a child more than direct teaching. It is the individuality of the teacher that impresses itself permanently. Boys should have men as well as women to teach them, else they miss part of the influences needed to build character.

The speaker gave an interesting report of an effort made by himself to turn the attention of a class of children to the deeper lesson back of physical science. He was visiting one of his schools, the teacher of which was called a good *disciplinarian*.—to the use of this word he objected, because it should mean a disciple-maker, and was here applied to keeping children standing still in an exact line. Her class were reciting a lesson in Physiology, and naming the four chambers of the heart. But on questioning them afterward the Superintendent found that they really knew nothing about it—only one little girl could tell that two of the chambers were used to send the blood to the lungs and receive it back, and the other two to send it over the body and receive it back. They were asked, "Have you ever seen tadpoles? Do you know anything about them?" Oh, yes; they knew a great deal about tadpoles—more than their questioner, and were so eager to tell that they stepped out of line. "If you took tadpoles out of water, what would happen to them?" "Die." "Why?" "Couldn't get no water."

"And if you were kept under water, what would happen to you?" "Die." "Why?" "Couldn't get no air." "Have the tadpoles any lungs?" "Suppose not." "Then how many chambers do you think a tadpole has in its heart?" "Two." "What becomes of tadpoles?" "They turn into frogs." "Have you ever seen them turn?" And the little girl had;—she had watched, and could tell that the tail disappeared and legs grew; and when asked what became of the tail, supposed it was used up, and illustrated this by telling that when her grand mother had a fever she was fat at first and thin afterwards. Then the children were asked whether the frogs could live in the water like tadpoles? The little girl thought not, because when they had been under a little while they always came up to breathe. "Then, if the frogs breathe like us, how many cham-

bers do you think they have in their heart?" "Suppose they have four like us." Finally the question was asked, "Who, do you think, sees to all this wonderful change from tadpole to frog?" And the little maid answered in a sweet and reverent tone that she thought God must have something to do with it.

A large part of the lessons in Science and History are susceptible of being used to lead to some spiritual thought.

—The Lecture Committee of Abington Friends' School has arranged an attractive course of lectures for the winter. It will be opened Twelfth month 5th by John R. Clarke, with his "To and Fro in London," a lecture which he has already given over one thousand times. He will be followed by Humphrey Frear in an evening of Readings; Hon. Thomas H. Murray, "How to Grow," and S. M. Spedon, the "Chalk Talker," on "Character and Characteristics." The proceeds of these lectures are for the school library.

THE LIBRARY.

CHARLES MORRIS, well known among the scientific students and literary workers of Philadelphia, has edited for the J. B. Lippincott Co. a new series of "Half-Hour" volumes. His former work of the sort for the same publishers has included "Half-Hours with the Best American Authors," "Half-Hours with the Best Foreign Authors," and "Half-Hours with American History;" he has now added "Half-Hours with the Best Humorous Authors," making four substantial duodecimo volumes of over five hundred pages each.

The definition of "Humor" which the editor has used permits a wide range of selections for his volumes. Thus, he has a sketch from the prose works of John G. Whittier, "The Yankee Zincahi,"—that is the native gypsy of New England, the "straggler" who, in various disguises, or in none, secured his living by begging from house to house, year after year. We have here, too, a sketch by Edward Everett on "Shaking Hands," Irving's "Wouter van Twiller," out of his veracious pages of the "History of New York"; Harriet Beecher Stowe's description of Aunt Dinah's Kitchen, in the intervals of "clarin' up time"; a poem by Bryant,—his only humorous one, Charles Morris designates it,—on "The Mosquito"; Benjamin Franklin's "Dialogue With the Gout"; and other well-known passages in our literature. A large part of the selections, however, are taken from the writers who are better known as usually "humorous" in their style,—authors such as Saxe, Dr. Holmes, Samuel L. Clemens, ("Mark Twain"), Gail Hamilton, Bret Harte, Wm. D. Howells, J. T. Trowbridge, Chas. Dudley Warner, and many more. This description applies to volumes one and two, made of American selections; the third and fourth deal with English humor, and run far back to Shakespeare and contemporary writers, giving us in later time, selection from many names familiar in English literature. Altogether, the four volumes contain some four or five hundred selections. A few lines of biographical detail is usually given with the extracts from each author.

A new journal for women, the *Home*, published by Henry F. Morris, Manager, Arch and 9th streets, Philadelphia, proposes for itself a character substantially different from that of any other of the many journals for women. It will devote itself to "Home Help, Information, and Entertainment," dealing with practical, serious, and useful subjects in a bright, fresh, and pleasant manner, and concerning itself less with the glitter and spangle of life than the real and solid qualities that lie beneath the surface. The *Weekly* commends itself to readers by its open and pleasing countenance, as well as its very moderate price,—\$1 a year. Clubs of four new subscribers can obtain it for three dollars; seventy-five cents each copy. It would no doubt be a welcome addition to the periodical list in many homes of our readers.

Old New York is a monthly magazine, published by W. W. Pasko, 19 Park Place, New York City, several numbers of which have reached us. The first is that for the Eighth Month of the present year, and is the first issue of the magazine. Its field is history and biography connected with the locality of the city,—Manhattan Island, perhaps we may say,—and the several numbers contain much matter of interest to those identified with New York. Subscription, \$5 a year; single numbers, 50 cents.

SWARTHMORE COLLEGE NOTES.

THE United States Census authorities have opened an office in the new post-office building in Philadelphia, for Dr. W. C. Day, our professor of chemistry, who has charge of the geological statistics. This is a great convenience for the doctor, as it saves him a weekly trip to Washington. J. L. Dudley, '91, has been appointed a computer in Dr. Day's office and has left college to take the position.

—William Jones, Secretary of the International Peace Union, will lecture at the college on Sixth-day evening next. His visit last year was very much appreciated.

—A large number of the students took advantage of the invitation of John B. Roach to witness the launch of the steamship *Orizaba* at the shipyard in Chester, on Seventh-day last.

—Acting-President Appleton took a short trip North during the early part of the week, and Vice-President Smith assumed the executive duties.

—The holiday on Thanksgiving Day was made the occasion for a visit home by many students.

—The senior class has appointed a committee to confer with the other classes with a view of arranging for a college reception. S.

To enjoy this life, it is necessary to possess a temper candid to the faults and mistakes of others, disposed to mutual accommodation, not easily provoked, and willing to see everything that occurs in the most favorable light. The utmost meekness under injuries and the most unbounded forgiveness are represented in the Sermon on the Mount as the only disposition that can be expected of a Christian.

HOME FOR AGED AND INFIRM COLORED PERSONS.

THE twenty-fifth annual report of this excellent charity has been issued. The annual meeting was held in Sixth month last, and was an occasion of unusual interest. The report gives the number at present inmates of the Home as 121, of whom 29 are men and 92 women. Many of these are very aged and feeble. During the past year 4 men and 12 women have died, and 5 men and 14 women been received.

Some improvements have been made in the house and about the grounds, which add greatly to the comfort and sightliness of the premises. The main building has also been supplied with steam heat, which proved entirely satisfactory. Other improvements in the way of needed buildings have been made as funds were procured.

Thanks are extended to contributors and friends for their gifts of money and merchandise, and to all who have in any way brought gladness into the hearts of their numerous and dependent family. The Home is located at the southwest corner of Girard and Belmont avenues. It is open to visitors, and a cordial invitation is extended. Religious meetings are held on First-day morning, afternoon, and evening, by ministers and members of different religious denominations. When a fifth First-day in the month occurs, the morning meeting is not held, and the afternoon is conducted by Friends. Besides these, there are prayer and class meetings held during the week, in the evening.

DINAH MENDENHALL.

DINAH Mendenhall, widow of Isaac Mendenhall, who died Nov. 22d, 1889, aged 82 years, was born in Kennett township, the daughter of Obed Hannum, and grew to womanhood in this vicinity. On the 12th of May, 1831, she was married to Elijah Mendenhall, of Pennsbury, and settled down on the Mendenhall homestead. Thoroughly domestic in her nature, she nevertheless found leisure to extend a helping hand to humanity wherever she found it in distress. She had a ready sympathizer and counsellor in her husband, and long years ago Isaac and Dinah Mendenhall were names synonymous with philanthropy and hospitality. They became early workers in the anti-slavery cause, and were among the faithful band of workers, who, in connection with Thomas Garrett, of Wilmington, and Isaac Pennypacker, of Phoenixville, extended the operations of the underground railroad from Delaware to the borders of Montgomery county. In the Mendenhall mansion everybody was welcome, and everybody was on an equal footing, and Jew or Greek, or bond or free, were extended the same free-hearted hospitality. When Longwood Meeting was established, and the anti-slavery platform was set up, the Mendenhalls were among its founders, and shared with John and Hannah Cox the burden of entertainment which the overflowing yearly meetings entailed. Isaac and Dinah, while admirably suited to each other, were quite unlike in their character. Isaac was a large, strong, and energetic man, and a free and easy talker, but with a good

wife was equally kind, she had a blunt, direct candor that made short work of sham and pretense. . . .

With Dinah Mendenhall the quality of mercy was not strained. No call upon her aid or sympathy ever went unheeded, and in all that she undertook, she was thoroughly in earnest. When the slave was no longer a chattel, her activity in temperance work and other reforms was zealous and earnest. It is only a few months since she presided at a temperance convention and spoke hopefully of the future.

On the 12th day of May, 1881, Isaac and Dinah Mendenhall celebrated their golden wedding. More than two hundred friends were present, and congratulatory letters were read from John G. Whittier, Mrs. Livermore, Frances D. Gage, the Garrisons, and many others who had been their co-laborers in a good cause. A few years later the good husband and father, whom to know was to love and reverence, passed calmly to his rest, and to-day the tired hands of her who was his life companion for more than half a century are folded across her breast, and she has gone to sleep to waken, as we believe, in the presence of the departed.—*Kennett Advance*.

IN THE FOG.

VEILS of pallid mist and grey
Wrap the world of yesterday;
Fir-fringed island, rocky cape,
Yellow sands, and mountain shape,
Sun and sky, and waters blue,
All are blotted from the view.
Out to sea we blindly stare;
Did we dream that such things were?

No; untouched, and safe and sure,
All these lovely things endure;
Underneath that hovering mist,
All the blue and amethyst,
All the rocky cliffs and sea,
All the surf-lines rippling free,
Mountain forms and islands green, —
All are there, although unseen.

If we bravely bide and wait
Through this brief eclipse of Fate,
Smile through the unsmiling noon,
Keeping heart and hope in tune, —
Shadow shall give place to sun,
And, out-stealing, one by one,
All the fair things mourned in vain
Shall be made our own again.

Dear heart, faint heart, who in shade
Sitteth pale, perplexed, afraid,
At the brief evanishment
Of thy yesterday's content, —
Courage take; for hope endures,
Though a little mist obscures,
And behind the fog-wreaths dun
Brightens the eternal sun.

Sonnetta Guelphiana, in S. S. Times.

IN NOVEMBER.

DAY full of sunshine, if thou be the last
In the expiring year,
However dark the days when thou art past,
I shall not fear.

The hope which thou hast given I will hold fast
Till light appear.

The glow and gladness of these hours shall be
A living thought, to dwell
Forever in the heart's deep memory,
Where thy beams fell,
Like sweet refreshment springing up to me
From some clear well.

As a fair lamp, refilled, and touched with fire,
Thy kindling ray
Shall ever in the winter's gloom burn higher,
Nor fade away;
And all the future with its light inspire,
O golden day!

—H. F. Stratton, in *Christian Register*.

GOOD ROADS: THEIR COST AND THEIR ECONOMY.

(Concluded from last week.)

I AM told that a citizen of Tredyffrin township, east of us, a generous and intelligent gentleman, opposed the macadam enterprise in its inception. Now he enthusiastically favors it and for the reason that while a certain road that he used was annually destroyed by winter storms and spring frosts, he was compelled to rush his 200 tons of hay to the Philadelphia market during the glut. This glut was and is caused by destructible roads, in that hay merchants, excepting those of Montgomery county, where stone roads prevail, are compelled to haul during the short period between harvest and winter. Thus, after the particular road was macadamed, the gentleman referred to received an advance of \$11 per ton, hauling during the winter and after the glut. This advance equals a saving on 200 tons of \$2,200. Not only this, but the gentleman gained further the value of his teams and men during corn harvest.

The saving in draft is self-evidently large and needs no illustration, because constantly realized or computed and thus well understood. A writer in the last *Century* magazine says truly: "Bad roads mean small loads, and small loads mean to the farmer proportionately small profits." He might have as truly said that bad roads mean a commercial blockade. He adds: "I know many and many a farm, where the saving in time from hauling larger loads, the saving in wear and tear of horseflesh, wagons, and harness, would over and over again pay for the increased initial cost of a good macadam road." It may be noticed that the writer deems it wise to use the words "good macadam roads."

Thus, upon a further detail of saving in time and draft, which means the saving of money, and in the light of the average individual saving of farm owners, I think it would be found that we would average from our macadam investment an annual profit of one mill out of the difference in time and draft between struggling through bogs and gliding over solid roads. But in order to clear my estimate from the imputation of being wild, let us drop to one-half and conclude upon half a mill saved per mile annually.

To sum up we charge, say East Goshen township Chester county:

mercy to the beast that patiently, willingly, faithfully serves us; and in addition to all adds to the heritage of our children not only the sure profit of a good investment, but an increased estate to the extent of twenty or twenty-five per cent., in accordance with the perfection of the road. Thus it seems equally prudent with any other common business purpose to plead with our Legislature for the option, by county or township, of loaning money to extricate us from the bogs of winter and the sinful waste of money, nerves, comfort, health, strength, and I fear, religion.

There is another grant that I think we should ask of our Legislature, and that is that the burden of road reform should be shared in reasonable measure with real estate by personal and corporate property. As an indication of the drift of opinion in this direction, I was glad to hear such a leading, active citizen and legislator as General Gobin advocate at Williams' Grove a State appropriation in behalf of macadam roads.

It is mentioned as a hindrance that the people are apathetic. I think they are, but expecting, waiting hopefully, like Mr. Micawber, for something to turn up. The reason for this thought comes out of the wide and earnest interest manifested in certain meetings held last winter in our county in behalf of permanent roads. These meetings, starting feebly, increasing in attendance and spreading over our county, were set going by a little spark of advertisement in our local press, published by a committee and under the direction of Goshen Grange. Discussions followed and were reported by the column, committees on investigation, legislation, finance, and meetings were appointed. They reported and the reports were published. Editorials sanctioned. The most canvassing, intelligent public correspondence was almost unanimously favorable. There came of it all such a unit of opinion that our legislators were gratified, in that for once they could grasp the desire of the people and were free from the bewilderment of "many men of many minds." They met us by appointment and gave us good suggestions. Our attorney, Mr. Alfred P. Reid, one of the most capable and reliable in the State, drew up a bill asking the option to loan money in behalf of the townships of our county. Although our representatives worked strenuously for it, the bill failed because, perhaps, there were too many irons of the kind in the fire, and because, too, of the question of constitutionality as between a special and general law. But the people were not apathetic. All they needed was invitation, opportunity, leadership, plan.

It is not race or language that can inflict insolation, but some defect of sympathy with the simpler and more universal relations of human nature.—*Selected.*

"CREATURES of a day though we are, we have our roots far in the past. The child of yesterday is the last chapter in a long history."

GREAT is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware.—*Seneca.*

THE ROUND-TAILED MUSKRAT, (NEOFIBER ALLENI.)

THE habits and distribution of this mammal have been, until recently, matters of conjecture; but, thanks to Mr. Frank M. Chapman, we now have a number of interesting facts regarding both its habits and distribution.

The original place of capture by Dr. Whitfield, was at Georgiana, which is situated near the southern extremity of Merritts Island in Eastern Florida. Its present known locality is thirty miles south on the peninsula, opposite Micco, at "Oak Lodge," the residence of Mr. C. F. Latham. At this point the peninsula is about three-quarters of a mile wide, with a fringe of mangrove-bordered islands on the west shore. Upon the river side there are large savannas, caused by the water of the river making frequent inroads into the land, and it is upon these savannas that *Neofiber Alleni* may be found in large numbers. The vegetation of the savannas consists largely of *Rhizophora mangle* and *Avicennia nitida* (red and black mangrove) and "sedge," *Borrichia frutescens*, with occasionally black or "yellow mangroves" scattered irregularly over the entire surface of the savanna. The latter are also covered with grass to a height of two or three feet. It is of this grass that *Neofiber* constructs its nest, placing it in hollow stumps, around the trunks of the "yellow mangrove," or in the open savannas. The nests when placed in a hollow are of no particular shape, seeming almost as if thrown together to fill up the depression, but when placed in the open, or about the foot of the yellow mangrove, they are then elegant pieces of animal architecture, being of a pyriform shape, from ten to twenty inches in height and nearly as large in their greatest diameter. It was not at all unusual to see from ten to fifteen nests from one point, but it is not probable that all of these were inhabited. The nests are provided with two openings, situated invariably at the opposite sides leading from the single chamber within and connecting with two under-ground passageways leading in opposite directions. These runways are constructed just beneath the thick, matted, grass and they not infrequently extend for a considerable distance before emerging from the ground. The runways as a rule, have their exits upon the edge of some neighboring pond. Here the animal finds the succulent grass upon which it feeds, and which grows to a height of three or four feet in water half as deep. To procure the best portions of the grass the *Neofiber* constructs a platform of large sticks, upon which it sits and feeds at its leisure. The largest platform observed measured ten by seven inches. In all my many trips upon the water, by night, both with and without a light, I never saw *Neofiber* swimming. It is probably, therefore, not much given to nocturnal ramblings.

Mr. Chapman says of the habits of this animal: "It is probable that *Neofiber* is much less aquatic than the last-named species (the common muskrat, *Fiber zibethicus*), a fact which would largely account for the differences observed in their habits. That *Neofiber* is quite at home in the water, however, was clearly shown by the actions of a captured individual, which,

placed in a tub of water, swam, and lived readily in swimming, being the tail in a peculiar gyratory manner, the tip describing circles."

After the departure of Mr. Chapman from "Oak Lodge," I spent four weeks in trapping this animal, and succeeded in catching two specimens, one of which left me nothing but his foot as a remembrance of the occasion; but the other was obtained alive and is now in my private collection. This animal when caught and placed in the bottom of my boat, made frequent attempts to escape by crawling over the side. That he is not cowardly when in captivity was shown by the ferocious manner in which he attacked my bare feet when I chanced to come in his way. Mr. Chapman's statements regarding the action of the tail in swimming were corroborated. I spent an entire morning in studying the nests and in following out numerous runways. One of these I found to extend for a distance of fifty feet and to have its exit in a pond near by. The course of this runway somewhat resembled the curves of a snake when in motion.

The description and measurements of the animal in my possession are as follows:

Above seal-brown; below silvery-white, with a mixture of rufous; sides seal-brown, shading to a rufescent tinge, with here and there a few silvery hairs scattered about; forehead and tip of nose black; tail of a rufescent tinge mixed with black. Adult male. —[*From the Proceedings of a Meeting of the Academy of Natural Sciences, Philadelphia.*]

INTELLECTUAL LABOR.

The tendency of the present age is to place a pecuniary value upon everything, and to under estimate, or hold in contempt, anything which cannot at will be turned into cash. That this is a superficial, incorrect, and vulgar way of estimating the value of things cannot be questioned, but it is equally true that nowhere is this tendency more pronounced than in this country. Millet's "Angelus" is likely to attract wider public attention and be valued more highly than any other painting, simply because it has cost more, and no other means of advertising could have been more effective.

Intellectual labor can claim no such advantage to give it charm in the popular eye, nor can it hold out the attraction of great pecuniary rewards to young men choosing a career, such as many of the commercial activities of the present time can safely promise. When it is remembered that clergymen, lawyers, physicians, writers of all kinds, and artists are picked men, with more than average talent, and of many years of expensive discipline and experience, it is evident that their pecuniary rewards are small compared with those of many other callings requiring no greater talent and far less preparation.

The moment such a topic is suggested countless illustrations come to mind of the inequality between the service rendered to the world and the pecuniary return that the world has been willing to give. Milton received no fee for "Paradise Lost"; a host of authors whose names are inseparably connected with the chief glories of English literature, including Johnson and Goldsmith, almost starving in London, Heine

and De Maistre, living in poverty, and struggling with the financial straits to which Carlyle, Matthew Arnold, and even Emerson, were often reduced, are striking examples of the truth running all through ancient and modern history, that great thinkers are not rewarded in money by the generation which they adorn.

Of a certain class of literary workers this is always true. The works of Herbert Spencer, widely as they are known and great as has been their influence upon contemporary thought, have never yielded their author an annual support. Great pecuniary prizes are frequently won by striking some popular chord, and the growth of habits and of facilities for reading have made the rewards of literary labor greater now than ever before; but, nevertheless, the world's thinking is still largely done for it gratuitously. The greater number of literary aspirants are obliged, like the Edinburgh reviewers, to "cultivate literature upon a little oatmeal," and the majority of professional men are compelled to live in modest circumstances and with the practice of a rigid economy.

There are many reasons why it is well that this should be so. There is a certain degree of self-denial which seems necessary to the attainment of the strongest influence over mankind. The thoughts and labors of many a man, living in poverty and sacrifice, have a weight which would never be given them if it were known that they were well paid. This has always been recognized by the great majority of literary workers, and considering the degree of their deprivations they have not been discontented at giving their labor to the world without adequate return. They have never struck for higher wages.

Few of the great writers of the world have not been more or less under subjection to the stern mother of invention. Whether, this, was best for them or not the world has freely left them so. It has often refused bare existence to its most richly endowed members, except on condition of earning by manual labor the rewards which the fruits of their intellectual toil were not thought worthy to receive.

It might have been thought that the latter part of the eighteenth century could have made a better use, for itself and posterity, of its most exquisite genius for song than to have made him an exciseman in the Scottish lowlands; or that Charles Lamb or Nathaniel Hawthorne could have been better employed than the one as a clerk in the India office and the other as a custom-house officer in Salem. It was poor discernment, as well as inadequate reward of genius, to have left Thoreau with the larger part of the edition of "Walden" on his hands, and to have allowed Corot to have retained an almost unbroken collection of his own paintings until he was sixty years old.

It would be unjust, however, to speak as if the rewards of intellectual toil were confined to, or mainly represented by, either the recognition of mankind or pecuniary returns. In no other sphere of life can so many valuable and noble things be done and so much good be accomplished. There are many who, without the aid of money, have done more for the world than those who have been paid to do so. There have been said and done in the world, to take part,

however humbly, in molding public opinion, and in contributing to the advance of the race toward better conditions, has entered on a career which may have its deprivations, its perplexities, and discouragements, but has also an undercurrent of enjoyment that nothing can wholly disturb. The physician who has saved a valuable life, the clergyman who clears away the mists of superstition from the minds of a large congregation, and gives them a vision of religious things in their true rationality and beauty, or the statesman, author, or editor who aids in lifting his generation up above itself, can afford to be ill paid in mere money.

Such men's payment comes in different coin—in a daily increasing personal worth, in the satisfaction of thinking the best thoughts of the time, in the consciousness of contributing to the world's advancement, and in the increasing gratitude and affection of the best men and women.—*Providence Journal*.

LONGEVITY AND STATURE AT SANDY SPRING.

AN article in the *Baltimore Sun* gives the following details concerning the length of years and the stature of some of the residents at and near Sandy Spring. The article says:

"Back in Montgomery county, eleven miles from Laurel, on the Baltimore and Ohio Railroad, and twelve miles from Rockville, is the little village of Sandy Spring, a Quaker settlement, whose population is but seventy-five persons, yet which is noted for the length of time its inhabitants live and the stature they attain," said Robert H. Moran a day or two ago. "Now I am not what you would call a little or a young man. I am 77 years old, am six feet tall and weigh 200 pounds, yet I cannot hold a candle to some of the chaps who live there. The old people there are dying off, though. Now there was the Penn family. Mary lived to be 109 years old, Edward died at 104, Lizzie was 103 when she died, and Joseph was 101. Joshua lived to be 99 years and 10 months. Mary No. 2 was 98, and another Mary was 89. William Thompson was one of the oldest men in town. He died at 113 years. The Bell boys were triplets. They were Shadrach, Meshach, and Abednego. Every one of them was 100 years old, and the smallest of them was six feet four inches high. Both the others were six feet five. Then there were two men, one named Davis and the other Thatcher, both of whom were over 100. Isaac Moore lived to be 102. Mrs. Russell died at 104. Mrs. Kirk was 101. Billy Matthews and Will McCormick were each 101 when they died. Billy Simpson was 100, and Mahlon Chandless is now living at 100. Cornelius Sullivan was 94, William Brown was 92 when he left us, and Jimmy Whiteside is still living, hale and hearty, at 96. Now there is a raft of men over 80 years. Among those who are dead are William Thompson, Randall Thompson, and Joe Thompson, Joshua Lewis, Ephraim Murphy, Henry Stabler, and Edward Stabler. Caleb Stabler, Richard Tucker, Perry Lizear, and Jeff Higgins, are still living. There is such a raft of boys over 70 that it isn't worth while to mention them.

"Now for the big fellows. Edward Penn was 6 feet 4, Joshua was 6 feet 2, and Robert Sullivan was 6 feet 5. He had two sons, Will and George, who were 6 feet 4 and 6 feet 3 respectively. Mahlon and Nelson Sullivan were brothers, and each was 6 feet 4 inches high. There was Richard Sullivan, whom we used to call Long Dick. He was 6 feet 4. He had two sons, Edward and Perry, who are still living, both 6 feet 2. Dr. Artemus Riggs was 6 feet 5 inches tall, weighed 260 pounds, without an ounce of superfluous flesh, and was one of the best men in the county. There were three men who were named William Brown, and we had to nickname them to distinguish them. There was Big Bill Brown, 6 feet 3; Long Bill Brown was 6 feet 5, and Little Bill Brown was 6 feet 2½. Isaac Moore was 6 feet 2, but his son Nathan went him one better and was 6 feet 3. Perry Lizear is still living. He is over 80 years old, is 6 feet 2 in his stockings, weighs 220 pounds, is straight as an arrow, and one of the best men in the county. I tell you what, if you have any children and want them to live long and grow big, just send them to Sandy Spring."

WHO ARE THE GREAT POETS?

I THINK it indisputable that the Hebrew poets have a firmer hold on life than the Greek poets have; hence that it is to the Hebrew poets that we are to turn first for solace, for support, for "self-preservation" "against the wreckful siege of battering days." While by no means denying that in the poetry of the Old Testament, as in other great poetry, there is a commingling of much that is not poetry, I affirm that the undercurrent of great song is there, unailing, and stronger than it is elsewhere to be found. From one point of view we do the Greek poets injustice by comparing them with the Hebrew poets through the medium of translations; for not only does the Hebrew expression lend itself more readily to translation, but rarely may we meet with such prodigies of reproduction as Tyndale and other translators of the English Bible. Westcott, in his "History," says of Tyndale: "He felt, by a happy instinct, the potential affinity between Hebrew and English idioms." This observation, besides honoring Tyndale's genius, points to one of the sources of the Hebrew poet's advantage over the Greek poet when read in our own language. From another point of view, the use of translations is no more than fair; for it discloses a most important fact: *viz.*, that, allowance being made for inferior translation, the ancient Hebrew poetry is the only pure poetry, the only poetry that is poetry through and through, the only poetry that holds its virtue against the sapping accents of a stranger-tongue. This fact of itself would seem to be sufficient to warrant the statement that the highest poetry is to be found, not in the adorable Homer, magnificent witness that he was to the truths of nature and of man but in the Book of Job.—*J. V. Cheney, in the Overland*.

THE purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance.—*Abraham Lincoln*.

THE ANSWER OF ALL SCRIPTURE.

If we consider every syllable that Scripture affords respecting things necessary to salvation, we shall be unable to deny that in the New Testament, at any rate, and all that is eternally precious of the Old, the elements of ritual are all but non-existent, and the sphere of opinion is reduced to the minimum. What is religion? what is its essence and its aim? What its be-all and end-all? Do not let us deceive ourselves about it. The answer of all Scripture may be summed up in one word: Righteousness. What is David's answer to the question, "Who shall ascend unto the hill of the Lord?" What is Micah's answer to the question, "What doth the Lord thy God require of thee?" What does Hosea mean, when, in the verse twice quoted by our Lord, he says, "I will have mercy and not sacrifice?" What does Habakkuk mean when he says: "The righteous man shall live by his faithfulness?" What does Isaiah mean when, after a scornful repudiation of all the ceremonialism of his day, he adds, "Wash you, make you clean; cease to be evil, learn to do well?" What does John the Baptist mean when in answer to the appeal, "What shall we do?" he ignores everything which priests and Pharisees insisted on, and simply replies, "Repent" and observe the commonest rules of righteousness? What does St. Paul mean when he begs the Galatians not to retrograde into the bondage of weak and beggarly rudiments? What does St. James mean when he sums up pure religion in beneficence? What does the beloved disciple mean when he says Love is the fulfilling of the Law? What does he mean—Our Lord, our Master, our only Teacher, when he says, "If thou wouldst enter into life keep the commandments?" when he bids us do to others what we would they should do unto us, for this is the Law and the Prophets? when he says, "The Kingdom of God is within you?"—*Canon Farrar in the Christian World.*

FINISH YOUR JOBS.

MANY persons seem to be always in a hurry, and yet never accomplish much: others never seem to be hurried, and yet do a very great deal. If you have fifty letters to answer, don't waste too much time in looking over to find which one should be noticed first: answer the one you first lay hands on, and then go on through the whole pile as fast as possible.

Some begin a thing and leave it partially completed and hurry off to something else. A better plan is to complete whatever you undertake before you leave it, and be thorough in everything. The going back and forth from one thing to another wastes valuable time.

Another thing: deliberate workers are those who accomplish the most work in a given time, and are less tired at the end than many who have accomplished half as much. The hurried worker has often to do his work twice over; and, even then, it is seldom done in the best manner, either for neatness or durability. It is the deliberate and measured expenditure of strength which invigorates the constitution and builds up the health. Multitudes of firemen have found an early death; while the plough-boy

lives healthy and lives long, going down to his grave beyond three-score and ten.—*Christian Register*.

Life is full of trials, and it is a perplexing thing to look around us and see the race of men groaning under their burden. We know but one satisfactory explanation of this strange mystery—namely, the cross of Christ is the explanation. The cross is the distinct announcement to us, of that wonderful law which fills all life, that "through much tribulation we must enter the kingdom of heaven." Perfection through suffering—that is the doctrine of the cross. There is love in that law. . . . Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.—*Robertson*

CHRISTIANITY is something more than a system of doctrines ; it is a life, a tone, a spirit, a great current of memories, beliefs, and hopes flowing through millions of hearts.—*Selected.*

NEWS AND OTHER GLEANINGS.

[illegible]

NEW HEBREW-ENGLISH WORKING VOCABULARY OF THE
 FORTY-FOUR THOUSAND MOST FREQUENTLY USED WORDS AND
 PHRASES

With Don Pyle as the narrator, the Americans are left without any good lead. *It's All the Same* is a very good, this homophony, about papers with numbers. We get more on the way of the world of the American people. By and by, the narrator, the others are left and say that they have no further information. They are the only ones

penny and a cup. You parted with your penny, dropping it into the neccostone slot, and your cup was full of steam-

During the 1980s, the number of cases of the disease rose sharply in Russia. Thus, the number of cases in 1989 was 10 times higher than in 1980. The cases are generally concentrated in the European part of the country. However, sporadic cases are reported from the Far East, Siberia, and the Caucasus. In 1990, 12 cases of the disease were reported from the Far East, 10 from Siberia, and 10 from the Caucasus. The number of cases in the Far East was 10 times higher than in 1980. The number of cases in Siberia was 10 times higher than in 1980. The number of cases in the Caucasus was 10 times higher than in 1980.

maiden, "which grow as she grows, and increases in height and value as her virtues and beauty increase." *Popular Science News.*

—Cardinal Lavigerie, one of the noblest and most heroic figures among those of the present day who are leading in the work of relieving human misery, has made an appeal to the colored people of the United States, and especially to the emancipated and enfranchised negroes of the South, to assist in the efforts that are being made to suppress the African slave trade. Cardinal Lavigerie is a devout Catholic, but the great work of humanity to which he has devoted his life is in no sense sectarian; it is a work broader than Christianity even, as broad and general as humanity itself, appealing not more strongly to Christians than to those of other creeds who believe in the common brotherhood of mankind and the right of the weak to be protected from oppression and cruelty of the strong.—*Public Ledger.*

—The Biological Department of the University of Pennsylvania has caused to be printed an elaborate catalogue, which explains fully the aims, capacity, and personnel of that Department. Two distinct courses are offered, one, the college course in Natural History, which represents the full work of the Biological School; the other, a course of two years, which is preparatory to the study of medicine. The laboratories, museums, botanical garden, and other resources of the institution are, we are glad to see, increasing in value and capacity for purposes of instruction, and the faculty list has been lengthened. Dr. Leidy is Director, the other teaching members of the faculty being Drs. Rothrock, Jayne, Ryder, Wilson, Dolley, and Cattell. Dr. Chas. S. Dolley has succeeded Dr. Jayne as Dean, upon the election of the latter as Dean of the College Department of the University. *The American.*

—Iron is rolled so thin at Pittsburg, that 12,000 sheets are required to make an inch in thickness. Light shines through one of these sheets as easily as through greased tissue paper.

—The Kentucky University this year opened its doors to female students, and now the names of 20 young women are entered upon its rolls.

—The inland and coast waters of Japan furnish not less than 90 kinds of fish that are palatable to foreigners, and over 250 varieties which the natives use for food.

—The Brooklyn Eagle says: "Of the 371 churches of this city and county, 303 are equipped with mortgages. The Protestant debt leads, 239 societies owing \$2,165,962, an average of \$9,063. The Roman Catholics secure \$1,173,091 with sixty-four mortgages, an average of \$18,333. There is an important difference to be observed. A mortgage on a Protestant church shows that it has not been paid for. On the other hand, it sometimes happens that a mortgage is put upon an unincumbered Roman Catholic church for the purpose of providing new buildings for work to be done in other parts of the diocese. The substantial sympathy and coöperation of all the parishes in all the activities of the diocese is thus secured."

—An Ashburnham, Mass., correspondent of *Forest and Stream* writes: There is quite a curiosity here in the shape of a tame black duck. A farmer found a brood of them just hatched, and as he had some domestic ducks he caught one of the wild ones and put it with them. This was in the spring of 1888. It was as tame as any of the ducks, but in the fall it got to flying to a pond about a mile away. It would get its feed of corn in the morning, then leave for the water, coming back just at dark again. The 1st of April it disappeared, and it was supposed that some one had killed it. It came home, however, on the 1st of September, and is as tame as ever.

NOTICES.

*** Quarterly Meetings in Twelfth month will occur as follows:

5. Salem, Woodbury, N. J.
7. Whitewater, Maple Grove, Ind.
9. Prairie Grove, Marietta, Ia.
12. Haddonfield, Haddonfield, N. J.
18. Fishing Creek, Millville, Pa.

*** Circular Meeting in Twelfth month as follows:

15. Roaring Creek, Pa., 2 p. m.

*** A Children's Meeting, under the care of the Friends' Temperance Committee, of Bucks Quarterly Meeting, will be held in the meeting-house at Solebury, on First-day, Twelfth month 1, 1889, at 2.30 p. m. All interested are cordially invited to attend.

HANNAH R. FLOWERS, Clerk.

*** Philadelphia First-day School Union will meet on Sixth-day evening, Twelfth month 13th, at 8 o'clock, in Green street meeting-house, Fourth and Green streets. The subject of promotion in our First-day Schools will be discussed. Also exercises by Green street First-day School. All interested are invited to attend.

DAVID L. LUKENS, ' Clerks.
SARAH M. HOLCOMB,)

*** Nebraska Half-Year's Meeting.—Nebraska Half-Year's Meeting of Friends will be organized at Lincoln, on the first Second-day in the Twelfth month, (Twelfth month 2d.), 1889, at 11 o'clock a. m. The meeting of Ministers and Elders on the Seventh-day preceding, at 2 p. m. Meeting for worship on First-day at the usual hour.

The committee of Illinois Yearly Meeting are expected to be present to assist in the organization.

Isolated Friends of Nebraska and Kansas are especially invited to meet with us on this occasion.

Any further information will be furnished by either of the undersigned:

Moses Brinton, Lincoln, Neb.; Charles P. Walter, Lincoln; J. Russell Lownds, Lincoln; Joseph Webster, Monroe, Platt Co., Neb.; Isaiah Lightner, Matson, Platt Co., Neb.; George S. Truman, Genoa, Nance Co., Neb.



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FRIENDS' INTELLIGENCER AND JOURNAL.

ESTABLISHED IN 1827.
VOL. XLVI. NO. 10.

PHILADELPHIA, TWELFTH MONTH 1, 1889.

Published for the
Year XXVI. No. 10.

THE SOUL ENDURES.

First week of Fifth month.—

The soul of life is given.

But death and life are not the same.

And with the power of heaven

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JOHN WOOLMAN'S VOYAGE TO ENGLAND, 1772.

(Concluded from last week.)

THURSDAY, First of Fifth month and first of the week.—We had a meeting in the cabin, with nearly all the ship's company, the whole being near thirty. In this meeting the Lord in mercy favored us with the extending of his love.

Second of Sixth month.—Last evening the seamen found bottom at about seventy fathoms. This morning, a fair wind and pleasant. I sat on deck; my heart was overcome with the love of Christ, and melted into contrition before him. In this state the prospect of that work to which I found my mind drawn when in my native land being in some degree opened before me, I felt like a little child; and my cries were put up to my Heavenly Father for preservation, that in a humble dependence on him my soul might be strengthened in his love and kept inwardly waiting for his counsel. This afternoon we saw that part of England called the Lizard.

Some fowls yet remained of those the passengers took for their sea-store. I believe about fourteen perished in the storms at sea, by the waves breaking over the quarter-deck, and a considerable number with sickness at different times. I observed the cocks crew as we came down the Delaware, and while we were near the land, but afterwards I think I did not hear one of them crow till we came near the English coast, when they again crowed a few times. In observing their dull appearance at sea, and the pining sickness of some of them, I often remembered the Fountain of goodness, who gave being to all creatures, and whose love extends to caring for the sparrows. I believe where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness towards all creatures made subject to us will be experienced, and a care felt in us that we do not lessen that sweetness of life in the animal creation which the great Creator intends for them under our government.

Fourth of Sixth month.—Wet weather, high winds, and so dark that we could see but a little way. I perceived our seamen were apprehensive of the danger of missing the channel, which I understood was narrow. In a while it grew lighter, and they saw the land and knew where we were. Thus the Father of Mercies was pleased to try us with the sight of dangers, and then graciously, from time to time, deliver us from them; thus sparing our lives, that in humility and reverence we might walk before him and put our trust in him. About noon a pilot came off from Dover, where my beloved friend Samuel Emlen went on shore and thence to London, about seventy-two miles by land; but I felt easy in staying in the ship.

Seventh of Sixth month and first of the week.—A clear morning: we lay at anchor for the tide, and had a parting meeting with the ship's company, in which my heart was enlarged in a fervent concern for them, that they may come to experience salvation through Christ. Had a head-wind up the Thames; lay sometimes at anchor; saw many ships passing, and some at anchor near; and I had large opportunity of feeling the spirit in which the poor, bewildered sailors too generally live. That lamentable degeneracy which so much prevails in the people employed on the seas so affected my heart that I cannot easily convey the feeling I had to another.

The present state of the seafaring life in general appears so opposite to that of a pious education, so full of corruption and extreme alienation from God, so full of the most dangerous examples to young people, that in looking towards a young generation I feel a care for them, that they may have an education different from the present one of lads at sea, and that all of us who are acquainted with the pure gospel spirit may lay this case to heart, may remember the lamentable corruptions which attend the conveyance of merchandise across the seas, and so abide in the love of Christ that, being delivered from the entangling expenses of a curious, delicate, and luxurious life, we may learn contentment with a little, and promote the seafaring life no further than that spirit which leads into all truth attends us in our proceedings.

On the 8th of Sixth month, 1772, we landed at London, and I went straightway to the yearly meeting of ministers and elders, which had been gathered, I suppose, about half an hour.

In this meeting my mind was humbly contrite. In the afternoon the meeting for business was opened, which by a correspondence had lasted a week. In some meetings I often met a strong concern for the seamen.

lishment of Friends in the pure light of truth. My heart was enlarged in the meetings of ministers, that for business, and in several meetings for public worship, and I felt my mind united in true love to the faithful laborers now gathered at this yearly meeting. On the 15th I went to a quarterly meeting at Hertford.

[In a foot-note to John Woolman's narrative, John G. Whittier has added the following.—Eds.]

There is a story told of his first appearance in England which I have from my friend, William J. Allinson, editor of the *Friends' Review*, and which he assures me is well authenticated. The vessel reached London on the morning of the second day of the week, and John Woolman, knowing that the meeting was then in session, lost no time in reaching it. Coming in late and unannounced, his peculiar dress and manner excited attention and apprehension that he was an itinerant enthusiast. He presented his certificate from Friends in America, but the dissatisfaction still remained, and some one remarked that perhaps the stranger Friend might feel that his dedication of himself to this apprehended service was accepted, without further labor, and that he might now feel free to return to his home. John Woolman sat silent for a space, seeking the unerring counsel of Divine Wisdom. He was profoundly affected by the unfavorable reception he met with, and his tears flowed freely. In the love of Christ and his fellow-men he had, at a painful sacrifice, taken his life in his hands, and left behind the peace and endearments of home. That love still flowed out toward the people of England; must it henceforth be pent up in his own heart? He rose at last, and stated that he could not feel himself released from his prospect of labor in England. Yet he could not travel in the ministry without the unity of Friends; and while that was withheld he could not feel easy to be of any cost to them. He could not go back as had been suggested; but he was acquainted with a mechanical trade, and while the impediment to his services continued he hoped Friends would be kindly willing to employ him in such business as he was capable of, that he might not be chargeable to any.

A deep silence prevailed over the assembly, many of whom were touched by the wise simplicity of the stranger's words and manner. After a season of waiting, John Woolman felt that words were given him to utter as a minister of Christ. The spirit of his Master bore witness to them in the hearts of his hearers. When he closed, the Friend who had advised against his further service rose up and humbly confessed his error, and avowed his full unity with the stranger. All doubt was removed; there was a general expression of unity and sympathy, and John Woolman, owned by his brethren, passed on to his work.

There is no portrait of John Woolman; and had photography been known in his day, it is not at all probable that the sun-artist would have been permitted to delineate his features. That, while eschewing all superfluity and expensive luxury, he was scrupulously neat in his dress and person, may be inferred from his general character and from the fact

that one of his serious objections to dyed clothing was that it served to conceal uncleanness, and was, therefore, detrimental to real purity. It is, however, quite probable that his outer man, on the occasion referred to, was suggestive of a hasty toilet in the crowded steerage.

From *Friends' Quarterly Examiner* (London).

THE LIFE OF WILLIAM EDWARD FORSTER.

(MACAULAY AND PENN.)

It may seem late to refer to the above biography, a review of it by the editor having appeared some time since. Agreeing with the high praise awarded by the editor, especially to the admirable way in which the biographer has entered into the spirit of Wm. Edward Forster's Quaker training, and all the circumstances of his early life, yet there is one circumstance, at the very commencement of Wm. E. Forster's public career, in which his biographer has not, it seems to me, fully grasped the situation. The passage I refer to will be found in the first volume, page 285:—

"In 1849, stung into action by the extreme acerbity with which Macaulay had attacked William Penn, he published that pamphlet of which mention is made in the letter to Mr. W. D. Arnold, vindicating the character of Penn, one of the favorite heroes of the Society of Friends. The pamphlet had a marked success, and did much to mitigate the feeling which Macaulay's strictures upon Penn had occasioned."

In this slight manner it passed over what was really a very important passage in W. E. Forster's life, and one which introduced him to a wider circle than he had hitherto known; and many, who up to that time had not heard his name, were impressed by the evidence of thought and power which the publication manifested. Then as to the nature of Macaulay's extraordinary attack upon Wm. Penn: Forster's biographer speaks of Macaulay's extreme acerbity having stung W. E. Forster into action. "Acerbity indeed! Macaulay might have been as acid as he pleased, if he had only been truthful. It was the absolute falsity of the charges which roused W. E. Forster, and his able criticism completely demolished Macaulay's false portraiture of William Penn. It is difficult to conceive anything more perverse and wrong-headed than Macaulay's treatment of Penn. He apologizes at the outset by saying that "To speak the whole truth concerning Penn is a task which requires some courage; for he is rather a mythical than a historical personage."

But this is equally absurd as untrue. There is no "historical personage," antecedent to the present century, of whom we have more abundant means of forming a correct judgment than of William Penn. His books and pamphlets mount up to hundreds; we have his journals, his letters, the very thoughts of his heart, and above all, his character expressed in his statesmanship, his great deeds, the records of which are as imperishable as the everlasting hills. In one sense there was something mythical about Penn in the universal homage paid by the Old and New World to his uprightness and liberality of heart, which raised him so high above his contemporaries. If Macaulay, before he laid his iconoclastic hands on

gorgeous structure for city purposes, which visitors to that city, as they go there again and again, find growing and expanding, and yet incomplete; this great building, in the centre of the city, is to be crowned with the statue of William Penn. William Penn is no myth in Philadelphia: the City Council made a formal and earnest appeal to Friends in this country that they might be allowed to disinter his remains and give them honorable sepulchre in his own city and province,—a request, which I, for one, regret was denied. The descendants of the early settlers, those who assisted him in the formation of the colony and held office under him, still find a place in the "City of Homes."

William Penn is the World's Hero, because he had the rare courage to found his State on principles of right and justice. He put into concrete form the dreams of the most advanced Liberal politicians. In the famous Constitution of Pennsylvania he gave not only tolerance but equality to all religious sects; established the freedom of his Parliaments, and the freedom and purity of election. He reformed the cruel criminal code of this country, and of one hundred and more offences punishable by death he retained but one, that of deliberate murder. Prison discipline was to be reformatory, and prisons were to be workhouses where useful trades could be taught. Perfect freedom of trade was established. In the Old World monopolies were the rule; every description of business was subjected to preference rights purchased from Kings and Governments, or tolls were levied directly for the right to trade. William Penn would have none of these extortions. He made full provision for the free education of children: he made no provision for the military defense of his province. This great act of moral daring was sustained by his just and wise treatment of the Indian tribes settled in the territory granted him. He held that the King's Charter did not abrogate the rights of these ancient dwellers in the land. He acquired such lands [as the colonists required by honorable purchase. He showed his appreciation of their character and] his trust in their honor by the famous treaty he made with them—the only treaty not ratified by an oath, and the only treaty that was never broken. Two centuries from Penn's Treaty the Soldier President of the United States invited the aid of Friends to overcome the difficulties of the Government in dealing with the Indian Tribes. Bitter experience had taught the lesson that "force was no remedy." A century after this Constitution had been so freely and liberally granted to Pennsylvania, the Fathers of the American Republic met in Philadelphia to frame the Constitution of the United States, and must have been largely influenced by the acts of the Founder of Pennsylvania.

If any ask why should this question of Macaulay and Penn be again stirred, I reply, because Macaulay's false portraiture is a continuous outrage: the libel is extant in a thousand ways, and is constantly being multiplied, and therefore no opportunity should be overlooked of making our protest on the side of Truth and Right.

JOHN TAYLOR.

For Friends' Intelligencer and Journal.

EUROPEAN DAYS.—II.

FROM ANTWERP TO BERLIN.

It was with a full appreciation of the strangeness of it all that we betook ourselves, on the morning of Seventh month 11th, to the railroad depôt in Antwerp and bought our tickets for Cologne. We followed our porter through a gate and then on and on for what seemed an interminable distance, between lines of box-like, gloomy-looking cars, until we reached our especial place,—a "*nicht rauchen*," you may be assured! Then we waited and waited for the train to start. As we looked out, we could have easily imagined ourselves in an American freight station surrounded by freight cars, such a curious appearance have these European apartment cars. They impress you with their *squareness*, their dinginess, their gloomy ugliness. Finally our train began to move, but soon changed its mind and waited a little longer. Our patience was at length rewarded, however, and we congratulated ourselves that we were at last on the way to Cologne. Time, however, was of small account on this line, and we meandered slowly along for about half an hour till we reached the first station. We heard the town bells ringing and imagined it was a summons to the people to come see the train, for they flocked from all sides and stood admiring the iron horse, while the train men walked about leisurely. There seemed to be a Sabbath stillness in the air, broken only by the throbbing of the engine or an occasional slam of an apartment door. The day grew warmer and the cars were not very comfortable. But we lost the sense of personal discomfort in watching the new scenes around us. At every road which we crossed stood the watchman—a woman, mostly bareheaded, with the horn used to herald the approaching train tucked under one arm, and knitting away as if there were no trains in existence. We enjoyed so much the signs of industry and thrift evinced in the cultivation of the land. Every little bit of ground along the track was made to yield its share of food for the people. Instead of rank growths of weeds we passed rows of beans or patches of potatoes or fine looking cabbage plants—but no Indian corn. That Indian corn we have been looking for ever since, and have only seen it twice—a stalk in a private yard and a stalk or two in the Thiergarten in Berlin, used as foliage plants! The fields were red with poppies. One field I shall never forget. It lay on a hillside, and the wheat, which was ripe, was so intermingled with poppies that it was a mass of red and gold, the red deepest in the middle of the field and shading out to the edges. We saw many wild flowers, mostly strangers, along the hedges and in the fence corners. We were struck by the richness of their coloring,—red, yellow, blue, and purple,—and felt that we could appreciate one influence which helped to make the Flemish school of painting what it was.

After a long, hot, tiresome ride we reached Cologne. Long before, we had experienced a thrill of delight as the characteristic double spire of the cathedral loomed up in the dim distance. I make no attempt to describe the cathedral, its beauty remains

strict justice in all questions that arose between man and man in the kingdom, and even taking cognizance of women in their difficulties one with another (1. Kings 3: 16-28),—so long as he was faithful to Jehovah, to whom he owed all his greatness; setting an example to his subjects of the careful observance of his worship, giving his presence and his influence to the maintenance of the temple service, and kept himself aloof from the idolatries that were introduced into his kingdom through intercourse with other nations,—he was preserved in a good degree from an open violation of the laws upon which the fabric of the government rested. But his life was one of ease and luxury; reared in a palace, he had no occasion to test the strength of his character, or to practice self-denial. His downward course began when he took for a wife the daughter of the King of Egypt, which made it necessary that she should be provided with priests and altars and all the forms of the worship in which she had been educated. We follow him in his course with sorrow; his endowments and possibilities were so marked, yet, yielding to the love of ease and the sensuous pleasures with which he had surrounded himself, his career was downward and his fall ignoble.

Solomon loved many strange women, etc. The monarchs of the Eastern nations surrounded themselves with many women, some of whom were given a place of honor at the king's side, one or another, as his fancy or preference dictated. The rest were simply appendages or dependents of the king's household, occupying what is called the harem, or court for women, where their lives were passed in great isolation from the outer world. This condition of society is rapidly yielding to the Divine thought, which in the beginning established the law of marriage between one man and one woman. The Hebrew usage in the earliest ages conformed to this, and only permitted its setting aside when the wife was childless. As the Israelites grew to power and influence, their kings added to the number of their wives, adopted their idolatries, and so lost the high position of their first establishment.

At first thought it may appear that, for us of the present day, the account of Solomon's going after "strange gods" can contain no very practical teaching. Yet have we no lesson to draw from it? Do we not virtually sin as Solomon did when we doubt in any respect the goodness and love of God? And do we not prove, by lack of faith, that we have not truly accepted the high ideal of a Heavenly Father, which Jesus Christ revealed to us in his teaching? Is not all worry, all discontent, all deceit, the result of other standards rather than that which must exist if we are governed by Him in whom is no variable-ness, neither shadow of turning?

By yielding to temptations at first, perhaps in very small things, we gradually allow deceit to enter our hearts,—are false to our best convictions of right,—and when we let thoughts of praise from the world ideas of gain, or other ignoble considerations come between us and them, by so doing, we, like Solomon, forfeit the kingdom of Heaven in our hearts, and

lose that which the world can neither give nor take away,—the peace of God, which passeth all understanding.

According to the history of Solomon's early life, he craved wisdom, and it was given him above that of other men. He became great and renowned throughout the world. His kingdom was wisely governed, and his reign was prosperous, and his people happy. But like many another person, his prosperity was the cause of his downfall. He grew fond of earthly grandeur, and surrounded himself with every luxury. His horses and chariots were enough to supply the wants of a dozen kings. His seven hundred wives and three hundred concubines sought to flatter and cajole him in all the winning ways known to women. He was led to believe that his kingdom was to be made subservient to his whims and caprices. And allured by the wiles of women he was induced to forsake the God of his fathers, and to worship the false gods of the heathen. This led him into idolatry, and to indulge in all the foolish customs of the nations by which he was surrounded. His father David sinned, but, when convicted of his sins, always repented and sought to regain the favor of the Most High; but we do not read that Solomon ever repented of any of his transgressions. The consequence was that, notwithstanding his boasted wisdom, he oppressed his subjects, and laid the foundation for the rending of his kingdom. Thus it is with us all; when we forsake the counsels of the Lord our eyes become blinded and we do not see the things that are best for us.

NOTES ON THE LESSON.

It seems almost incredible that one who had attained to such distinction as a ruler, and as a man of great wisdom and discernment should in the closing years of his life so utterly fail to fulfill the promise of his early manhood. Solomon was wise and good, yet when at the age of twenty he was called to the throne, made vacant by the death of his father, David, he had not been tested and he was without experience. His boyhood and youth had been passed under the careful tutelage of the prophet Nathan. The great desire and purpose of his father was to shield him from the hardships and dangers that had made his own early life so full of peril, and in the easy, luxurious life that he led, there was no opportunity to develop the traits of character so essential to one who is to rule over and direct the affairs of a nation.

He started well, for he meant well; and for years he was the beloved of his people. Seeking Divine direction he was strengthened and supported in the management of public affairs, and while he continued to walk in obedience to the will of God as it was revealed to his understanding, he was faithful in upholding the laws instituted by Moses, but not in giving his own entire adherence thereto. These laws were written while the Hebrews were yet journeying towards their future home in the land of Canaan. Forseeing that when they were settled in their own land, they would desire a king to rule over them, Moses prepared a very careful but restrictive plan for the people to be guided by when the time for choos-

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TWELFTH MONTH 7, 1889.

THE SOURCE OF TRUE HAPPINESS.

THE unrest of the present age, the dissatisfaction everywhere manifested in respect to the social and civil order of our time, and the wide-spread revolt against its industrial systems, are due in large measure to the more general diffusion of knowledge which the school-house and the printing press have made possible to every class and condition of men.

But these levers as they move the very substratum of society are not always steady; there is a jostling; a stumbling and disaster follows. Like the "Ark of Testimony," the motive power is not always the broad shoulders of men fitted and prepared to bear the precious symbol of the Supreme Ruler, and his indwelling presence in the hearts of his children,—the insignia of the right of the individual to every privilege and possibility that will contribute to his highest good,—to his happiness.

This condition is the outcome of the frailty and weakness of human nature uncontrolled, and undisciplined. The desire to gratify the ambition, to increase the stores of worldly gain, to add to the stock of knowledge unduly indulged, leads away from the only Source of true wisdom. We need vastly more than commercial prosperity, than industrial advance;—more than schools and colleges, can give, to bring the race to a better condition and diffuse peace and contentment among the people.

As individuals, we do not find our highest good in the accumulation of worldly possessions that "perish with the using;" it is not possible for things temporal and evanescent to satisfy the longings that only the eternal verities can fill, and there is still a void when we have encompassed all knowledge. This we must believe is in accordance with the Divine intention when a three-fold nature was given to man. What is true of the individual must be true of the race, and it is a great blessing to the human family that its true happiness is not dependent upon the circumstances of the outward life. While it is desirable that "plenty crown the board" and education in all its widening range of possibilities shall give its light and intelligence to the intellect, it remains an uncounted favor that our beneficent Cre-

ator has not made our highest good to depend upon these things, that "*within ourselves* this treasure lies."

What a sad spectacle would the world present if only those who are possessed of an abundance of riches, those who are learned in the wisdom that intellectual pursuits bestow,—if only these were capable of attaining to true happiness, while the great mass of the Father's children, equally precious in his sight, and having equal claim to his care and love, were left to grope their way without the happiness in living that their more fortunate brethren possess.

It is only as we make all things subordinate to the imperishable part of our three-fold nature that we find the joy and peace which the world alone can neither give nor can it take away. This peace and gladness of heart is not lessened by the addition of earthly treasures, it is only not conditioned upon them. The humblest toiler on the highway of life may overflow with the blessing of peace and happiness, though like the Master, "he have not where to lay his head." The highest endowed can have no more, and thus has our beneficent Creator made it possible for each one who turns to the enduring source of happiness with a full purpose of heart, to have within his own soul the kingdom of Heaven, bringing joy and gladness to the lowliest family, and withholding from none who seek the privilege of finding Him "a present helper in every time of need."

MARRIAGES.

BUNTING—KINSEY.—At Race street meeting-house, Philadelphia, Third-day afternoon, Eleventh month 26th, under the care of the Monthly Meeting of Friends of Philadelphia, Joseph Bunting, Jr., son of the late Joseph M. and Elizabeth S. Bunting, of Darby, Pa., and Sarah, daughter of the late Dr. John and Margaret Kinsey, of Willistown, Chester county, Pa.

DEATHS.

BENTLEY (*Correction*). By inadvertence, the date of the decease of Richard T. Bentley, of Sandy Spring, was omitted in the notice published last week. He died Tenth month 29th, 1889.

BROWN.—At his home, near Fawn Grove, York county, Pa., Tenth month 3d, 1889, Milton Brown, in the 67th year of his age; a member of Deer Creek Monthly Meeting.

CLEMENT.—In Camden, N. J., Eleventh month 16th, 1889, William Lloyd Garrison Clement, son of the late Isaac and Mary S. Clement, and grandson of the late Joseph and Hannah Sharpless, of Philadelphia, aged 54 years, 11 months, and 5 days; a member of Woodbury Monthly Meeting, N. J. Interment at Upper Greenwich.

COATES.—At her home near Gatchelville, York county, Pa., Eleventh month 7th, 1889, Jehosheba Coates, in the 74th year of her age; a member of Deer Creek Monthly Meeting.

GARRETT.—At the residence of her son, Swarthmore, Pa., Eleventh month 25th, 1889, Eliza S. Garrett, in her 83d year.

God and usefulness to our fellow men. All others perish soon and are forgotten, and pass into the sea of oblivion as completely as the grass-carpeted meadow hides the dividing lines between grave and grave in this quiet resting place of the dead.

At the hour of eleven, on Fourth-day, the 27th, a small company of ministers and elders gathered through the storm and held sweet counsel together. A few Friends from other meetings met with them and it was felt to be a season of refreshment from the presence of the Lord. Many words of exhortation and counsel were given, and the hour of two, when the meeting adjourned, seemed quick in its arrival.

A neat and tasteful meeting room gives evidence that Friends are not neglectful in this particular, having lately thoroughly renovated and improved the same.

We enjoyed with many others the kindly welcome and generous hospitality of our friends John Wildman and wife, in their comfortable home, and on the morning of the day set apart as our National day of Thanksgiving, gathered at the Quarterly Meeting with our friends. The heavy rain of the night before had so swollen the streams that many Friends were delayed on their way, the Neshaminy Creek overflowing the roads so as to prevent a passage. But by 10.30 a. m., the house was well filled, and the holy quiet gave evidence to the truth of our profession of spiritual worship.

There were present many Friends from other meetings, Lydia H. Price and Enoch Hannum with minutes from their respective meetings; Phebe Griffith from West Chester; Watson Tomlinson and Nathaniel Richardson, from Byberry; Robert Hatton and daughter from Haddonfield; Isaac C. Martindale and Samuel Sharp from Camden; Isaac Hicks, Robert S. Haviland, and Joshua B. Washburne from New York Yearly Meeting.

It was felt and expressed to be a precious season, and many testimonies were borne, to the edification and profit of those assembled. The meeting held about five hours, yet responded readily to the request of a Friend to have the shutters raised at its close, and ended, as it begun, with religious service.

To those accustomed to smaller meetings, the presence of so large a body of thoughtful, intelligent Friends was inspiring and encouraging.

The night after the Quarterly Meeting was spent with our dear friends Charles and Harriet Kirk, from whose peaceful home shines forth the radiant brightness of loving, trustful hearts. It was a joy to mingle with these Friends and witness that, though the body may be weak because of infirmity, the spirit may be bright and strong because there abideth the Christian graces of Faith, Hope, and Love, and receiveth its strength from on high.

Leaving our friends' home in the early morning of Sixth-day, we arrived at the Abington school in time to be present at the opening exercises, and witness the array of bright-faced pupils entering upon their school work. Two hours were pleasantly spent in inspecting the buildings; the new part just completed adds much to the comfort and usefulness of

the school and is well planned; the rooms are bright, cheerful, and well lighted, and there is an air of home-like comfort not often found in boarding schools.

With pleasant remembrance of the kind attention received from those connected with the school, as well as the many kindnesses enjoyed throughout all our visit, we resumed our homeward journey, feeling that there is a value in Friendly association and Friendly ways that we at least, if not the world at large, cannot afford to lose.

R. S. HAVILAND.

Chappaqua, N. Y., Twelfth month 1.

For Friends' Intelligencer and Journal.

VISIT TO TWO STATE PENITENTIARIES.

On the 14th inst. (Eleventh month) Jonathan W. Plummer and Allen J. Flitcraft, of Chicago, and Anna M. Starr, of Richmond, visited the penitentiary at Michigan City, and were much impressed with the cleanliness, order, and humane treatment of the prisoners, as far as a single visit can be relied upon in forming a correct judgment. Warden Murdock received us kindly, and gave directions to have us shown wherever we wished to go.

There are seven hundred and forty prisoners here, all at work under the system of contract labor. They have a large woolen mill, dozens of knitting machines, a tailor shop, a shoe shop, a cooper shop, and a chair factory. Convicts are paid for over-work, and are permitted, if they choose, to send these earnings to their families. They have a fine library, and each convict being furnished with a catalogue, can have any book he may call for sent to his cell. They are allowed a light in their cells until 9 o'clock, and can read all day First-day if they wish. Their cells are clean and comfortable, each one having a shelf and looking-glass, and some of them decorated with pictures and fancy articles, really quite tasty and pretty. Have a large bath-room with fifty-five full sized bath tubs, where the men are marched in squads of fifty at a time every Seventh-day, until they are bathed. It takes the entire day to get through. The chapel is large and convenient, and their chaplain holds religious services every First-day. Every convict invited, but none compelled to go. Upon inquiring, ascertained that more than half attend. Hospital arrangements are excellent, drainage and sanitary condition good, as evidenced by only six out of 750, in the hospital. It was a sad sight as they marched lock step, fifty in number, to dinner, to behold many young faces not over fifteen and twenty years old, some of them good countenances, doubtless led into crime by evil associations, and the unlooked for penalty, oh, so fearful, so bitter! Their kitchen and laundry arrangements are extensive and convenient. They have plenty of good soup, meat, and bread for dinner, and are allowed coffee for breakfast and supper.

At Joliet, Ill., there were 1,300 prisoners. This immense building is of solid stone, and the area enclosed by the stone walls much more extensive and the grounds far more beautiful than those of Michigan City, but the officers were less obliging. The

was then being about starting to the depot to leave the city, we were turned over to an usher, who rushed us through so rapidly that we had little opportunity of examining the wonderful machinery of the manufacturing as we desired. They had immense stone works, where sawing, chiseling, carving and polishing were all done by ingenious and powerful machinery; a barbed wire manufactory, saddle and harness department, chair factory, cooper shop, boot and shoe manufactory (very large) and a tailor shop. There is here a department of women prisoners, which we were much disappointed in not being able to see, as they were torn up house-cleaning, and refused to admit us. The hospital here was very fine, the rooms large, clean, and airy, and the convalescent room a thing of beauty, at least thirty or thirty-five square, decorated with lovely wreaths of artificial vines and flowers creeping along the walls and twining about the centre chandelier, with plenty of sofas, lounges, and easy chairs. The dungeon opened into this room, but, there being a refractory prisoner locked up in it, we were not permitted inspection, as it makes them furious to be looked at whilst in solitary confinement. Their large library (the usher told us 23,000 volumes) the convicts here also have free access to, through catalogues in their cells. Bath room of sixty tubs, large chapel seating a thousand, over half of them attending religious services voluntarily, very first-day. The most perfect order and cleanliness reigns everywhere. The large number of young faces here also, made the heart sick, many of them frank, open faces not yet hardened in sin. The Prisoners' Aid Association hope to rescue these when their terms of sentence expire, by helping them find employment where their former record is unknown.

We also visited the Illinois training school for dependent boys at New York, situated on a hill at Chicago (but lately admitted into the corporation), which is a place of thrilling interest, as here is where they stop the minds of our criminals. For hundreds of waifs who sleep in coal barrels, empty ash barrels, stables, and under door steps, and obtain their food by beggary or petty thieving, are gathered up, and placed here under the care of a lovely Christian woman as matron, where they have a happy home, and are carefully trained in industry, morals, and religion, and when ready, placed in good homes, on farms, or among the citizens of Chicago or its suburbs. They have a broom factory and shoe shop, are sent daily to a good school across the way, and assist in the housework of the establishment. Have a library and every other privilege of a good home. Since its organization nearly two years ago, they have trained and placed in private families 202, and have 107 now in training, and the highly encouraging fact is that the demand for these well-trained boys exceeds the supply.

A young lady of wealth visiting the school, and noticing the bright, good countenances of the boys, sent them each a napkin ring and napkin, that they might the more readily be taught the home refinements. Another lady sent them the perfume boxes, that their bed rooms might look neat and homelike, and it is no secret that they only enter the

homes less ready to sin than when they first left. A wealthy man of Chicago seeing the great blessing to the community of this work, and that their house was too small, made them a present of a fine, large farm twenty miles from Chicago, and the Ladies' Club raised means enough to build upon it a house, the dining room of which will seat 500, and dormitories for lodging the same number. This building is now begun, and should the weather be favorable, they hope to occupy it in Second month. The origin of all this was the calling together of a few of his friends by one of our benevolent Christian men. The work began in an old hotel with ten boys, increasing in three months to a hundred. Thus we see what a grand and extensive outcome is the result of simple obedience to duty in little things.

A. M. S.

NEWS OF FRIENDS.

BUCKS QUARTERLY MEETING.

This was held at Middletown (now Langhorne), Eleventh month 28th. It was large, and although quite late in gathering, was a highly favored meeting. Owing to the exceedingly heavy rain of the day and night previous, which caused the Neshaminy creek to overflow its banks and inundate the road leading from the uppermost meetings (an occurrence which had not happened on quarterly meeting day for the past 60 years, if ever before), many who usually arrived in good time were unavoidably late. The meeting was about half gathered when Robert S. Haviland, of Chappaqua, N. Y., was moved to appear in fervent vocal supplication to the Divine Being, which brought a great solemnity over the assembly, which continued throughout the day. Lydia H. Price, who was present with a minute from Birmingham Monthly Meeting, was the first to appear in vocal ministry; she was followed by Robert Hatton, Nathaniel Richardson, Phoebe Griffith, Robert S. Haviland, and Isaac C. Martindale, whose different discourses all tended in the same direction,—encouraging the people to more faithfulness to the Divine monitor, and thankfulness for the manifold blessings we are favored with. By this time the large meeting-house was well filled and a solemnity prevailed that could sensibly be felt, which continued to the close of the meeting for worship. After the partition was closed and the business was about to commence, Isaac Hicks, of Westbury, N. Y., who had sat quietly up to this time, expressed a concern to visit the women's meeting. Liberty was granted in both branches, and R. S. Haviland feeling moved in the same direction, a Friend was appointed to accompany them, and L. H. Price having a concern to visit men Friends, the same liberty was granted her, she being accompanied by her companion, Phoebe Griffith. The services of all were very interesting and satisfactory, as could plainly be felt by the solemnity which covered the assembly.

The answers to the first query disclosed a state of great activity in the churches, and a deepening of Divine worship, particularly on week-days, which brought an exercise over the mind of Enoch Hannum, (who was present with a minute from Fallow-

field), and, up to this time had not spoken, but was now enabled to relieve his mind, and imparted good advice, which it is hoped will be profitable. Samuel Sharp, of Camden, felt called upon to labor in the same direction. The subject of Bristol Meeting having informed that they had indefinitely suspended their week-day meetings caused much exercise, and the subject was referred back to them for further consideration.

When the business was nearly gone through with, Robert Hatton opened a concern to have the partitions opened, as he felt that he had something to communicate to both men and women Friends, and although the meeting had then been in session about four hours, there seemed to be a willingness to grant his request. His communication was extended; the hour being late. Robert S. Haviland being obedient to a Divine call, appeared in a very fervent vocal supplication, which caused a deep solemnity over the assembly, and the meeting closed with the feeling that we had had cause for great thankfulness.

I. E.

—The indulged meeting held at Fair Hill Meeting-house, Philadelphia, under care of a committee appointed by Green street Monthly Meeting, continues to be a point of interest to Friends, and is winning the favor of the people of the neighborhood, though not yet in the measure that it is believed might be gained, were an effort made to give information of the desire Friends feel to have the company of more of the residents in that vicinity at these meetings. This subject is now claiming the attention of the Committee. The First-day School is large, and appears to be in a flourishing condition. It is composed of scholars whose parents are connected with various other religious organizations.

SWARTHMORE COLLEGE NOTES.

ACTING President Appleton and Professors Beardsley, Rolfe, Holcomb, Smith, Hoadley, Weaver, and others from the College attended the sessions of the College Association of the Middle States and Maryland, in Philadelphia, the latter part of last week. A paper by President Magill was read in the meeting by Professor Smith. Dr. Magill was one of the founders of the Association and greetings were sent to him by a vote of the members.

—The Sophomore classmen scored a signal triumph in athletics on Seventh-day last, by defeating the Sophomore class of the University of Pennsylvania at foot-ball on Whittierfield. The result was Swarthmore, 18 points to University, 0.

—As announced last week, William Jones, Secretary of the International Peace Union, lectured before the students on Sixth-day evening on his personal experiences in the Franco-Prussian war. His lecture was much enjoyed. With his wife he is just now on his way back to England from a trip around the world. Silas S. Neff, of the National School of Oratory, lectured on Third-day evening on "Vocal Culture." Mr. Neff came under the auspices of the Delphic Society.

—Prof. Furman has fixed upon the evening of the

17th inst. as the date for the Shakespearian recitations by the Senior class.

—The Board of Managers met on Third-day in regular session. Emmor Roberts presided at the meeting of the Executive Committee, and in the absence of Joseph Wharton, the Board was presided over by James V. Watson. One of the most important steps taken by the Board for years was the adoption of a resolution to do entirely away with the Preparatory School and to increase the number of classes in its college department to five, leaving one "sub-collegiate class." This step is hailed with great pleasure by its students and alumni. It was also decided to give Seniors and Juniors two rooms in the dormitories for each two persons, instead of one, as at present. The front room will be used as a study and the back one for sleeping. A committee was appointed to consider the vacancy in the presidency of the college, as Dr. Magill's resignation takes effect in sixth month next.

S.

MONTHLY MEETING VISITS.

[We append some extracts taken from the annual report of Birmingham, (Pa.), Monthly Meeting's Visiting Committee, giving the result of one year's work. This may seem a small service, yet it has its place in more strongly uniting the members of a meeting, if performed in a spirit of love, and we should be glad to hear of similar work in other places.—EDS. INTELLIGENCER AND JOURNAL.]

In the prosecution of our work many visits have been made, one member of our committee alone having paid fifty-seven calls, under the requirements of her appointment. Some of these have been to Friends who have recently come among us, and perhaps none value more the kindly notice of our meeting than such as feel themselves strangers, and yet those who, through age or infirmity, cannot come to us, seem at times, really gladdened by the assurance of remembrance which the Committee proves, especially those who, being poor in worldly goods, feel more keenly any neglect, and are too humble to assert themselves and to partake of the good-will of Friends, which is theirs by right; to such the cheer and uplifting which comes from the feeling that others take an interest, is peculiarly grateful. The visits made by women alone, probably aggregate one hundred. However, the spirit of visited and visitors must be of more importance than the mere number of people seen, and in some cases especial satisfaction has been felt on both sides.

Referring to their absent members the report says: "Our Recorder has sent to nearly fifty absentees a copy of our Directory, and accompanied each with a friendly letter, telling of improvements, etc., about the meeting-house premises. To some twenty-five of these letters, he received satisfactory acknowledgments, but there are, possibly, a dozen of our absent members whom it is difficult to reach, who manifest no value for their membership.

THE INTELLIGENCER AND JOURNAL has been supplied to several members, though the sum appropriated by the meeting for this purpose has not been exceeded. Ours is said to be a "stiff" and "critical" meeting. Can we not, by manifesting individual in-

terest, secure to oneself for a better name. If to those depends largely upon a committee. If all were equally concerned to distribute the work among willing and interested laborers? Are not "the fields white unto harvest"? If the work must still be performed by the few, let us see to it, that the few be such as have at heart the object of the committee, else how can the pursuit be blessed?

EDUCATIONAL.

CONFERENCES OF FRIENDS IN NEW YORK.

THE following circular, issued by the Committee on Education of New York Yearly Meeting explains itself:

A Series of Educational Conferences will be held under the auspices of the New York Yearly Meeting Committee on Education, at the Lincoln House at Fifth Avenue and Seventy-third Street, and Rensselaer Place, New York.

It is the purpose of these Conferences to exhibit a more general interest in the schools under the care of Friends, to foster a spirit of coöperation among the teachers connected with these schools, and to afford an opportunity for mutual information and discussion upon the present and prospective topics connected therewith.

The first Conference will be held on Seventh-day, Twelfth month 7th, 1889, beginning at half-past ten a. m.; consisting of one day, followed by sessions from Tuesday to Friday. A lunch will be provided in the building for those in attendance. A cordial invitation is given to Friends and others interested to be present.

The following is the Programme of Exercises for the first meeting.

Morning Session, 10.30 a. m.

"The Educational Needs of Friends." George L. Maris.

Friends' Central High School, Philadelphia, Pa.

Discussion.

11.30 a. m.

"The Distinctive Mission of Friends' Schools." Elizabeth S. Stover, Friends' Seminary, New York.

Discussion.

Afternoon Session, 2 o'clock.

"The Physical Limitations of the Student as a Factor in Education." James E. Russell, Chappaqua Mountain Institute.

Discussion.

3 o'clock.

"The relation of the Teacher's Work to the Individuality of the pupil." John S. Lyon, Friends' Seminary, New York.

Discussion.

By direction of the Committee.

WM. M. JACKSON, Clerk.

New York, Twelfth month 23d, 1889.

THE FACULTY AT SWARTHMORE.

THE Swarthmore correspondent of the Philadelphia *Press* supplies the following personal details:

The members of the Swarthmore faculty of instruction have received their credentials from many institutions. President Magill, who is now on a year's absence in Europe, was a student at Yale, but left there to take advantage of the liberal elective system at Brown University at Providence, where he graduated and received his degrees of A. B. and A. M. Haverford College a few years ago added LL. D. to his titles.

Acting President Appleton is a Harvard A. M., and last year was given a degree of LL. D. by Swarthmore.

Professor Beardsley started in on a course at Bowdoin College, but later entered Rensselaer Polytechnic Institute, at Troy, and has a C. E. degree from there, with a Swarthmore Ph. D. given him last year.

Professor Cunningham was a student at Vassar but did not graduate. She afterward spent several seasons of study at Cambridge and other English universities, and was given a Swarthmore Sc. D. two years ago.

Professor Rolfe is an Amherst master of arts.

Professor Holcomb has a Swarthmore master of letters degree and a Johns Hopkins Ph. D.

Professor Smith is a Yale graduate and a master of arts. He is one of the four Phi Beta Kappa men on the faculty.

Dr. Day received his title at Johns Hopkins, and Dr. Trotter at the University of Pennsylvania.

Professor Hoadley has the two widely separated degrees of civil engineer and master of arts, both from Union College.

Professor Bancroft was instructed at the Massachusetts Art School.

Professor Price has a Swarthmore degree.

Professor Weaver is a Harvard A. B. and a Swarthmore A. M.

Dr. Shell comes from the University of Pennsylvania, and Dr. Peck from the Philadelphia Women's Medical College.

Professor Furman is a bachelor of oratory from the National School of Oratory.

Of the instructors, Mr. Williams is a Mercer College graduate, and will receive a Ph. D. from Johns Hopkins this year, and Mr. Cawley is a Swarthmore B. S.

FROM SANDY SPRING: CORRECTION.

FRIENDS' INTELLIGENCER AND JOURNAL.

I AM much mortified that such a gross representation of facts should have found its way into your paper as that copied from the Baltimore *Sun* about "Longevity and Stature at Sandy Spring." Only yesterday I read in the *Sun* an article which had been sent to the editors from women's branch of our Yearly Meeting,—"An Appeal to the Public Press,"—that meeting being concerned about the demoralizing influence of much that appears in their columns; and here I find is an extract from the same paper so exaggerated as scarcely to bear the semblance of truth. Few of the names given are of people who have lived at Sandy Spring, and but one even attained to the age of a hundred, Rebecca Russell, who died about two years ago; and hardly any reached the stature or weight mentioned. When we read the article in the *Sun* we knew it was a most ridiculous account, but supposed it intended for a silly joke which no one could be so credulous as to believe. In justice to Sandy Spring and to FRIENDS' INTELLIGENCER AND JOURNAL, I think it ought to be corrected, as there is scarcely an item in it which is true.

L. G. T.

Sandy Spring, Md.

[We are sorry, of course, to have printed an inaccurate statement. As it was so definite concerning persons and places, and came from a journal claiming to be particularly careful and accurate, we thought ourselves safe in reprinting what, (presuming it true), was a highly interesting account.—EDS. INTELLIGENCER AND JOURNAL.]

THE LIGHTHOUSE.

High lifted on the island cliff
Its lantern fronts the sea,
And sendeth forth a fine, straight ray
Of dazzling light to me—
A slender line of shimmering shine
Across night's mystery.

It is the path set for my eyes
To travel to the light
And warm their darkness in the blaze,
And be made glad and bright.
None other may catch just that ray.
Or have the self-same sight.

And yet, a hundred other eyes
Bent on that central blaze,
Find each its separate, shining path.
Its line of guiding rays;
And all eyes meet in concord sweet
By all these differing ways.

No voice shall say: "The Light is mine.
All other eyes are dim!"
No hand the glory hold or hide
Which streams to ocean's rim,
None claim or seize one ray as his
More than belongs to him.

O Light of Truth, which lighteneth all,
And shineth all abroad,
What favored soul or souls shall say,
"Mine is the only road."
Each hath his own, to him made known,
And all lead up to God.

—Susan Cambridge, in *The Independent*.

WHEN.

If I were told that I must die to-morrow
That the next sun
Which sinks, should bear me past all fear and
sorrow
For anyone,
All the fight fought and all the journey through,
What should I do?
I do not think that I should shrink or falter,
But just go on
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise, and move, and love, and smile, and pray
For one more day.
And, lying down at night for a last sleeping,
Say in that ear
Which harkens ever, "Lord, within thy keeping,
How should I fear?
And, when to-morrow brings Thee nearer still,
Do Thou Thy will."
I might not sleep, for awe; but peaceful, tender,
My soul would lie
All the night long; and, when the morning splendor

Flashed o'er the sky,

I think that I could smile, could calmly say,
"It is His day."

But if a wondrous hand from the blue yonder
Held out a scroll
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?

What could I do, O blessed Guide and Master,
Other than this—
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?
Step by step, feeling thou art close beside me,
Although unseen;
Through thorns, through flowers, whether tempest
hide Thee
Or heavens serene;
Assured thy faithfulness cannot betray,
Nor love decay.

I may not know, my God; no hand revealeth
Thy counsels wise;
Along the path no deepening shadow stealeth;
No voice replies
To all my questioning thoughts, the time to tell;
And it is well.

Let me keep on abiding and unfearing
Thy will always,
Through a long century's ripe fruition
Or a short day's.
Thou canst not come too soon; and I can wait
If thou come late.

—Selected.

From *The American*, Philad'a.

BLUE-JAYS.

"WHAT is the most characteristic feature of November?" asked a shivering friend from town, as we stood with our backs to the rain-laden winds. "Birds and blossoms," I replied. Of course he thought me trifling with him, and I asked if he expected me to say "rheumatism."

What have birds and blossoms to do with such a dreary outlook? This was evidently the tenor of my friend's thought, although he said nothing more. To him, as it was raining hard, the world was unutterably dreary, and he longed for the crackling blaze upon the andirons which he knew awaited us. In a few moments, as we skirted a bit of woodland, I remarked, "Blue-jays are a feature of this month. See! here are half-a-dozen!" They were very tame and full of merry ways. They hunted the leaf-strewn ground and played bo-peep among the lower branches of the oaks. They screamed, laughed, chattered, and at times uttered that peculiar flute-like note which sounds so strangely in the woods, particularly when the silence of mid-winter broods over all. My friend forgot that it was a dull November day.

These dandies in their cerulean suits can do no mischief now and I love them for their vivacity. Their cunning shows out continually, and it needs not the dictum of the naturalist to learn that they

are consorts of the crow. That they lived so longly upon eggs during May and June told against them at the time, and they were then the incarnation of foolishness. Had the dead past bury its dead, I could be happier with a even-chambered disk, and I find the blue-jay of the present sufficient unto November days. For my part he is right welcome to the woods as he finds them. While the six merry jays were before us, I picked a violet, a bluet, and a daisy, and offered them as proof that November blossoms were not a myth. There are, I assured my friend, more than a score of flowers to be found, by a little careful searching. What then, if summer's glory has departed; if her skies are no longer overhead; her songs no longer fill the air; the odor of her blossoms no longer scent the breeze; is it not a poor wheel that cannot spare one spoke? Nature is not so niggardly with her gifts, in November, as summer-tourists, for instance, are apt to suppose. November is comparatively bare, it is true, and positively ragged; but it is not always safe to judge a man by his coat.

A jay is something more than a bird with blue feathers. October 23, 1889, it snowed violently for three hours and the ground was white. Masses of snow too, clung to the limp foliage that remained, and gave a curious aspect to the wooded hillsides. It was then that the jays were moved to unwonted activity and I saw them at their best. The snow puzzled them, and being intent upon their own affairs, they paid no heed to my proximity. "What does this mean?" was the question, I fancied each asked of his comrade, and then a dozen would attempt explanation at the same time. Such a chattering! Although the air was thick with snow, it did not muffle the harsh sounds; noises as distracting as cracked sleigh-bells. A great company of these birds had been for a week in the hillside woods, sociably inclined but not intimately associated. The snow brought them together, and after an hour of vain discussion, as a compact flock, they left the woods and flew in a direct line for a cluster of cedars half a mile away. It appeared to me that some one of these birds made the suggestion that the cedars were a better protection than half-leaved oak woods, and all took up with it. At any rate, that is where the birds went and remained until the snow-squall was over. Of course, it might have been a mere coincidence, and all their chattering mere meaningless noise, and so, to the end of the chapter; but I am not disposed to view bird-life from such a stupid standpoint. It may suit the "feather-splitters," as Burroughs aptly calls them, to look upon birds as mere conveniences for their nomenclatorial skill, but he is happy who escapes them and seeks directly of each bird he sees to know what thoughts well up from its little but lively brain. Now, I have never seen but upon this occasion, a large number of blue-jays, a dozen or more, fly in a compact flock. Here, on the home hillside, and I know nothing of them elsewhere, they wander about, during the autumn, in companies, but always in an independent manner, as if a very general knowledge of each other's whereabouts were quite sufficient; but to-day, such a method would have been impracticable. The air was too thick

with snow, and therefore, predetermining the direction, they gathered upon the same tree, and then, when closer together than ever I saw red-winged black-birds, off they flew. To say that this simple occurrence does not prove beyond question a wide range of mental activity, so that they could not make four. Probably the unhappy growler who descants upon the all essential importance of "the element of accuracy," which no one denies, will find this incident contrary to the officially recorded conditions of jay life and insist that I saw red-winged black-birds and mistook them.

An ornithologist once wrote to me: "some of your birds in New Jersey have strange ways," but this is not true in the sense he intended. Birds about home are simply, here, as elsewhere, wide-awake, cunning, quick to scent danger, and wise enough to suit themselves to their surroundings. This latter fact goes far to explain many a point, for it must be remembered that it is the country that decides the bird's habits, and not that the latter are a stereotyped feature of the country. The same people may dwell among the hills and upon the sea-coast, but how different are the mountaineer and the 'long-shore man! Concerning birds, the difficulty lies in the fact that so many people, even naturalists, are too little concerned with birds' ways, and rest content with a mere knowledge of their names. I once attended, with a prominent naturalist, an ornithological meeting. There were a score of bird-men present, and very soon they fell to egg-measuring! My companion fell asleep!

But what of the flock of blue-jays?

They had not long to wait for clearing weather. Soon the sun shone brilliantly and Nature for a brief hour wore a strange garb. Many a tree was yet green, many were brilliant with gold and crimson, and all were flecked with masses of glistening snow. It was a splendid spectacle, a swiftly fading pageant, that, like a glowing sunset, is remembered long after it has passed away. And how the lively blue-jays rejoiced at the return of the sunshine! "Now for the oak woods again," I could hear them scream, even though so far away, and sure enough, one after the other came trooping back to the same trees whereon they had sported when the snow commenced. How differently now was their every movement from the time that they counselled together and took refuge in the cedar. Now again, they are blue-jays that every country lad well knows; when I saw them but a short time ago, they were almost as strangers to me. It is something to have an outing during an October snow-storm; when the next comes, let me have blue-jays again for company.

It was two weeks later when I next saw the blue-jays, and under widely different circumstances. No more of the sun, no more of the blue sky, no more of the fair face of nature. Scarcely a leaf was left upon any tree, the ground was white, and the atmosphere was so thick with snow that I could not see more than a few feet in front of me. The air was so cold and so gloomy, and more forbidding than on the coldest of days. I was alone, and I was alone of doors, and not a bird greeted me until I came to the creek bank, when out from gloomy depths came

the shrill scream that of itself is hideous, but at such a time almost musical. I tried in vain to locate the sound, but could not while the fog lasted; but this mattered little. All other birds seemed depressed and moody. Not a sparrow chirped until the sun made the world a little more distinct; not even a robin, if there were any about, cared to salute such a sunrise. It was something, then, to have one brave heart making merry, and I shall long thank the jays for cheering a lonely traveler.

An hour later, the birds thought better of the day, and every hedge-row rang with merry music, but the pleasure of the earliest sounds I had heard was not forgotten when their continuing screams marred the melody of red-birds and foxie finches. But why were they so persistently noisy, and so confined to one spot? My curiosity was aroused and I threaded a tangled brake to my sorrow. In a cluster of sassafras sprouts were several jays and all intent upon an object upon the ground. I hurried on, held back by green-briars that were really my friends, and finally reached the spot. By mere accident I escaped a serious encounter with our most treacherous if not dangerous mammal. A skunk had caught a blue-jay and scattered its feathers far and near. The victim's companions were bemoaning its fate or berating the murderer, I know not which, nor did I pause to determine. I assume the former as more creditable to them and so score another point in the favor of these maligned birds.

What though there are violets still in the meadows, nature is rugged now; and among the gnarly branches of the oaks, better the shrill cry of the jay, as the north wind sweeps by, than the soothing melody of summer's tuneful thrushes. November needs all the help that she can get to escape our malediction; and the cry of the blue-jay prompts me, at least, to be charitable.

CHARLES C. ABBOTT.

Near Trenton, New Jersey.

JOSEPH BRANT, THE MOHAWK CHIEF.

IN the summer of 1778 this horrible border warfare became the most conspicuous feature of the struggle, and has afforded themes for poetry and romance, in which the figures of the principal actors are seen in a lurid light. One of these figures is of such importance as to deserve especial mention. Joseph Brant, or Thayendanegea, was perhaps the greatest Indian of whom we have any knowledge; certainly the history of the red man presents no more many-sided and interesting character. A pure-blooded Mohawk, descended from a line of distinguished sachems, in early boyhood he became a favorite with Sir William Johnson, and the laughing black eyes of his handsome sister, Molly Brant, so fascinated the rough baronet that he took her to Johnson Hall as his wife, after the Indian fashion. Sir William believed that Indians could be tamed and taught the arts of civilized life, and he labored with great energy, and not without some success, in this difficult task. The young Thayendanegea was sent to be educated at the school in Lebanon, Connecticut, which was afterwards transferred to New Hampshire and developed into Dartmouth College. At this school he not only

became expert in the use of the English language, in which he learned to write with elegance and force, but he also acquired some inkling of general literature and history. He became a member of the Episcopal Church, and after leaving school he was for some time engaged in missionary work among the Mohawks, and translated the Prayer Book and parts of the New Testament into his native language. He was a man of earnest and serious character, and his devotion to the church endured throughout his life. Some years after the peace of 1783, the first Episcopal church ever built in Upper Canada was erected by Joseph Brant, from funds which he had collected for the purpose while on a visit to England. But with this character of devout missionary and earnest student Thayendanegea combined, in curious contrast, the attributes of an Iroquois war-chief, developed to the highest degree of efficiency. There was no accomplishment prized by Indian braves in which he did not outshine all his fellows. He was early called to take the war-path. In the fierce struggle with Pontiac he fought with great distinction on the English side, and about the beginning of the War of Independence he became principal war-chief of the Iroquois confederacy.

It was the most trying time that had ever come to these haughty lords of the wilderness, and called for all the valor and diplomacy which they could summon. Brant was equal to the occasion, and no chieftain ever fought a losing cause with greater spirit than he. We have seen how at Oriskany he came near turning the scale against us in one of the most critical moments of a great campaign. From the St. Lawrence to the Susquehanna his name became a name of terror. Equally skillful and zealous, now in planning the silent night-march and deadly ambush, now in preaching the gospel of peace, he reminds one of some newly reclaimed Frisian or Norman warrior of the Carolingian age. But in the eighteenth century the incongruity is more striking than in the tenth, in so far as the traits of the barbarian are more vividly projected against the background of a higher civilization. It is odd to think of Thayendanegea, who could out yell any of his tribe on the battle-field, sitting at table with Burke and Sheridan, and behaving with the modest grace of an English gentleman. The tincture of civilization he had acquired, moreover, was not wholly superficial. Though engaged in many a murderous attack, his conduct was not marked by the ferocity so characteristic of the Iroquois. Though he sometimes approved the slaying of prisoners on grounds of public policy, he was flatly opposed to torture, and never would allow it. He often went out of his way to rescue women and children from the tomahawk, and the instances of his magnanimity toward suppliant enemies were very numerous.—*John Fiske, in Atlantic Monthly.*

THE divine training of humanity begins with, and leads through the human, in order to end in the divine. Out of love of children for parents, the divinest of all analogies, there arises the love toward God. "He that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?"—*Prof. Allen's "Jonathan Edwards."*

VACATION SCHOOLS.

ONE of the most important results served by the well organized vacation schools is found in the fact that the student is called on to pursue for one or two months a single subject of study, to which he gives his entire attention. In the ordinary curriculum of our schools, even those of professional grade, the scholar is required to subdivide his time; rarely can he give the whole of his attention for even a single day to one department of work. Generally, it is nine to ten grammar, ten to eleven geometry, eleven to twelve history, etc. There is no chance for connected thought; indeed, the system appears as if designed to make all orderly and vigorous inquiry impossible. The youth learns from it alacrity, the power of swiftly changing from one line of thought to another, which may be worth something as a preparation for the hurly-burly of the outer world; but it fails to give him the far more precious training in the habit of patient devotion to one appointed task. The result is that the most of our college graduates have never done a single piece of thoroughly consecutive work, such as they will be called on to perform in the walks of life to which they must betake themselves.

The profit of scientific training cannot be had through work done in the scattered hours which in a way suffice for the other forms of training. The work the student has to do in natural science must be done in the laboratory or the field; it must be done continuously, all day and from week to week, before the student can attain to the profit which it awaits the true naturalist. To all who adequately conceive the need of such work, the hour-here-and-there system for any other than purely informational purposes is preposterous. The student may gain a measure of information concerning botany, geology, or other branches of natural science from occasional lectures or laboratory exercises, but the training he receives is not worth anything. The elder Agassiz was used to say that the student of natural science must take time to "let the facts soak into him," and he considered a month a short time for even a small body of facts to penetrate in this manner into the student's mind: all teachers of such learning will agree with that master in this opinion. The only chance for this consolidated work which our school system affords to the new education is found in the vacation periods. By making avail of those parts of the year which cannot be made to serve the needs of the humanities, science may hope to win a firmer place in education than can be obtained in any other way.—*Prof. N. S. Shaler, in Atlantic Monthly.*

NEWS AND OTHER GLEANINGS.

OUR friends Maudie K. and Hiram W. Post, of Portland, returned on the 20th. On their trip to the Pacific Coast, having been out since the Society month. They went to the north coast of Alaska and made a most successful expedition. Mr. Post, returning from Alaska in August, made the Hiram Post, and on the 10th of the night and was severely wounded. All on board got so badly hurt, and after remaining five days without special doctoring or dressing, were rescued in a passing steamer to which they had been sent. Mr. Post is

highly pleased to have returned, and will be glad to see the west coast of Alaska. The steamer was so comfortable, the crew so friendly, and the scenery so beautiful, that the trip was a most successful one. The steamer was so comfortable, the crew so friendly, and the scenery so beautiful, that the trip was a most successful one. The steamer was so comfortable, the crew so friendly, and the scenery so beautiful, that the trip was a most successful one.

Our friend George Watson, of Philadelphia, and his wife, who were in Europe, have returned home. He is still abroad, and his brother, J. W. H. Watson, of Newport, Del., sailed to join him in the North German Lloyd's steamer, on the 10th of the month. George's wife has been extremely sick, having been taken at first, while traveling on the Continent, with pneumonia, and after a partial recovery, having again been seriously ill. (The latest accounts report her improved, but George also has been unwell.) They have been for some time at Salzburg, Austria, where Joseph expected to find them.

Silk thread is very scarce, and is becoming a great hindrance to the textile industry. Persons who pass it through the mouth in threading needles, and then bite it off with the teeth, have suffered from lead-poisoning.

The Anti-Slavery Conference, now meeting here in Brussels, is discussing a proposal to establish military stations in the interior of Africa with sufficient force to overcome slave hunters.

The Annual Report of the German Superintendent of the Life Saving service shows at the close of the fiscal year, the establishment on coast 225 stations, 172 boats on the Atlantic, 45 on the lakes, seven on the Pacific, and one at the Falls of the Ohio, Louisville, Kentucky.

We are glad to hear that the Museum of American Archaeology of the University of Pennsylvania is now an assured fact. A very considerable collection has been obtained, commodious rooms have been assigned for its proper display, and active measures are being taken to bring the matter before many who can materially aid in the advancement of the enterprise. Dr. C. C. Abbott, who has for so many years been identified with the Peabody Museum of American Archaeology, at Cambridge, Mass., has been appointed the curator.—*The American.*

—The announcement that the infliction of corporal punishment on peasants is to be abolished in the Baltic provinces of Russia is another sign of the steady progress being slowly made by this great empire. The liability to corporal punishment infallibly prevents a man from acquiring a proper sense of self-respect. It is doubtful whether such punishment ought ever to be inflicted on adults, even in the case of the most brutal criminals. But to employ the lash for petty offenses, or as a means of extracting rent or taxes from simple, uneducated folk, is a distinct mark of barbarism. Unfortunately, it is impossible to get rid of this primitive remedy in a day; but it is encouraging to find that the Russian government is making an effort to remove from the empire one of its worst blot.—*Pall Mall Gazette.*

CURRENT EVENTS.

THE Congress of the United States, assembled at Washington on the 1st of June, has elected as Speaker of the House of Representatives. The annual report of the President was presented and read by Mr. McKinley.

During the session of the Congress, the House of Representatives passed a bill to amend the act of March 3, 1879, relating to the duties of the Secretary of the Treasury.

ufactures, etc., causing a loss of three to five millions of dollars. It is estimated that seven thousand people were thrown out of employment. On the 27th ult., a fire in Boston, burned over two acres of business blocks, causing a loss estimated at \$4,000,000. The fire raged for six hours. Five persons lost their lives. Late on the night of the 30th ult., the building of the *Tribune* newspaper, at Minneapolis, was burned, and ten to fifteen persons were burned or killed by falling. In Philadelphia, early on the morning of the 2nd instant, a store and bakery, occupied by Gustavus Gross at Second and Huntingdon streets, was burned, and seven persons, including four women and children, lost their lives.

THE subscriptions for the World's Fair in New York exceeded the five millions point on the 30th ultimo, the total being now \$5,028,942. The World's Fair Committee decided to continue to receive subscriptions. The cities of Chicago, St. Louis, and Washington, all claim the Fair, in competition with New York, and the matter must be decided by Congress.

It is announced that the President and his wife will leave Washington on the 6th instant, for Chicago, to attend the opening of the Chicago Auditorium. They will be accompanied by a number of prominent persons.

Two shocks of earthquake were felt in Alton Bay, New Hampshire, early on the morning of the 2d instant. Crockery and glassware were broken, and people rushed from their houses. The bell on a steamer in the middle of the bay was rung.

THE temperature fell 20 degrees along the middle and upper Hudson Valley, on the 2d instant, and several inches of snow fell at different points. Heavy snows fell last week in Canada, fourteen inches being reported from Montreal.

THE Department of State is informed by our Minister in Persia of the increase of cholera in that country, and of the proposed establishment by the Russian authorities at Baku and Julfa of a general quarantine against arrivals from Persia.

NOTICES.

. A portion of Philadelphia Quarterly Meeting's Committee to visit the smaller branches, will attend the meeting to be held at Haverford, on First-day morning, Twelfth month 8th, 1889, at 10 o'clock.

Train leaves Broad street station at 8.45 a. m., for Wynnewood station. Returning, leave Wynnewood station at 11.56 a. m., 12.40, and 1.56 p. m.

CHAS. E. THOMAS, Clerk of Committee.

. Lydia H. Price expects to attend the First-day morning meeting at West Philadelphia, on the 8th inst., and Girard avenue at the usual hour in the evening of the same day.

. The regular monthly meeting of Young Friends' Association will be held Second-day evening, the 9th inst., at 8 o'clock.

All Friends and others interested in the objects of the Association are invited to attend.

. A Religious Meeting will be held at Friends' Home for Children, 4011 Aspen street, West Philadelphia, First-day, Twelfth month 8th, at 3 p. m.

A cordial invitation is extended to all interested persons.

On behalf of committee.

SARAH T. ROGERS, M. D.

. The Evening Meeting of Friends, in Philadelphia, on First-day, is now held unitedly (Green street, Race street, and Girard avenue combined), and during Twelfth month will be at Girard avenue at 7.30 o'clock. Let all our

members feel that it is their meeting individually, and not only attend themselves, but invite others to do so.

. Friends' Charity Fuel Association, stated meeting this (Seventh-day) evening at 8 o'clock, in Race street parlor.
WM. HEACOCK, Clerk.

. The Burlington First-day School Union will meet at Mt. Holly, Seventh-day, Twelfth month 14th., at 10.30 a. m. All interested Friends cordially invited.

WM. WALTON, Clerk.
SALLIE T. BLACK, Clerk.

. Quarterly Meetings in Twelfth month will occur as follows:

7. Whitewater, Maple Grove, Ind.
9. Prairie Grove, Marietta, Ia.
12. Haddonfield, Haddonfield, N. J.
18. Fishing Creek, Millville, Pa.

. Circular Meeting in Twelfth month as follows:
15. Roaring Creek, Pa., 2 p. m.

. Philadelphia First-day School Union will meet on Sixth-day evening, Twelfth month 13th, at 8 o'clock, in Green street meeting-house, Fourth and Green streets. The subject of promotion in our First-day Schools will be discussed. Also exercises by Green street First-day School. All interested are invited to attend.

DAVID L. LUKENS, Clerk.
SARAH M. HOLCOMBE, Clerk.

. Nebraska Half-Year's Meeting.—Nebraska Half-Year's Meeting of Friends will be organized at Lincoln, on the first Second-day in the Twelfth month, (Twelfth month 2d.), 1889, at 11 o'clock a. m. The meeting of Ministers and Elders on the Seventh-day preceding, at 2 p. m. Meeting for worship on First-day at the usual hour.

The committee of Illinois Yearly Meeting are expected to be present to assist in the organization.

Isolated Friends of Nebraska and Kansas are especially invited to meet with us on this occasion.

Any further information will be furnished by either of the undersigned:

Moses Brinton, Lincoln, Neb.; Charles P. Walter, Lincoln; J. Russell Lownds, Lincoln; Joseph Webster, Monroe, Platt Co., Neb.; Isaiah Lightner, Matson, Platt Co., Neb.; George S. Truman, Genoa, Nance Co., Neb.



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FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI. No. 50.

PHILADELPHIA, TWELFTH MONTH 14, 1889.

ISSUED WEEKLY
No. 50.

PHILLY MARCH

Pray much! The friends with whom we hold
communings,
Exert a subtle influence hour by hour.
Turn often, then, with soulful importunings
To those celestial comrades. By their power
Thou shalt be girded for the times of strife;
That try the strength of every human life;
Thou shalt become a victor in the field
Where others yield.

THOMAS W. WOOD.

OLD YEARLY MEETING ADVICES.

SOME ADVICES given forth from time to time by the
Yearly Meeting for New Jersey and Pennsylvania
held alternately at Burlington and Philadelphia.

1685. Friends of Chester Quarterly Meeting desired to have the judgment of this meeting whether it is allowable for the father and the son to marry two sisters. The meeting, well weighing the same, did give it as their present sense, such marriages ought to be discontinued.

1694. Take heed of giving your sons and daughters (who are believers and profess and confess the Truth) in marriage with unbelievers, for that was forbidden in all ages, and was the main cause that brought the wrath of God upon Old Israel.

1700. Declared and agreed (that if any widower or widow professing truth shall make or accept an offer, application, or procedure in order to marriage before nine or ten months be expired after the death of wife or husband of such person or persons so proceeding) to be the sense of this meeting, such order, acceptance, or procedure is over-hasty and indecent, and thereupon the respective Quarterly Meetings are hereby desired to give cautions against the proceedings.

1702. It is the advice of this meeting that none that make profession of Truth, and would be accounted of us, do take one another in marriage, or join in marriage any other way than by the consent and approbation of the Monthly Meeting belonging

to the place where they live, and if any should proceed any other way, that they be dealt with according to Truth.

1712. As to the proposal what shall be done with such as go out from Friends in their marriage, the sense of this meeting is, that such be forthwith again dealt with, and if possible brought to condemn their so doing, but if such persons remain obstinate after tender and due dealing with, they ought to be disowned.

1714. Agreed that it be recommended to the Quarterly Meetings that according to the ancient decent practice among Friends, they take care that such men and women Friends as do make suit, or concern themselves in proposals of marriage one to the other, do not dwell together in the same house from the time they begin to be so concerned until their marriage is consummated.

1716. Advised, that Friends everywhere avoid all extraordinary provision at their marriages, and also as much as may be avoided inviting such as are not Friends, or that will not be under our discipline, and it is left to Friends' liberty to consummate them at week-day meetings where it conveniently can, which may prevent great expectations.

1719. Advised, that such be dealt with as keep company in order for marriage with one not of our profession, or with any bound servant, without the leave of her master or mistress. And such as marry out of the unity of Friends, or by any other method than the orderly and decent way used among Friends.

1721. It appears to be most unanimous the sense of Friends that no marriages with first cousins or any other nearer degree of relation be at all allowed, and it is not thought safe or very comely for second cousins to intermarry. It is advised that friends and relations do not encourage such marriages, but endeavor to persuade against them, when such proposals may be made.

1722. It is the sense of this meeting that if any who profess the use of plainness of dress, begin among us in marriage, and afterwards prove themselves thereof, that they may be testified against without further dealing, unless they condemn their proceedings themselves to the satisfaction of the Monthly Meeting whereunto they belong. But where any marry that have not been previously disowned, they shall such be first dealt with, before they are testified against, which ought not to be neglected.

1725. Witnessed by the last years' certificate from London Yearly Meeting that persons who have applied for to give in marriage may not make it if their suit can be settled for from large portions and with-

ments of marriage, but rather be careful that their children be joined in marriage with persons of religious inclinations, suitable dispositions, temper, sobriety of manners, and diligent in business, which are things essentially necessary to a comfortable life in a married state, and carefully guard against mixed marriages and unequally yoking of their children therein."

1725. Chester Quarter, requesting the advice of this meeting whether they may receive satisfaction from a couple being first cousins and intermarried, who seem under great trouble of mind, it is left to that meeting to receive their acknowledgment in a manner which may not approve or encourage such marriages.

1729. In that of marriages, there wants reformation; some not keeping within the bounds of decency and modesty, have gone into great excess, which hath been burdensome and grievous to all the sober and well-minded. This meeting therefore recommends to the Monthly Meetings, that, care be taken that all amongst us have regard to our discipline, and in that of our marriage entertainments as well as in all other acts of life, let our moderation appear to all men, which becomes the professors and followers of the blessed Jesus.

1731. This meeting, resuming the consideration of the proposal from Burlington Quarterly Meeting relating to "How near of kin the degrees in marriages in affinity, as well as consanguinity, shall be allowed of amongst us as a Society of people;" and also the reports from the several quarterly meetings on the subject, declare it as the sense of this meeting that as to the degrees in affinity allowable in marriage no farther prohibition be laid at present than is already made by the laws of England; and as touching the degrees of consanguinity allowable in marriage, they refer to the former minutes of this meeting.

1732. The Quarterly Meeting of Burlington signify that they are not fully satisfied with the answer of the last Yearly Meeting, relating to the nearness of kindred in affinity allowable in marriage, and request it may be solidly considered, and that they may have a more particular answer in that affair, hoping for the excuse of this meeting therein, they having been exercised of late with sundry marriages of that kind, viz.: one man married two sisters, etc., by persons professing Truth.

Which was referred to a committee of 14 Friends to consider thereof, and bring their sense thereof to the next Yearly Meeting.

CHRISTIANITY AND QUAKERISM.¹

It would seem as if little could be added at this day to the many statements that have been made as to the belief of the Society of Friends, a Society which, probably more than any other church organization of its numbers, has been prominent since its rise two and a quarter centuries ago, and has exerted an influence on the Church and the world at large quite out of proportion to its size as a body.

The essential spirit of the belief of this Society

¹Read at the Conference, after meeting, at 15th and Race streets, Philadelphia, Twelfth month 8, 1889, by Isaac H. Clothier.

consists in its simplicity of religious faith; and as in its outward manifestation of worship it dispenses with church rituals, so its creed may be said to be an absence of creed, or dependence upon any outward statement or form of belief, but consists of an inspiring and complete faith in the essentials of true religion as manifested by God in the soul of man. This internal and ever present manifestation is the "Inner Light"—Christ within—which doctrine or belief is the foundation and rock of Quakerism.

Now in this brief essay it is not proposed to criticize other beliefs, except as may be necessary to state the position of Friends in the Christian world. That position, as I understand it, is to *spiritualize* that which the Church accepts in the outward and literal sense, and holds to be the very basis of the Christian religion. The church belief on its central doctrine, that of the atonement, is briefly stated,—that Jesus Christ, whom we all recognize as our Divine Pattern, was the Father himself—in the sense of being one of the three persons of the Godhead,—who was divinely conceived, and came to the earth in human form, and being crucified by the Jews, became the mediator between God and His creature man, and the Savior of mankind by his atoning grace. This doctrine is accepted by all evangelical churches, and by the other branch of the Society of Friends. Now it is not proposed to argue against this belief or against any other reverent belief, honestly entertained. But our branch of the Society of Friends, not feeling satisfied with the requirement of the evangelical church, that this belief is necessary in order to be a Christian, are content that each of its members shall judge for himself or herself in matters purely of belief, holding that beliefs are after all non-essential as compared with the *essential* of a pure and blameless life, which can only proceed from obedience to the divine light, "that light which lighteth every man that cometh into the world." This light within is the Christ spirit, that spirit which Jesus had in perfection, and a portion of which is vouchsafed to every human being. Friends believe in letting alone the vexed questions of theology, and in adherence to the practice of vital religion, as exemplified in the life and teachings of our divine pattern, also that "He who doeth the will of the Father shall know of the doctrine." The beautiful idea of the "Fatherhood of God and the Brotherhood of man" is one of the beliefs of Friends, as also, "in essentials, unity; in non-essentials, liberty; in all things charity." Is not this charity which is stated to be the chief attribute of divinity, that wherein the Church has always been lacking? though less and less so as the centuries pass, no doubt. Witness the burning of the martyrs in the early days, and the persecution of Friends within two hundred years, compared with the religious toleration of to-day.

Is not this charity for the beliefs as well as the practices of others most needful to the development of Christian character and a rounded Christian life? Can there be full development of Christian character and life without it, even though the belief may be in full accord with evangelical doctrines? With charity in perfection, what matter what the belief may be as

to the history of doctrine, provided the modifications of the doctrine within are heeded, and a life is lived full of love to God, and showing it daily by love to man? Not what we shall think, but what we shall do is what concerns us; the living of a pure life is evidence that the belief is all sufficient for the Father's acceptance. This, to me, is the essence of Quakerism and of Christianity, as taught by the Master.

George Fox came out from the church, and founded our Society because he believed that the church and its teachers held on to the letter and missed the spirit, depended upon the outward manifestation, instead of the sanctifying grace within; on the education of the schools as a preparation for the ministry, instead of the Inner Light; a man made ministry instead of a divine commission to preach the Gospel. He felt also called upon to bear his powerful testimony against wars and fightings, and in favor of simplicity of life, dress, and manners. While some of his minor testimonies may have been intended especially for the times in which he lived, has not the Society still a work to do in holding up the standard of Christianity in its simplicity, as taught by its founder? While the spirit of Quakerism has leavened the entire church and liberalized the Christian spirit of the age, we cannot believe that its work ends there, but that as a distinct Society it still has a mission in inculcating simplicity of faith and of life, calling its followers from the outward manifestation to the Spirit of God within them.

"For what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God."—Micah.

"Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James I.

"The letter killeth, but the Spirit giveth life,"—II. Corinthians.

THE RELIGIOUS LIFE: ITS RELATION TO THE CAUSE OF TEMPERANCE.¹

SAID the great German philosopher, Kant, "Two things fill me with ever-renewed wonder and awe, the starry heavens above me and the moral law within me." I would that we might fix this thought so deeply in our minds that we should find it impossible to gaze up into those wondrous depth ablaze with countless stars, without a reverent thought of those far more wondrous, far more awe-inspiring depths within our own being, of that moral law, that God in the soul, through which are shining, clear and constant, the countless revelations of his truth, and clearest and most constant of all, the unwavering pole-star of duty. The moral law within us! What does it mean to us that we are moved and guided by this law which is the very thought of God? Does it not mean that we are, in a very deep and wonderful sense, his children, and if children of God "then heirs of God and joint heirs with Christ?" But heirs to what? To lives of ease and luxury and selfish indifference to our brothers, who have a like inheritance with ourselves, that we can stand idly by and

see them go down to ruin and destruction and death? Nay, we are heirs to a great and universal love which unlocks the doors of all hearts. We are heirs to the boundless power of an infinite and eternal Energy which works in and through us to the accomplishment of great ends. It is a beautiful, an awful inheritance. To be a child of God! To be a member of the great human family! What does that mean to us? It means simply this, that God intends that we shall each and every one of us have his share in the universal life of the world, that we shall make the suffering of other men our suffering, and their joy our joy, just as we do in the family life of every day, just as we are forced to do whether we will or not. The man who has any sensibility feels always that the honor or disgrace of any member of his family is his honor or his disgrace. The time will come to every man in the course of his development, here or hereafter, when he shall realize the true nature of his responsibilities to his fellows, and shall feel, whether he will or not, that the triumph or defeat of a brother man, no less than that of an own brother, is his triumph or his defeat.

As children, we accept lightly our duties and our influence in the home circle; but how differently we view these in our maturer years! We are most of us very blind and ignorant children in this universe of God. We shall have to learn, simply and naturally if we will, otherwise violently and painfully, that all limiting of our human sympathies to individuals and classes is numbing to the soul and checks the free action of the divine spirit, and that all estrangement from our fellow-men means to us estrangement from God, from good, from truth, from happiness and peace. All men are our brothers; and the redeeming power of Christ lay in the fact that he really knew and felt this as no other has ever known and felt it. If we could understand this truly, we should feel the same right to make our country a safe place for our human brethren to live in that we feel to make our houses safe places for the sons and brothers of our family circles. If you ask me what right any man has to urge the prohibition of intoxicating liquor, I shall answer you, "The right of the stronger,—not in brute force! The day for such power is past. The right of the stronger in mind, in will, in soul, in spirit. The right of the man who has the head to understand, the heart to feel, and the will to maintain that which is for the highest benefit of the race. That right *must* prevail. It has its own weapons of subtlety and of power; its weapons of argument which, like the sword of king Richard, can cleave asunder the hardened iron of a selfish policy, its weapons of influence which, keen as the scimitar of Saladin, can sever the veil of ignorance."

What gives a mother the right over her child save the greater maturity of mind? What gives the more enlightened class of the community the right to urge any measure of reform which does not meet the approval of the great mass of mankind? What constitutes moral right? I have heard of persons who thought they had no right to punish their children. That is an illustration of the dangerous extreme to which individualism is running in these our modern days,—a suggested individualism which would

sacrifice to the one the good of the whole. It is well to stop and ask ourselves the searching question, 'What constitutes *moral right*?' I should say that a man's moral right is in exact proportion to his power to recognize the Supreme Right and his will to execute it. Just in proportion as he does recognize the Supreme Right and strive to execute it, he will labor for the universal good of mankind. And just so far he will have the right, yes the *power* to direct the destinies of mankind.

I need not say that human law has ever fallen far short of the divine law. If they were one and the same thing, the millennium would be at hand. But they are coming nearer together. The more enlightened portion of mankind are beginning to recognize a law that is not written on tablets of stone, but is traced on tablets of the human heart; and they are endeavoring to transcribe upon their written codes those letters of light which the finger of God has traced upon the aspiring heart of humanity. How the thirteenth and fifteenth amendments glowed in the thought of such men as Woolman, Garrison, Sumner, Whittier, Lowell, and of such women as Lucretia Mott, long before they took their place among the laws of our land! When, side by side with these, shall be placed another law which lives already in the hearts of those noble men and women who really long for a higher destiny for the race, a law prohibiting the manufacture and sale of intoxicating liquors, then men shall no more ask what right we have to enslave the minds and wills of others, than they now ask what right we have to forbid the buying and selling of the negro race. . . . Until we are ready to banish wine from our tables, and above all from our cooking, where it often offers temptation to those least able to resist it, let us at least have sufficient honesty to fold together the covers of that sacred book wherein we read, "It is not good to eat meat or drink wine or anything by which thy brother stumbleth, or is offended, or is made weak;" and again, "If meat make my brother to offend, I will eat no flesh while the world standeth;" and again, "None of us liveth to himself and no man dieth to himself." Until we believe that God's kingdom *shall* come on earth and that his will *shall* be done; until we believe that his will, working in and through us, is to help toward bringing in that kingdom everywhere, in business life, in the home, in the school, in the State, in the religious life of our people, let us cease to bow our heads and say the Lord's prayer as if it were indeed the prayer of faith.

But if we do truly believe these things and believe them with our whole heart, let us live them. Let us begin to-morrow, to-night, if possible, to determine what it is that God wishes us to do, what our part is to be in the great work of lifting our fallen brethren, and in that far better work of preventing more falling. The philanthropist of the future, like the physician of the future, will look to prevention rather than to cure. Let us then bend the whole energy of our thought towards the prevention of that evil which is to-day desolating so many homes and wrecking so many human lives.

There is one crying evil of our day which lies back of much of this craving for strong drink. It is the lack which many suffer of good and sufficient food. It has been well said that "If intemperance is one cause of poverty, poverty is also a fruitful cause of intemperance." . . .

We cannot pretend that these inequalities in our social life are caused merely by difference of character, and determination to rise in the scale of being. We know too well in how very many cases a life of unceasing toil gives a man and his family the barest possible subsistence. There is too much underpaid work. It is all very well to say that such a man is paid well enough but spends his wages for drink. But was his father before him paid well enough, and did he have the education which would have made him respect his manhood? It is not right that human beings should be cast off from those means of development to which every immortal soul is entitled. We teach our children the Scriptures in our First-day schools; but how many of them, even of those who are growing into manhood and womanhood, have learned enough of that Scripture of human life that is being revealed to us day by day through the newspapers and through the thoughts of our best writers on political and social questions, to know that there is a crying evil of injustice at the bottom of our social system, and that they have before them the stupendous work of bettering in their day the disgraceful failure of preceding generations. The world has yet to learn the value of faithful, honest labor of hand and brain. The children whom we are training must have the mind to learn it and the conscience to recognize it. They must have their hearts opened to the great needs of the world and their minds trained to an understanding of social conditions, and of the way to better them by legislation and by an honest recognition of honest work. Above all they must have their consciences enlightened, and must be made to understand that no man has a right to possess anything in this world save "as not possessing it," save as holding it in trust from God for the good of his fellow-men. Every gift of God becomes a curse to the possessor, if it be not used for noble and unselfish purposes.

The only cure for those who have grown old in this dreadful evil of intemperance, is prohibition as fast as we can get it; but for the young people, for the men and women of the future, to whom our hearts go out with such unspeakable love and interest, the great hope lies in education. Some one has said that there are three cures for intemperance. The first is schools! The second is schools! The third is schools! Yes, friends, there are and must be schools of three kinds. There are reform schools for that unhappy class that must have them, there are the public schools for the great middle class, and there are select schools for the more fortunate classes. It is for the last that I have named, that we must all have a great concern. I feel so deeply the overwhelming responsibility of the teachers, parents, and students of such a school that I often wish we could have emblazoned above the entrance to our school-house and over the door of every class-room the

text, "To whomsoever much is given, of him shall much be required."

And now I want to close with a word to those young people to ask them to co-operate with teachers and parents in the great work of making their own growing lives a growing benefit and blessing to the world in which they live. I have spoken in a general way of what we hope from you in future in the way of a broader, deeper knowledge of life than men and women have had in the past, and a more earnest spirit in making it better; but I have a teacher's practical way of wanting to begin at once. If I do not give you some thought which you can remember to-morrow and next day and the days that follow, I shall feel that I have talked in vain. What I want to ask of you is that you should take your lives seriously,—not gloomily, not solemnly, but seriously. You will be all the gayer in your free hours for taking your work in earnest.

The deeper and stronger the current of your life, the more merrily will it break into a thousand waves and ripples when the hours for fun and frolic turn it aside from the daily routine of duty. It is the heaviest billows which toss their spray highest into the sunlight. "Life," said a great Frenchman, "is serious business, to be entered upon with courage, and ended with self-sacrifice." Courage and self-sacrifice! Let these be the angels which guard the door of that house of character which you are building. The masculine virtue of courage, that spirit which never says, "I can't"! The feminine virtue of loving sacrifice! These two should be combined in every character whether of man or woman, boy or girl; but the self-sacrifice is the hardest to cultivate. When you really have that, you have the very spirit of the Master. You who say you believe in Christ, have you ever asked yourself the question whether you would have left all to follow him in that little country of Palestine, nearly nineteen centuries ago? If you want to know truly, put yourself to this test. Do not let a single day pass without making some sacrifice which nobody knows anything about, without doing some good for which nobody will ever praise you. You remember dear, good Mr. Jarndyce, in "Bleak House," who would never allow any one to thank him without changing the subject by remarking that the wind was in the East.

When you have learned to know what it really means to sacrifice yourself for the sake of truth and right, and with no hope of reward, you will know better whether or not you are made of such stuff as were those heroic men of whom Christ said, stretching forth his hand toward them, with that affectionate gesture we should so have loved to see, "Behold my mother and my brethren, for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

There comes to every man a time when he must face a big question, and it is either a question of life or the other of some great question. One great question of the day is, "What is the meaning of life?" and the answer is, "It is to be a part of the great work of the world." The stand you will take in this, as in other great questions, depends on what you are making

yourself now through courage, self-control, and self-sacrifice. Be brave! Be unselfish! Have at command all the great forces of your God-given natures! Be ready for those "stern crises" which shall decide the character of your life in this world and in all worlds to come! . . .

When you have put aside all personal considerations, and have placed yourselves manfully on the side of truth and right, then shall you feel a divine happiness arise in your hearts, and you shall possess that peace which passeth all understanding. Then, as you gaze up into the heavens, you shall feel the nearness and supporting strength of the Creator of all those glorious worlds, as you repeat with reverent joy those words of the great philosopher, "Two things fill me with ever-renewed wonder and awe, the starry heavens above me and the moral law within me."

GERTRUDE B. MAGILL.

SCRIPTURE LESSON No. 48.

TWELFTH MONTH 22, 1889.

CHIEF OF SOLOMON'S BEHJAH.

GOLDEN TEXT: "The wages of sin is death."—Rom. 6:23.

The course pursued by Solomon in the later years of his life was in strange contrast with the beginning of his career, which we have seen was so full of hope and promise for the nation. At fifty years of age, when maturity of judgment and the knowledge gained through the experience of the past should have filled up and completed the character of one so wonderfully gifted, we find this royal monarch given over to the lowest and most demoralizing self-indulgences. Broken in health, and rebelled against by those in whom he had confided, the close of his life at the age of sixty was a fit illustration of the truth of the words of the great teacher, "The wages of sin is death,"—death to all the higher and better instincts of the soul, death to every pure and noble impulse that gives dignity to the character, and makes a man worthy of honor.

Jeroboam the son of Nebat. This was a man of great valor, who, though the son of Solomon's servant, was observed by the king to be industrious and worthy of promotion, on which account he gave the young man a place of honor in the government.

The prophet Ahijah. This is the first mention of Ahijah. Nathan was the prophet during David's reign, and had the education of Solomon, and was the counsellor of the young king in the early years of his reign. We find no mention of him or of his interview with Jeroboam, in the account of the closing years of Solomon's reign as recorded in 2 Chron. 9:1-11. According to the account given in the account of Solomon, or of any circumstances that indicate failure on his part in the maintenance of the laws and institutions under which the government was admin-

istered. And Ahijah was a prophet, and it is common in those times for the seer or prophet to give forth the word of the Lord, and to be a witness to the people. And Ahijah was a prophet, and it is common in those times for the seer or prophet to give forth the word of the Lord, and to be a witness to the people.

prefaced as was the custom by a "Thus saith the Lord."

Thou shalt reign. This promise of Ahijah that ten tribes of Israel were to receive Jeroboam for their king foretold a revolt from the heir to the throne of Israel after the death of Solomon, which actually took place.

Solomon sought to kill Jeroboam. This was in accordance with the summary way of dealing with offenders of that class. The rule of the king was absolute; no subject had the right to question his authority.

And Solomon slept with his fathers. This is a striking and beautiful way to record the passing from this life to the eternal world, and is very frequently made use of in the Hebrew Scriptures.

In the history of Solomon we see the melancholy fact that man has no strength within himself,—that even Solomon, in all his glory and wisdom, digressed from God's laws, and became but a broken cistern and a wasted torch unto his people whom God had intrusted to his guidance. After Solomon had disobeyed God, strayed off, and worshiped strange and imaginary gods or idols, our Heavenly Father was displeased with him, and sought to find another ruler over Israel. We cannot say that it was chance that threw Jeroboam in the way of Ahijah the prophet to receive the appointment of God to be ruler over the ten tribes of Israel. It was rather the unseen hand of the Creator who moves in a wise, but to us mysterious way.

Though Solomon was a man of great wisdom, fame, and devotion to God's service, yet we find in him, as in all mankind, the tendency to human depravity. Without that Divine light to guide us, we go down as did he to an ignominious grave.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." We have in this lesson a powerful commentary upon human effort in our probationary condition.

King Solomon, who is acknowledged to have been one of the wisest men that ever lived, and especially favored with the Divine recognition, failed to reach that perfect condition that is necessary for the true Christian. His life, to a certain extent, was a failure. We have only to take deeply to heart the words of the Golden Text, as the summing up of Solomon's conclusions, and live up to them as far as the grace of God will allow the humble, seeking soul to do, leaving the result in the hands of Providence.

NOTES ON THE LESSON.

"Little more is left to be said of the wise and learned yet apostate Solomon than that he slept with his fathers . . . and his son, said to be his only son, reigned in his stead. In Chronicles, which succeeds Second Kings in the Old Testament order, and are mainly a repetition of the history of the Hebrew people as given in the two Books of Samuel and First and Second Kings, nothing is said of the degeneracy of Solomon, or of his apostacy in the closing years of his life, while all that was worthy of remem-

brance in the forty years which he reigned over the nation is carefully recorded. Had we no other source of information than what we find in Second Chronicles 1st to 9th chapters inclusive, we might with great reasonableness regard Solomon as a monarch worthy to be had in remembrance by all succeeding generations. There is only one conclusion to be reached which at all meets the case. The Books of Chronicles were a compilation from these earlier histories, and were written especially for the Jews after their return from Babylon. . . . The writer of the Chronicles having the Books of Kings before him, made those books to a great extent the basis of his own. But also having his own personal views, predilections, and motives in writing, composing for a different age, and for people under very different circumstances; and moreover, having before him the original authorities from which the Books of Kings were compiled, as well as some others, he naturally re-arranged the older narrative as suited his purpose and his taste." (Smith.) As we look back over these older records of the life of Solomon we may gather some useful lessons out of the evils that befell him in consequence of his departure from the Divine law and disregard of the line of conduct revealed to him as the basis upon which the favor of God and the prosperity as well as the stability of his government must depend. He began his downward career by adopting the usages of the kings of surrounding nations, which were at variance with the Hebrew customs,—the great accumulation of riches. The fame of his wisdom, the extension of the borders of his kingdom, and the glory and renown that gathered about him, filled him with pride and made him unmindful of the God of his fathers and regardless of the worship which his religion enjoined. He built temples and altars to the gods of the idolaters, and encouraged the heathen rites by permitting the residence of foreign priests in the nation. That a man whose mind was capable of achieving so much as his earlier years displayed should have fallen away from the high purpose with which he began his career, is a sad commentary on the uncertainty of the future, and the fall of such cannot be complete without bringing remorse and bitter anguish to the soul of the transgressor; an anguish made all the more poignant by the height from which he has fallen.

We have nothing to base the hope upon that Solomon repented of his wide departure from the law of the Lord or sought with humility and confession of his sin the forgiveness of God. In this respect he was unlike his father, David, who never forgot to turn to God and seek his restoring mercy when the consciousness of his wrong-doing showed him that he needed to be forgiven.

No human word can express the whole even of human love, or the burden of human sorrow. What then? Shall man be like the caged eagle that beats out its brains on the bars of its cage? Ah! no. He can go into the closet and speak to God; if he cannot express all his feelings there, there are groanings which cannot be uttered that God hears. God is felt after.—B. M. Palmer.

STANLEY'S BRIEF NARRATIVE OF HIS TOUR.

THE New York *Herald* printed on the 4th inst. a very interesting despatch from Henry M. Stanley, the explorer, dated at Mshwata, Africa, February 11, 1887. It was written at the request of the *Herald* correspondent in Africa. The letter is as follows:

First of all, I am in perfect health and feel like a laborer of a Saturday evening, returning home with his week's work done, his week's wages in his pocket, and glad to-morrow is Sabbath.

Just about three years ago, while lecturing in New England, a message came from under the sea bidding me to hasten and take a commission to relieve Emin Pasha at Wadelai, but, as people generally do with faithful pack horses, numbers of little trifles, odds and ends, are piled on over and above the proper burden. Twenty various little commissions were added to the principal one, each requiring due care and thought. Well, looking back over what has been accomplished I see no reason for any heart's discontent. We can say we shirked no task, and that good will, aided by steady effort, enabled us to complete every little job as well as circumstances permitted.

Over and above the happy ending of our appointed duties we have not been unfortunate in geographical discoveries. The Aruwimi is now known from its source to its bourne. The great Congo forest, covering as large an area as France and the Iberian Peninsula, we can now certify to be an absolute fact. The Mountains of the Moon, this time, beyond the least doubt, have been located, and Buwenzori, "The Cloud King," robed in eternal snow, has been seen and its flanks explored and some of its shoulders ascended, Mounts Gordon Bennet and Mackinnon Cones being but giant sentries warding off the approach to the inner area of "The Cloud King."

On the southeast of the range the connection between Albert Edward Nyanza and the Albert Nyanza has been discovered, and the extent of the former lake is now known for the first time. Range after range of mountains has been traversed, separated by such tracts of pasture land as would make your cowboys out West mad with envy. And right under the burning equator we have fed on blackberries and bilberries and quenched our thirst with crystal water fresh from snow beds. We have also been able to add nearly 60,000 square miles of water to Victoria Nyanza.

Our naturalist will expatiate upon the new species of animals, birds, and plants he has discovered. Our surgeon will tell what he knows of the climate and its amenities. It will take us all we know how to say what new store of knowledge has been gathered from this expedition.

I merely suggest that in this equatorial region between the equatorial lakes something worth seeing would be found, but I was not prepared for such a harvest of new facts.

Took the expedition to the Nile, and the expedition I have ever led into Africa. A regular expedition, as such, has been led into Africa. I say it with all reverence. It has impelled us whither

it would, and protected us.

What can you make of this, for instance? On August 17, 1887, all the officers of the rear column are united at Yambuya. They have my letter of instructions before them, but instead of preparing for the morrow's march to follow our track, they decided to wait at Yambuya, which decision initiates the most awful season any community of men ever endured in Africa or elsewhere.

The results are that three-quarters of their force died of slow poison. Their commander is murdered and the second officer dies soon after of sickness and grief. Another officer is wasted to a skeleton and obliged to return home. A fourth is sent to wander aimlessly up and down the Congo and the survivor is found in such a fearful pest-hole that we dare not describe its horrors.

On the same date, 150 miles away, the officer of the day leads 333 men of the advanced column into the bush, loses the path and all consciousness of his whereabouts, and every step he takes only leads him further astray. His people become frantic, his white companions, vexed and irritated by the sense of the evil around them, cannot devise any expedient to relieve him. They are surrounded by cannibals and poison-tipped arrows thin their numbers.

Meantime I, in command of the river column, am anxiously searching up and down the river in four different directions; through forests my scouts are seeking for them, but not until the sixth day was I successful in finding them.

Taking the same month and the same date in 1888, a year later, on August 17, I listen, horror-struck, to the tale of the last surviving officer of the rear column at Banalya, and am told of nothing but death and disaster, disaster and death, death and disaster. I see nothing but horrible forms of men smitten with disease, bloated, disfigured, and scarred, while the scene in the camp, infamous for the murder of poor Barttelot four weeks before, is simply sickening.

On the same day, 600 miles west of this camp, Jameson, worn out with fatigue, sickness, and sorrow, breathes his last. On the next day, August 18, 600 miles east, Emin Pasha and my officer, Jephson, are suddenly surrounded by infuriated rebels, who menace them with loaded rifles and instant death, but fortunately they relent and only make them prisoners, to be delivered to the Mahdists.

Having saved Bonny out of the jaws of death we arrive a second time at Albert Nyanza, to find Emin Pasha and Jephson prisoners in daily expectation of their doom.

Jephson's own letters will describe his anxiety. Not until both were in my camp and the Egyptian fugitives under our protection did I begin to see that I was only carrying out a higher plan than mine. My own designs were constantly frustrated by un-

course as direct as possible, but there was an unac-

course as direct as possible, but there was an unac-

conscious that the issues of every effort were in other hands.

Not one officer who was with me will forget the miseries he has endured, yet every one that started from his home destined to march with the advance column and share its wonderful adventures is here to-day, safe, sound and well.

This is not due to me. Lieutenant Stairs was pierced with a poisonous arrow like others, but others died, and he lives. The poisoned tip came out from under his heart eighteen months after he was pierced. Jephson was four months a prisoner with guards with loaded rifles around him. That they did not murder him is not due to me.

These officers have had to wade through as many as seventeen streams and broad expanses of mud and swamp in a day. They have endured a sun that scorched whatever it touched. A multitude of impediments have ruffled their tempers and harassed their hours.

They have been maddened with the agonies of fierce fevers. They have lived for months in an atmosphere that medical authority declared to be deadly. They have faced dangers every day, and their diet has been all through what legal serfs would have declared to be infamous and abominable, and yet they live. This is not due to me any more than the courage with which they have borne all that was imposed upon them by their surroundings, or the cheery energy which they bestowed to their work or the hopeful voices which rang in the ears of a deafening multitude of blacks and urged the poor souls on to their goal.

The vulgar will call it luck. Unbelievers will call it chance, but deep down in each heart remains the feeling, that of verity there are more things in Heaven and earth than are dreamed of in common philosophy.

I must be brief. Numbers of scenes crowd the memory. Could one but sum them into a picture, it would have a great interest. The uncomplaining heroism of our dark followers, the brave manhood latent in such uncouth disguise, the tenderness we have seen issuing from nameless entities, the great love animating the ignoble, the sacrifice made by the unfortunate for one more unfortunate, the reverence we have noted in barbarians, who, even as ourselves, were inspired with nobleness and incentives to duty—of all these we could speak if we would, but I leave that to the *Herald* correspondent, who, if he has eyes to see, will see much for himself, and who, with his gifts of composition, may present a very taking outline of what has been done, and is now near ending, thanks be to God forever and ever.

Yours faithfully, HENRY M. STANLEY.

Dr. H. I. Bowditch, of Boston, is reported as saying of his advocacy of beer in moderation: "It was the mistake of my life, which I entertained but a brief period, that beer was beneficial to anybody under any circumstances. I regard it not as merely worthless, but as productive of a most diseased state of the whole system, the worse that it is often not suspected until too late."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor*.

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PHILADELPHIA, TWELFTH MONTH 14, 1889.

RESPECTING THE RIGHTS OF OTHERS.

A DISREGARD of the rights of others, especially the rights of property, appears to be a growing evil of our times, and it behooves all who are concerned for the preservation of righteousness in our nation, to bestir themselves to seek a remedy. To us it seems in this, as in most other defects of character, the beginning place to apply the remedy is in the training of the children. To so train these that honesty and integrity shall be ingrained in their very constitutions.

If to obtain this some mind culture must be omitted, let the latter go, but we are not prepared to see why both cannot be accomplished.

But how is it to be done? It is a serious problem, and has many sides to it, as all will admit. But let us look at it closely and see if we can find a beginning place.

As a nation we are too apt to overlook the little things in life, yet we have not, nor can we outgrow the wisdom of the ancients in their quaintly expressed maxim, "He that contemneth small things shall fall by little and by little."

In our great desire to elevate all classes, do we not expect too much at once of those who flock to our schools with consciences untrained as to right doing? We like to be broad and liberal, and so take too much for granted regarding the masses. In our system of public instruction does not the entire freedom from responsibility in the one small matter of the free use of books, tend to foster a feeling in the child that "the State owes me my education, and the tools are mine to do with as I please?" It may be said the teacher is there to restrain, but do we not place upon him a Herculean task when we say that all children must be trained to care and gratitude? The first instinct of nature is self-preservation, and it is natural for a child to protect its own. There should be some limit even to freedom; and some struggle to gain and to hold even a book may lay the one foundation-stone in the growth of a strong character.

"Character can never be formed by deputy," says one, and also, "There is a fundamental immorality in the attainment of success for which a man has not

NEWS OF FRIENDS.

CENTRE QUARTERLY MEETING.

This meeting was held at West Branch, Clearfield county, Pa., on the 18th of Eleventh month. The meeting of Ministers and Elders was held on Seventh-day the 16th, at 2 p. m. It was small, but just at the close of the meeting we were favored with the arrival of Isaac Wilson from Bloomfield, Ontario, he having been detained in not making the close connection at Buffalo with the Rochester & Pittsburg road (to come via Dubois.)

On First-day morning, as regards the weather it was all that could be desired, and at the meeting hour, at 11, the meeting assembled and the house was well filled with interested and intelligent-looking people, made up of Friends and other religious denomination and non-professors. As regards the outward, all settled down into stillness, when Isaac Wilson arose and expressed these words: "And they all ran down a precipice and were choked." The attention of the large audience was turned toward the stranger with the quotation from that remarkable circumstance, but the minds of the people were soon directed by the speaker to the spiritual interpretation of that occurrence. The truths of the Gospel were opened and set forth as represented in the teaching and example of Jesus, and to the many wonders performed by him in connection with his attention to the wants and needs of the people at that day. This was explained and represented in a spiritual sense to be applicable to our needs and wants at the present time. After some expression by other Friends the meeting was closed by I. W. in supplication.

An evening meeting was arranged to be held at Pennville, a village near by. Although the weather was unfavorable a fair audience assembled. The subject of the resurrection as carried out and explained by Jesus in the raising of Lazarus was introduced by I. W., and set forth in its spiritual application now in this life, and that this cannot in any way interfere with any view that may be entertained as to another life in the future, when the transition from our present life may take place. The meeting being held in the Methodist church, many of their members were present, and manifested much unity with the views set forth.

On Second-day morning, the rain still continuing, the meeting gathered, some coming six to eight miles through the rain. It may be remembered that the membership here is much scattered, and under the circumstances the meeting was not large. The voice of our visiting friend was again instrumental in opening and presenting the truths of the Gospel. The meeting was brought into such feeling through the earnest manner in which the truth was set forth, that many were tendered into tears.

In entering upon the business of the meeting, which is held jointly, Owen Underwood and Annie E. Underwood, clerks, the routine of business was gone through. A minute for Isaac Wilson to attend this meeting was read, and expression of unity in his company and Gospel labors was given. He responded in an impressive manner, and explained how

he had been drawn towards this meeting in the love of the Gospel, and much that was strengthening and encouraging went forth in a way that found lodgment in many minds. The speaker here remarked that he might be intruding on the time for transacting business, but we appeared to have but little of that to attend to, and as his heart was full of that which seemed to be of so much more importance, it was well it was so. He continued and enlarged upon concerns of life and the building of ourselves and our religious Society, so that many were brought to see these things as they never had before. The meeting closed in an earnest and feeling supplication, and Friends separated, feeling that the blessing from our Father in Heaven had descended upon us.

N. MOORE.

--At Haverford Meeting, on First-day morning, the 8th inst., there were present of the Philadelphia Quarterly Meeting's Committee to visit and encourage the members in the smaller branches, Isaac H. Hillborn, Margaret P. Howard, Louisa J. Roberts, Martha Hough, and Lukens Webster.

The attendance was good; the end of the meeting-house usually occupied was well filled with an attentive audience, many of whom were in the younger walks of life, some bringing their little children, which was a pleasant feature of the occasion. A member of the Meeting had personally given extended notice that the Committee were to be there which brought many out who otherwise might not have been numbered with the worshipers.

The spoken word as it was handed forth bore testimony to the value of public worship. Mankind, it was said, have in all ages, and in every part of the habitable globe, recognized the necessity of presenting themselves before the Great Ruler of the Universe, and by some act or form of devotion, even if very crude, have sought his favor. The simplicity of the worship which is acceptable to our Heavenly Father, and its spirituality, as it has been revealed through the testimony of Jesus, and the duty of assembling ourselves at stated times, were dwelt upon, and those present were tenderly encouraged to be mindful of this reasonable service. They were reminded that worship is not confined to the public assembly, that a preparation for it must be found in retirement from all that distracts and disturbs in the quiet lifting up of the soul to its great Helper, seeking for that strength which will enable the true worshiper to be obedient to the revealings of truth, made manifest to his inner consciousness.

There was a harmony of thought running through all that was spoken, the strong point being individual faithfulness to the Divine requirements. This will enable us to give our religious obligations their right place in the carrying out of the purposes of life. Parents were cited to the example of the Hebrews as it is recorded in the testimonies of the Scriptures, who early led the feet of the children to the place of worship, and inspired them by their own faithfulness with a love for the religion of their fathers. Friends in the earlier time were careful to train the children to love the meetings of the Society, and there is no

reason to doubt but the same guarded care now brings similar results.

The meeting was felt to be helpful, and encouraging to the little band who are doing what they can to keep alive the interest in the society in that vicinity.

—Our friend Lydia H. Price, is pursuing her service of attending meetings in Philadelphia Quarter. As proposed, (and mentioned in last week's paper), she was at West Philadelphia meeting on First-day morning, and Girard Avenue in the evening. She expects to be at Spruce street on next First-day morning, and at Haverford in the afternoon.

ANNUAL MEETING OF SWARTHMORE COLLEGE.

THE annual meeting of the stockholders of Swarthmore College was held at the meeting-house, 15th and Race streets, Philadelphia, on the 3d instant, at 2 p. m. There was a good attendance. The meeting of the "Stock Trust Association" had been held just previously in the same room.

George W. Hancock and Rachel W. Hillborn acted as Clerks of the meeting. The annual reports were read. The report of the Treasurer, Robert Biddle, showed receipts for the year as follows : Tuition, \$73,106.37; tuition payments from endowment fund, (through Endowment Committee), \$11,725; stock account, \$400; teachers (board) \$6,159.75; farm, \$2,215.38; dinner money, \$386.68; interest, \$136.98; Isaac H. Clothier professorship, \$2,000; from various sources, \$1,361.64; which, with a balance due the Treasurer at the close of the year, Ninth month 1, 1889, of \$3,784, made a total of \$101,275.80. The expenditures were: Drafts of Finance Committee and Superintendent, \$91,099.84; paid on account of Strath-Haven mill property, \$4,000; return tuition, \$868.80; appropriation endowment committee, \$1,699.77; which, with a balance due the Treasurer at the beginning of the year, (Ninth month 1, 1888), made \$101,275.80.

(It appeared from this statement that there was a slight increase in the year's deficit, over 1888, but as \$4,000 had been used for purchasing real estate, there was a gain of over \$3,800, in the operations other than that.)

Separate statements were made of the funds of the Museum, the Library, and the Museum of Natural History. Clement M. Biddle, Treasurer of the Committee on Endowments, also submitted a separate account. The receipts of income from the general endowment, \$8,675.91; and from the special endowment, \$1,361.64; which, with a balance due the Treasurer, (and appears in his receipts above). The statement of the committee on endowments was as follows:

A committee was appointed to retire and bring forward nominations for the places whose terms expired at this time. This committee, upon returning, presented the names of the retiring members, George W. Thompson; Treasurer, Robert Biddle; Managers to serve

four years, John T. Willets, Charles M. Biddle, Daniel Underhill, Emmor Roberts, Jane P. Downing, Sarah H. Powell, Helen Comly White, Elizabeth B. Passmore; and they were duly elected.

The report of the Board of Managers was of interest, conveying the information that it had been determined to drop, after this year, another of the preparatory classes, leaving but one, which will be considered "sub-collegiate," and made a part of the College course. This is done in accordance with the general plan of making the institution strictly a College, and also in view of the establishment of a number of good preparatory schools, and the prospective opening of the John M. George school. The price in all the five classes will be uniform,—\$450 a year.

The proposed change in the Constitution, to give each share of stock one vote, was then taken up, and as there was no disposition to press a vote upon it at this meeting, a motion by Isaac H. Clothier, that it was inexpedient to adopt it at this time, was adopted. Clement M. Biddle then gave notice that he again proposed, for consideration at the next annual meeting, the same change.

Emmor Roberts, president of the "Stock Trust Association," stated that it had appointed a committee of three, and had invited the Board of Managers to appoint a corresponding committee, for the purpose of considering several proposed changes in the Association's constitution, with the view of deciding whether it could be made more advantageous to the interests of the college. The stockholders approved the appointment of such a committee by the Managers, and the meeting concluded. (The Managers, at a meeting held subsequently, named the committee, as proposed.)

REPORTS ASKED FOR THE CENSUS.

THE Superintendent of the Census, Robert P. Porter has sent a circular to this journal, expressing the desire that aid may be given Dr. H. K. Carroll, (of the New York Independent), who has been appointed a special agent to collect "Church Statistics." It is proposed to obtain information under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of Church property; (5) Communicants. This is as much, in the judgment of the Superintendent as it will be wise to undertake in this direction for the Eleventh Census.

The Superintendent also sends us the following:

OFFICE OF THE SUPERINTENDENT OF THE CENSUS,
WASHINGTON, D. C., Dec. 1, 1889.

Editors FRIENDS' INTELLIGENCER AND JOURNAL:

This office desires to secure the best results possible regarding the schools of the country with a few salient inquiries.

James H. Blodgett, A. M., of Rockford, Illinois, a gentleman of long experience in educational work, has been appointed a special agent for the collection of statistics of education for the Eleventh Census.

With a view to securing uniformity of results, the following questions are suggested for the collection of statistics of education for the Eleventh Census, and are to be collected by the following methods.

Incorporated private schools have a place in public records.

Parochial schools generally render stated reports to some controlling body.

Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax-payers.

The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and, for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

PROGRESS AT THE AIKEN SCHOOL.

In her report of the work at the school at Aiken, S. C., for the first month of the school year, Elizabeth Criley, the principal teacher, says:

School opened October 14th with an attendance of about seventy-five, an unusually good number for the first day, which has gradually increased until we now have about two hundred and fifty, thirty of whom are boarding students.

The primary department has become so crowded that we were compelled to make a division, and engaged two of our boarding students to assist. One takes charge of the class in the morning and one in the afternoon for one week, then exchange places for the next, so they are enabled to keep up with some of their classes, and are really proving very good teachers. There seems to be a call for teachers from our school, just now. Several of the first class have taken schools for a few months, and there is a prospect of the rest of the class doing likewise. They all obtained certificates last spring, and Mr. Croasland, (the Commissioner), was so much pleased with them that he recommends them wherever there is a vacancy. We advised their not graduating this year,—they are nearly all too young to leave school,—and a little experience in teaching will be of great value to them.

In the Industrial Department the boys are doing their usual work in the line of carpentry and printing. Owing to the absence of a sewing teacher, the girls have not yet gotten under full sway with their work, but we are trying to do a little, and have used up the patch-work on hand by putting it together and making it into comforts. Six are completed, and two more almost ready. We took up this line of work because we will need these things should the weather suddenly become cold.

Altogether the past month has been a very encouraging one, and we hope to do good work during the remainder of the term. ELIZABETH CRILEY.

YOUNG FRIENDS' ASSOCIATION.

The regular monthly meeting of Young Friends' Association was held on Second-day evening of this week, at Fifteenth and Race streets, in the library-room, the parlor having been on a previous occasion uncomfortably full. Robert M. Janney presided. There was a good attendance, nearly all of the seats being occupied. The reports of the several Committees on History, Literature, Discipline, and Current Topics, were called for, and progress generally reported. A classification and indexing of Friends' books is one of the subjects under the attention of the Literature committee.

As the election of officers will occur at next meeting, (1st month 13th), a committee was appointed to bring forward nominations.

The feature of the evening was a lecture by Professor Arthur Beardsley of Swarthmore College, on the activity of Friends in Science and Art. He mentioned a number in England, including the Darbys, who established the great iron-works at Colebrookdale, and began the casting of iron utensils; Richard Reynolds, who was connected with them, and greatly advanced the industries they had begun; Boulton, the partner of James Watt, and founder of the great works at Soho; the Peases, who did so much to develop the earliest railway construction in England; Huntsman, who improved the processes of making steel, and placed the cutlery of Sheffield,—in spite of the opposition, at first, of the cutlers,—on a new scale of superiority; John Dalton, the eminent chemist and meteorologist; Dr. Thomas Young, the great physicist; and others born in the 17th and 18th centuries, in England. He also referred to the great service rendered by Philip Thomas, of Baltimore, in promoting the establishment of the Baltimore and Ohio railroad, one of the very earliest in the United States. Professor Beardsley's address was listened to with close attention, and at the close he was thanked by the Association. The question was asked whether David Rittenhouse, our Pennsylvania astronomer and scientist, was not a Friend,—which Prof. Beardsley answered in the negative.

EDUCATIONAL.

LECTURES AND INSTRUCTION IN CLASS WORK.

At the third Educational Meeting at 15th and Race Sts., Philadelphia, on Seventh-day, Twelfth month 7, the attendance of teachers from the Friends' schools was good, with a sprinkling of school committees and other friends of Education together with a large class of students from Swarthmore College.

The first period was occupied by Prof. Silas S. Neff, on "How to Teach Reading." The main point in good reading is to bring out by the reading the full meaning of what is read. Let children catch the spirit of the writer, and they will know where to place the right emphasis. If correction is needful in pronunciation, position, etc., let the criticism be made aside from any direct reference to mistakes in any

particular reading, so as to avoid all training to self-consciousness, or the next reading lesson will be spoiled. Happy reference is made to the great and yet permanent influence of the imagination and will force in the successful accomplishment of vocal work.

He was followed by Mathilde E. Coffin, on "Method of Teaching Geography." The personal magnetism of this speaker and her evident study and full grasp of her work were due in great measure to her enthusiasm in her hearers. The beginning place in this study is to teach observation of the immediate environment of the pupils, and then train the imagination to broader areas. The points were well presented and illustrated and the hour seemed all too short for what was to be told.

Much interest is manifested in these meetings. The next one in the course will be at 15th and Race Sts. on First month 4th, 1890.

SWARTHMORE COLLEGE NOTES.

At the meeting of the Board of Managers last week the department of the German Language and Literature was raised to a full professorship, and Assistant Professor Gerrit E. H. Weaver, A. M., was raised in rank to a full professor.

—College will close for the Christmas holidays on Sixth-day afternoon, the 20th inst. The vacation will extend to the second day of the new year.

—The faculty and instructors have issued invitations to the several college classes for a reception to be held in the college parlors on Seventh-day next. The faculty reception has become a regular annual event in Swarthmore social circles.

—The young women's gymnasium classes have commenced work under the instruction of Mary J. Murphy. Dr. Shell will start in with the young men's classes this week. The regular physical examination which is required of all the young men will not take place until after the holidays.

—The advanced English classes are enjoying a series of lectures on the Elizabethan age, and are reading Bacon's Essays. Considerable extra work is being done this year. Professor Rolfe's Latin Seminar holds interesting bi-weekly sessions; Professor Cunningham frequently takes evening classes to the Observatory, and Prof. Weaver is reading German drama to a large and interested class.

—At its last meeting the college Athletic Association voted to change its constitution that there might be but one field meeting each year instead of one each in the fall and spring. The meeting will be held in the spring, and in the fall the attention will be given to other branches.

—Acting President Appleton lectured at Moorestown, N. J., in the town lecture course, on Third-day evening. His subject was "Greece, Ancient and Modern."

—Aaron B. Ivins, formerly principal of the Friends' Central School, lectured before the class in pedagogy on Tuesday afternoon. Quite a number of students from other schools and attend the lectures here and at 15th and Race streets.

GOLDEN WEDDING.

Editors INTELLIGENCER AND JOURNAL:

BARTON HEACOCK and his wife Rachel, celebrated the fiftieth anniversary of their marriage on the 14th of the present month, at their home in Alliance, Stark county, Ohio. All their children that are living attended; and all their grandchildren except one. Two of his brothers also and one sister, and one sister of hers, were present; all that live in the neighborhood, and a few other invited guests. After partaking of a bountiful dinner, Barton made a few remarks. Speaking of the situation fifty years ago, when these parts were an almost unbroken forest, and the great changes that have taken place, the unproductive wilderness of that day being now a beautiful country and a fruitful field. He feelingly alluded to the struggles of their early married life, and especially to the second winter, when both were prostrated with disease, neither able to assist in the care of the other for many weeks and even for months. But through the vicissitudes of all the years, from that time to the present, he recognized the care of a kind Providence in the blessings thus far bestowed upon them, with full assurance that it would continue with them the remaining years of their pilgrimage here, if they were careful to follow its guiding hand. Excellent letters were read from a sister of Rachel's and her daughter in Iowa, each expressing the satisfaction it would have given them to have attended their anniversary, and the deep interest they felt in their present and eternal welfare.

Their youngest son, William Antrim, in the name of the children and grandchildren, presented fitting gifts, as did some of the company. These tokens of remembrance were thankfully received, though each saying they had enough, and that the feeling would have been the same without any of them.

As the shades of evening were closing around, the company separated, all feeling that it had been a season of enjoyment, and especially the younger children, who had been allowed liberty to engage in the merry laugh and the exclamation of delight known only to happy childhood.

Barton and his wife Rachel (formerly Barber), were born near Salem Columbiana, county, Ohio, and reared in large families of children; at the time of their marriage they resided on adjoining farms, a few miles east of where Alliance now is.

15. 11. 1991

Alliance, Ohio, Eleventh month 30.

A HYMN OF THE BRAMHAMO SOMA'

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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For Friends' Intelligencer and Journal.

PRES. MAGILL'S LETTERS.—VIII.

A DAY AT ST. CLOUD AND SEVRES.

PARIS, Eleventh month 25.

THE home of my professor of French being at St. Cloud, some seven or eight miles down the Seine, in the summer, before coming to Paris for the winter he invited me to come out and spend an afternoon, and in company with himself and an English friend who is studying with him, to make a visit to the world renowned porcelain manufactory at Sévres. It was to be not merely a pleasure excursion, but a practical lesson in French. Taking an early *déjeuner*, I reached the wharf at the Tuileries and took the little steamer on the Seine at 12. Its speed was hardly what might be expected from its name, as, in common with the steamers plying on the larger excursions beyond the city limits, it was called a *hirondelle*—swallow; while the still smaller ones, on the shortest routes, are called *mouches*,—flies. The Seine pursues a very winding course through the city, and on each side are very fine substantial stone quays most of the way. Ships of considerable tonnage come up as far as Paris, and in order to pass under the numerous low bridges, their masts are so arranged that they can be dropped to nearly a level with the deck. As is to be expected in a level country, the current is very slow, so that here, as at Rouen, it is sometimes difficult to say in which direction the river flows. We soon began to pass the esplanade of the Invalides and the Champ de Mars on our left and the Trocadero on our right, and observed with much interest the changes which are being so rapidly made here since the close of the Exposition. Some of the principal buildings, among which I should especially mention Machinery Hall, are to be left standing; and of course, as I said in my last, the Eiffel Tower and some of the large fountains remain as permanent mementoes of the greatest Exposition which the world has yet beheld.

As we passed between the Tower and the Trocadero it seemed as though the Pantheon, Notre Dame, the Tower of St. Jacques, the great dome of the Invalides over Napoleon's tomb, and all other high points of the city were dwarfed into figures beside the Tower. And the further we went from the city, the greater seemed the contrast. Although the day was a misty November day, and not very favorable for distant views, we saw as we passed, the "ascenseur" gradually approaching the top of the Tower, carrying a few sight-seers towards the summit. This was very different from the crowded closing day of the Exposition, when one car at each of the four corners was constantly ascending or descending as far as the first story, and two for the stories above, all being crowded with visitors to their utmost capacity; and hundreds waiting in lines at the base until their turns came to make the ascent. Though the price was moderate,—one franc to the first story, and five francs to the summit,—the sum realized by the company during the six months of the Exposition is said to have reached millions. Being merely *on duty* I will not pretend to give the figures.

As we approached St. Cloud we observed long

lines of trees on either side of the river, bare of leaves, but having great green bunches hanging among their branches. This was the mistletoe which I remember to have seen many years ago in the forest of St. Cloud in greater quantities than I have ever seen it elsewhere. Our "swallow" reached the end of her flight (?) a distance of not more than seven miles, at the end of an hour, and landed us on a quay at St. Cloud almost as substantial as those left behind in Paris. Meeting my professor and his English student, we set out for a pleasant walk to Sévres, about a mile or so up the river, through the fine Park. Although the trees were bare and the day very like late autumn, we recalled the beautiful days spent there on the occasion of a previous visit, and much earlier in the season. It is a favorite place of resort for the people of Paris in the summer months; and the number who come out, many bringing their lunch to spend the day in the shady nooks and pleasant walks, is said to be sometimes, on First-day of the week, as great as 250,000. As we passed through the Park we saw upon the high ground to the right the ruined walls of the Palace of St. Cloud, which was one of the most beautiful palaces of France in 1867-8, when we visited it near the close of the reign of Napoleon III. with a special card of admission with the broad seal of the Emperor upon it, upon the presentation of which all closed doors were quickly opened before us. I might say here that we secured this card by a degree of assurance for which Americans are sometimes said to be famous. Finding it difficult to secure the admission that we desired, and the time of our stay drawing rapidly to a close, I addressed a note to the Emperor himself, stating who we were and what was our desire. Of course it was rather a joke than otherwise, but what was our surprise and that of our host, to have an officer of the imperial household call at our hotel the next morning and leave for us an immense envelope, containing the desired card of admission to several places that we much desired to see. But that was twenty years ago; and in those years what changes France has known! The Emperor, then in the very zenith of his renown, has passed away; his son, then the heir apparent to the throne of France has lost his life in Africa; the Empress Eugenie, then the idol of the French people, is living in sad widowhood, in exile; and the French Empire has given place to a Republic probably more like our own to-day than any other government in the world. The ruined walls of the palace that we were passing were all that the French army left, when in the late war, they burned it to prevent its falling into the hands of the Germans. As we were following the broad avenue, the English student and myself exchanged a word or two in English, which our professor quickly forbade with the words: "*L'Anglais est tout a fait défendu aujourd'hui.*" And of course we obeyed his directions willingly, for we did not forget that of whatever interest our visit might be, our leading object,—as indeed every day,—was the acquisition, as far as possible, of a practical familiarity with French.

The porcelain manufactory is but a short distance beyond the end of the park, and on entering it, as

our professor had a friend who was an artist there, he quickly secured for us the opportunity to see the whole establishment from the atelier to the basement to the elegant and finished workmanship displayed in the upper rooms. In the atelier we were first shown the material in its rough native state, and then the various changes that it passed through were pointed out. In one instance a workman took a large piece of the plastic substance and placing it on his wheel, by a variety of rapid and skillful motions he made figure after figure, making the transformations by manipulating it with his hands, scarcely touching a tool of any kind; and after going through with the various changes to show us how the vases and other figures were built up, he crushed it in his hands and threw it back among the unwrought material of which the cups, dishes, vases, etc., were being formed. We passed through the large room where the ovens were situated. When the vases are properly formed they are carefully packed, to prevent touching each other and so as to exclude the air, and then these piles of earthen receptacles are ready for the oven. They are packed into the ovens with great care, and then the door is walled up by a brick and cement wall some 1½ feet thick. Around the conical-shaped oven, thus packed full of the vases, are three open fire-places leading to three spiral chimneys passing around the ovens, and in these only wood is burned, the smoke from coal endangering the purity of the ware. Each oven burns about a cord of wood per hour, and this is kept up for about thirty hours, after which a gradual cooling process is begun. The heat to which the ware is subjected was said to be 1800° centigrade. The beautiful coloring and enameling, and various pictures are placed upon the ware when in a plastic state, by skillful artists, who have been trained for this especial service, and give their lives to the work. We then passed through the rooms above where the finished ware was exhibited. In the middle of one of the rooms was a vase about 6½ feet high, the largest ever made—to show what could be done, rather than for any special use. The duplicate of this was sent to Philadelphia, and exhibited in our Centennial Exhibition there. Single pieces of china were pointed out to us that were valued at from 30,000 to 50,000 francs. In one room were cups and saucers and various objects of use and luxury, that were marked for sale at not altogether fabulous prices; and visitors can have their sets marked permanently with their names or initials, or decorated in any way that they may desire. Having other uses for the money at our command, we were not among the buyers in this elegantly furnished room. On the walls were copies of some of the finest pictures of Raphael, printed upon porcelain. One of these, "*La coupe au vol*," is beautifully executed, and to the unprofessional eye would be as perfect as the original.

After seeing the work of the Sèvres manufactory, we went to the upper rooms to look through the museum there. About fifty years ago it occurred to some wealthy patrons of art that it would be a matter of great interest to make a collection of all the most beautiful and perfect specimens of porcelain

manufacture, representing all ages and countries. It was thought well to collect these at this renowned establishment, to furnish a constant basis of comparison. The result is this fine museum. As we wandered through the galleries, and saw the wonderful collections from China, Japan, Greece, Saxony, England, etc., we looked in vain for something from our own country. On inquiring we were told that these collections were of the more ancient porcelain, and for that reason our newer country was not represented. But I am sure that I saw some modern work in this upper hall; and I would suggest that some of our American friends, who are especially interested in this species of manufacture (and there are some who are turning out superior work) make an effort by the gift of suitable specimens, to have America at least represented in this great collection. That any of the porcelain here exhibited would compare favorably with that now produced by the Sèvres manufactory, I suppose that no one would claim.

As the sun was setting we again walked through the Park of St. Cloud; and taking my seat in a little steamer at twilight, and finding an intelligent Frenchman to talk to about what we had seen, the home ride passed more rapidly than I could have supposed possible, and soon we were within the built up limits of the city; and passing between the bright rows of lights on the quays, and under the well lighted bridges, we were soon at our starting point, and landed at the quay of the Tuileries, whence, by a short walk, we reached our pension just in time for the diner, feeling that the afternoon had been pleasantly and profitably spent.

EDWARD H. MERRILL.

GRAY DAYS.

There is a light in the eyes of the old,
That is not in the eyes of the young;
There is a wisdom in the wrinkles of the old,
That is not in the smooth skin of the young;
There is a peace in the heart of the old,
That is not in the heart of the young;
There is a love in the hand of the old,
That is not in the hand of the young;
There is a faith in the soul of the old,
That is not in the soul of the young;
There is a hope in the heart of the old,
That is not in the heart of the young;
There is a joy in the life of the old,
That is not in the life of the young;
There is a peace in the heart of the old,
That is not in the heart of the young;
There is a love in the hand of the old,
That is not in the hand of the young;
There is a faith in the soul of the old,
That is not in the soul of the young;
There is a hope in the heart of the old,
That is not in the heart of the young;
There is a joy in the life of the old,
That is not in the life of the young;

With light from the Father's love.

WHEREVER souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—Phillips Brooks.

THE CALL OF GOD.

It sounds along the ages,
Soul answering to soul,
It kindles on the pages
Of every Bible-scroll;
The psalmists heard and sang it,
The prophets heard and spoke,
The martyr tongues outrang it,
Till nations heard and woke!

It echoed from old Sinai,
It breathed from Buddha's tree,
It charmed in Athen's markets,
It gladdened Galilee;
The hammer-stroke of Luther,
The Pilgrim's sea-side prayer,
The oracles of Concord,
One holy call declare.

And every soul that listens
Can hear the inward chime
Of temple bells from countries
That know not space or time:
A mother's voice will stir them,
A child's appeal will start,
A hero's deed will shake them,—
Thy summons in the heart.

Once more thy call has sounded;
The eager spirit heard,
And fain would go thy angel
To hear thy living word.
O holy voices, call her
From self and fear to cease,
Till God is all her strengthening,
Her gladness, and her peace!

—W. C. Gunnelt, in *Christian Register*.

WINTER APPLES.

WHAT cheer is there that is half so good,
In the snowy waste of a winter night,
As a dancing fire of hickory wood.
And an easy chair in its mellow light,
And a pearmain apple, ruddy and sleek,
Or a jenneting with a freckled cheek?

A russet apple is fair to view,
With a tawny tint like an autumn leaf,
The warmth of a ripened corn-field's hue,
Or golden tint of a harvest sheaf;
And the wholesome breath of the finished year
Is held in a winesap's blooming sphere.

They bring you a thought of the orchard trees
In blossomy April and leafy June,
And the sleepy droning of bumblebees
In the lazy light of the afternoon,
And tangled clover and bobolinks,
Tiger lilies and garden pinks.

If you've somewhere left, with its gables wide,
A farmhouse set in an orchard old,
You'll see it all in the wintertime
At sight of a pippin's green and gold,
Or a pearmain apple, ruddy and sleek,
Or a jenneting with a freckled cheek.

—Hattie Whiting, to St. Nicholas.

AN OBJECT LESSON.

A MAN associated with one of the most notable business successes in this country, a man of wonderful organizing power, of statesmanlike grasp of business principles, of royal large-heartedness, recently broke down in the midst of his inspiring work, and is probably out of the race for the rest of his life. He is a man still in his prime; a man who has reached the years that bring the long wisdom of experience, but not the declining vitality of age. He is a man who ought for the next decade to be at the very summit of his power and usefulness; but his work is done, and he must henceforth lie idle in the harbor while others sail the seas. There is a tragedy in this brief statement of fact; the tragedy of arrested purposes, of failed ambitions, of wasted strength. And this tragedy has come into this man's life because of a very simple and apparently unimportant defect in his nature: he had no power to amuse himself. He was always in dead earnest; always at white heat; always intensely preoccupied. His mind never got any vacation; there was never any diversion of thought. If he sailed or drove, if he traveled or made a pretense of resting at home, the busy workshop of the brain was never closed; day in and out, year after year, the work of building up a great enterprise went on with relentless regularity. At last the body turned on the mind, the workshop is closed and probably will never be opened again. The lesson is obvious; it has been taught in this country again and again by the most striking object teaching. So long as we refuse to learn, the inexorable teacher will continue to set it before us. When shall we understand that rest is as much a duty as work? that amusement is as obligatory as labor? There are times when the supreme duty of the hour is to entertain one's self. There are different ways of taking one's life, but the offense is the same, whether one invoke the aid of powder, or the slower, but almost equally sure, process of draining brain and body by persistent over-work.—*Christian Union*.

To be content with what one has means more than not to be covetous, or than to be resigned. It means to be true to one's situation and calling—a truth, not of mere letter and mechanical detail, but truth of spirit. To mind one's own business is to believe in one's self and in that which one has to do. It is to serve and to wait as seeing behind the petty routine of life that which is invisible; it is born of the faith which finds nothing so small that it is not big with divinity, nothing so frail that it does not carry God with it. The world is constantly astonished with exhibitions of heroism in circumstances where it is least expected, and it wonders in what school such grandeur of conception, such energy of execution, were learned. And the answer is that they were learned, not in surveying heaven and earth for some noble deed to be done, but in the daily doing of one's business. The guarantee of life is found in the fact that in the minding of one's occupation, in faithfulness to the necessities with which one is encompassed, there is found such benediction, such promise, such infinite unfoldings.—*Christian Union*.

MORE than half the difficulties of the world would be allayed or removed by the exhibition of good temper.—*Arthur's Helps*.

PIONEER LIFE IN THE WEST.

ELAINE GOODALE, the young woman poet, who has been for some years engaged in missionary work among the Northwestern Indians, has been traveling among the poorer classes of settlers, in the "Sand-Hills" of Nebraska. She writes in the New York *Independent*:

"The people hereabouts seem to be an intelligent class, superior, generally speaking, to the poorer classes in the east. Most of them have evidently come from better homes than they have here, and the reminders of former respectability, in the midst of grinding poverty, are sometimes really touching, I saw lace curtains, framed photographs, and a volume of "Moore's Poems" in a dreary little one-roomed cabin where they said that they "lived upon bread and gravy," where the children were barefoot, and the little mother, though her manner and speech were refined, went literally in rags. A contrast was seen on another ranch, not far away, where everything in and about the house was indescribably dirty and squalid, but where the people appeared happy and contented, and certainly had the materials of a good dinner on the table.

"It has afforded me a good deal of amusement to be accosted with, 'Do you speak English?' (or, in Western dialect, 'Can you talk American?') 'Why, *you've* been to school, haven't you?' or, doubtfully 'Were both your parents white folks?' Seriously, however, many people have been very hospitable and kind to me, especially as I am traveling in so unconventional a manner and am quite unknown to them, and no one has been less than civil, even while taking me for a half-breed maiden or the wife of an Indian. As for my friends the Indians themselves, I want no greater courtesy and consideration than they show me every hour in the day."

THE CHARM OF RIGHTEOUSNESS.

THE moment we see loveliness, we cannot help desiring it; and the moment we desire it, we begin our effort after it. To do this is one of the instinctive passions of our nature. We wish to be like that which we admire, and we no sooner wish for and admire it, than we grow like to it. And the more like we grow to the beautiful thing, the more we desire to be more fully at one with it, till out of our love of beauty arises an endless aspiration and a pressure towards perfection which we cannot conceive otherwise than eternal. . . . Nothing which was false, or impure, or unjust was, in itself, beautiful to Christ; and the first glory of his grace and charm was in harmony with righteousness. . . . Christ's charm has its root in love, and is identical with truth, and justice, and purity and courage. . . . That grace will make you at one with moral good, just, and true and pure. And it will take all that is loving in humanity, and all that is fair, and all that is moral, and link them to the love of God, and to God's love for all men; so that to human love, and moral love, and imaginative love will be added the spiritual love which gathers them all into perfection.—*Stopford A. Brooke.*

IS ORTHODOXY MORE EARNEST?

A JOURNAL of one of the "Orthodox" and "Evangelical" bodies quotes with evident satisfaction the following from James Martineau, the cultured leader of the Unitarians of England:

"Ebionites, Arians, Socinians, all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books, and the authors in chief favor with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought, I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold."

NEWS AND OTHER GLEANINGS.

A DISSENT FROM THE "FRIENDS' INTELLIGENCER" AND "JOURNAL" published in the "FRIENDS' INTELLIGENCER" under the signature of "A. W. W." which the Editors of the "FRIENDS' INTELLIGENCER" and "JOURNAL" have been obliged to publish, owing to the fact that the Editor of the "FRIENDS' INTELLIGENCER" and "JOURNAL" would gladly have been able to bear the excitement, and for the same reason, though appreciative of the interest of the "FRIENDS' INTELLIGENCER" and "JOURNAL" in the matter, wish all concerned to be assured that the Editors of the "FRIENDS' INTELLIGENCER" and "JOURNAL" are not responsible for the contents of the "FRIENDS' INTELLIGENCER" and "JOURNAL" published under the signature of "A. W. W."

It is now about a year and a half since the "FRIENDS' INTELLIGENCER" and "JOURNAL" published a notice of the death of a sister, who was a member of the Order of the Sisters of Mercy, and who had been a member of the "FRIENDS' INTELLIGENCER" and "JOURNAL" for some time.

She was a member of the Order of the Sisters of Mercy, and was a member of the "FRIENDS' INTELLIGENCER" and "JOURNAL" for some time. She was a member of the Order of the Sisters of Mercy, and was a member of the "FRIENDS' INTELLIGENCER" and "JOURNAL" for some time. She was a member of the Order of the Sisters of Mercy, and was a member of the "FRIENDS' INTELLIGENCER" and "JOURNAL" for some time.

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country. Knox county, Ill., has them bad, and from all sides come complaints of the number and voracity of the rodents. Some farms are reported to be almost honey-combed with their holes. The general direction of the army is to the south and can be traced by their burrows. Many farmers around here are now shelling their corn and putting it on the market to save it from these pests."

An epidemic of "colds" is reported as prevailing in Russia. A dispatch from St. Petersburg, on the 3d instant, says: "There are 28,000 persons suffering from influenza in this city. The malady affects the people more or less in all towns in Russia." Later dispatches announce that the epidemic is moving westward across Europe, and that some cases have appeared in London.

—Work on the Nicaragua canal is being pushed at an encouraging rate, new gangs of workmen and supplies of material are constantly arriving on the ground, and the Nicaraguan authorities are very cordial and friendly.

—Of the twenty-one young women now at the Brussels University, ten study pharmacy, seven physical sciences, three general medicine, and one philosophy.

—Matilda Wallin, a Swedish lady, who has for the past two years taught gymnastics and practiced massage and the Swedish movement cure at St. Paul, Minnesota, has been placed in charge of the gymnastic department at the Baltimore Woman's College, which makes a specialty of physical culture.

—"There are four products of California," says a Pacific Coast journal, "which will shortly command the market of this country, and will seek outlets abroad. These are raisins, prunes, figs, and olive oil."

—A new use has been found for the carrier pigeon in Russia,—carrying negatives taken in a balloon to the photographer's. The *Nova Vremya* gives an account of some experiments to this end, recently made, in which the czar's winter palace was photographed in the air, the plates being sealed in paper bags impenetrable to light, tied to a pigeon's foot, and sent to the developer.

—In France, if a patient who is under chloroform shows any sign of heart failure, those in attendance hold him head downward till he is restored. This method is said never to fail; and so convinced are some surgeons of its efficacy that they have operating tables made in such a fashion that one end can be elevated at a moment's notice, and the patient be practically made to stand on his head for an instant or two.

—*Chief Journalist.*

—The testimony of Prof. Orton, the State geologist of Ohio, given in a natural gas case at Toledo, is not calculated to pull natural gas very far out of the slump in which it is. Natural gas, he said, is now a fixed quantity, its manufacture having ceased long ago. Hence, the more that is taken out of the earth, the less that remains to be taken out. With care and economy, the North-western Ohio field, with the present draft upon it, will last for from five to eight years, but not for ten, he thinks. Three years he gives as the average life of a gas well.—*Pittsburg Commercial Gazette.*

—Owing mainly to the vast extent of their country, the Portuguese settlers have not been able to assimilate the Indians whom they found in possession, in the same degree in which the Spaniards in Mexico had by 1690 managed to assimilate the Aztecs. Then, again, the black freedmen in Brazil, owing to the relatively late date at which the slave trade ceased, are far less fitted to exercise the suffrage than were the emancipated negroes in our Southern States at the close of our Civil War. To confer the franchise indiscriminately on Indians and blacks who have scarcely acquired the rudiments of civilization and who have but a fragmentary ac-

quaintance with the Portuguese language, will be fraught with the gravest perils to property and public order.—*New York Sun.*

—The Kennett (Pa.) *Advance* says: "The Orthodox Friends who worship in this borough are looking for a location upon which to build a meeting-house." It is also stated by the Norristown papers that the Orthodox Friends of that borough have selected a site, and will build a meeting-house. Their vacant one is at Plymouth.

—Here is fitness: Guinness, a London brewer who has grown rich in a business that does more to create and maintain poverty than any other human cause, has donated one million of dollars for the erection of dwellings for the laboring poor of London.—*Kennett (Pa.) Advance.*

—New South Wales is about to make some extensive and important experiments by sinking artesian wells. Drouth is the great plague of Australia, and the dark spot in its future has been the fear that, owing to the scarcity of water, the land could never support a large population. But, according to the experts, it has now been discovered that there are several rivers flowing under the surface of New South Wales, and if this water can be "struck," and then stored, the whole face and future of Australia would be changed.

—The latest London idea in the way of insurance is a scheme to insure against burglary. A private residence and its contents are insured for 62 cents a year. Articles especially insured, like jewelry and plate, cost extra.

CURRENT EVENTS.

HENRY M. STANLEY, the African explorer, reached Zanzibar (island) on the east coast, on last Sixth-day, the 6th instant. Emin Pacha, whom he rescued from the insurgent "Mahdists," met with a bad accident at Bagamoyo, (on the mainland), having fallen from the balcony or parapet of a dwelling-house, and injured his head. His recovery was at first not expected, but later reports are to the effect that he may survive.

The reported slaughter of Dr. Carl Peters, the German explorer in Africa, with all his party, by African natives, is now confirmed. None escaped. It took place some weeks ago, the camp being surrounded at midnight by 1,200 of a tribe called Somalis. Dr. Peters was a young man who became prominent in Africa about five years ago.

JEFFERSON DAVIS, who was President of the Southern "Confederacy," 1861-65, died at New Orleans early on the morning of the 6th instant. He was born in Kentucky, Sixth month 3, 1808, and moved to Mississippi, with which State he has usually been identified, in 1835. His wife was the daughter of President Zachary Taylor.

NOTICES.

. Lydia H. Price expects to attend Spruce St. Meeting, Philadelphia, next First-day morning the 15th inst., and an appointed meeting at Haverford at 3 o'clock, the same day.

. The Monthly Temperance Conference under care of Western Quarterly Meeting, will be held at Londongrove, on First-day next, the 25th inst., at 2 o'clock.

All are earnestly invited to take part in the deliberations.

ELMA M. PRESTON, Sec.

. Quarterly Meetings in Twelfth month will occur as follows:

18. Fishing Creek, Millville, Pa.

. Circular Meeting in Twelfth month as follows:

15. Roaring Creek, Pa., 2 p. m.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER
Vol. XLVI. No. 1.

PHILADELPHIA, TWELFTH MONTH 21, 1889.

1889.
Vol. XLVI.

SLEEP.

I think that sleep is from God's mercy
Sleep the goodliest of His mercies;
It comes to us, and makes us feel that God
And that His love is with us, and His power.
When we are weary, and our eyes are closed,
And our hearts are at rest,
And our souls are at ease,
Shut out the day's keen pains completely.

"He giveth his beloved sleep";
Oh tender words, oh true and treasured!
Their full significance, how deep,
Yet how sweet, and how full of comfort!
Then bless His name who thus hath set
For weeping eyes such intermission,
And who giveth to our souls such rest,
The bitterness of their condition.

From a Poem by Mrs. J. W. F. Smith.

"WHAT SHALL I DO TO BE SAVED?"

"WHAT must I do to be saved?" This momentous question comes to every one of us, at some period of our lives, and becomes for the time the absorbing thought. When this question was put by the trembling, conscience-stricken jailor to the Apostle, the answer given was, "Believe on the Lord Jesus Christ and thou shalt be saved." This marks the first step towards salvation, and what this belief implies has been a subject of controversy during all the centuries that have passed since that time.

We find ourselves in danger outwardly, from which we see no way of escape, until there comes before us something which promises relief;—we believe that relief can come to us through its agency, and we cry out for help! We all have known this, and we all have known that unless we saw some hope of being saved from the impending calamity through the help of another,—that if we had not believed this possible, we should have sunk under the calamity that threatened us. This is our outward experience, and it becomes plain to every one of us that if we are in need of help we must apply to those who can help us. If we are in danger of losing our lives we must turn to those who can save us from the peril that is before us. We spiritual realities are subject to the same laws of cause and effect that govern us in the outward world, and that which is outward becomes the type of that which is inward, spiritual, and eternal.

From a Poem by Mrs. J. W. F. Smith.
The soul is a temple, and the heart is a throne,
And the spirit is the Lord who dwells within;
The soul is a temple, and the heart is a throne,
And the spirit is the Lord who dwells within.

Now we come back to the thought of salvation by Christ; and this is the point that most concerns us in relation to this spiritual life of ours. What is it to be saved,—saved spiritually? It may be to be rescued from some danger into which we have plunged, it may be to be preserved from some danger that threatens us, into which we have not yet fallen; it is either to be taken out of the trouble or to be preserved from the danger which confronts us. And it is just here, as I apprehend, that the line of divergence comes when we speak of being saved by the Lord Jesus Christ, as the expression is given. Our Christian brethren of other persuasions, sincere and earnest as ourselves, have a "scheme of salvation," based upon the earlier thought of *sacrifice*, upon that idea which came into the world perhaps among the first religious thoughts of the human family, that we must offer something to the Power whose force and energy were seen through the phenomena of nature, but who was invisible to the eyes of men and must be appeased,—must be made the friend of man through the offering of something he values as his greatest treasure. Thus he gave his first born for the sins of his body; he gaveth the treasures of the field, the firstlings of his flocks and herds and hoped thereby to gain the favor of the Power he feared. And so sacrifice came to be considered the way to salvation; and man was saved,—brought into the highest favor,—through what he offered of his treasures to the Divine Majesty.

As the years rolled on and the centuries passed, man began to see more clearly the basis upon which his acceptance rested, and some thought came to the foremost thinkers of the race that it was not by anything that man could offer outwardly that acceptance with God was gained, but that the fruit of his lips, the meditation of his heart, and the desires of his soul must be in harmony with that which was his highest conception of God to bring him that peace which to be saved seems to imply. And so, down through the ages, as we come to the time of the manifestation in Judea of the blessed Son and sent of the Father, there was growing in the thoughts of men a more divine idea of salvation by sacrifice, and a preparation of the mind to receive the truth which was revealed in the coming of the Messiah. And Jesus, by his life and his teaching made this clear to all who were willing to free themselves from the traditions and usages by which the souls of men had been bound for all the centuries that had passed.

And there were a few humble, sincere ones who heard the truth, and who were willing to be saved by the truth.

only the simple-hearted were willing to accept the truth as he taught it—the sorrowing ones seeking help, seeking rest for the weariness of the body, the weariness of the soul. He said to these, “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me,”—and here, precious friends, comes in the grand culminating thought,—“for I am meek and lowly in heart, and ye shall find rest for your souls.”

This is what he taught concerning the part that he has in the saving of the souls of men. And shall we go from Him and his testimony to those who see in Him the representation and type of all the forms and ceremonies, the offerings and sacrifices, from the first effort of man to be at peace with God down to the tragedy of the Cross? Shall we turn to this act as the only means by which we may be saved? Shall we affirm that only as we believe Him to have been God sacrificed for man,—dying on the Cross to expiate the sins not only of those of his own time, but of all those who had lived before him, and of all who would live afterward to the latest day of humanity upon earth,—are we to hold that only as we believe this can we have any hope or any part in the great salvation?

O, my friends, when my mind is turned to contemplate this perversion of the simple truth as it was in Jesus,—of how men have labored to make such a mystery of salvation, that only the learned ones can follow the idea and reach to that which is real and lasting,—when I think over it all, I feel like lifting up my heart in thankfulness that though the Apostle declared that not many of the learned and mighty ones have been called into the simplicity of the Gospel as taught by Jesus, it meets the want of every earnest, seeking soul, every soul that in meekness and lowliness of heart is following Jesus in the way of his coming to that soul; following him in all that relates to his intercourse with his fellow-men,—following him in his intercourse with the Father, who, he declared, was not only his Father, but our Father. That relationship makes Jesus our brother, not our God to be sacrificed by another part of himself that we might escape the punishment due to our transgressions. O, my friends, Jesus never so taught, and the instincts of our own souls if yielded to,—the natural instincts that God has given to every one of us revolt from the thought of being saved through the sacrifice of the purest, holiest son of God that has ever walked the earth. The soul turns from the thought, and would rather bear its own iniquity, if it is true to the highest instincts that God has placed in the human heart,—would rather bear its own iniquity, than owe its salvation to the cruel, cruel scourging and death of the Immaculate One. And it is a precious thought that brings gladness to my heart, that the world is rising out of this, and coming to understand what the believing in the Lord Jesus Christ is, which saves us.

Precious friends, if this does not seem clear to you now, rest under it. I found ten years well spent in struggling through the question of what salvation by Jesus Christ meant, and it seemed to me that when the answer came and the truth was revealed that

emancipated me from the errors of tradition and theology as I then saw them, that twenty years—thirty years—would have been as nought to the joy and peace that came with believing in the Lord Jesus Christ in the way of his coming to save men, and so may you find it if any of you have up to this time felt that you must rest your salvation upon what was done for you by another. The true atonement is that coming to be at one with God, through living the life of the blessed and holy son who could say: “I do always the things that please my Father in heaven.”

Precious young Friends I am glad so many of you are here. I want you to start right in the world on this great question of “What must I do to be saved?” and starting right is not by accepting from this one what he says, or what another says, but to inquire for yourselves; you are not, any of you, too young to make this a matter of investigation, each for himself or herself, and as you investigate, divest yourselves of every other desire but to know what you must do to be saved,—to be preserved in the innocency of that life which your Heavenly Father breathed into you,—to be preserved from yielding to temptations, to those appetites and desires which in their proper exercise are all given us for the development of the highest and holiest purposes in life, but perverted, become the chains that drag down to the very pit of destruction. Learn, precious ones, how that preservation shall be accomplished, and accept the Lord Jesus Christ in the way of his coming to each one of you. Here comes in that great thought of the present age, the thought of individual accountability, started in the Christian Church by George Fox, who, when a question arose in regard to some article of adornment, made answer “wear it as long as thou canst,” or words of like import, recognizing the perfect right of private judgment in all those things that relate to our peace with God; and this is one of the foremost questions in the Church to-day. Even those denominations that have been bound with creeds as with bands of iron, are finding that this question must be met. We have never been bound in this way, but we are bound by tradition and usage. Happily for you who are now coming to the front and taking your places in the work of the Church, these bands of tradition and usage are weakening—are coming to be but as wisps of straw when compared with the higher obligations we owe to each other and to our God, who has given us the right of deciding for ourselves all questions that pertain to our relations with Him.

This great truth of believing in the Lord Jesus Christ, believing in the Christ-Power as we would express it,—“the Power that makes for righteousness,” as one of our modern writers has said,—that Power which in the fullness, was, in Jesus, and enabled him always to do the things that pleased his Heavenly Father, that is the saving power. Precious young Friends, if you have not yet set out with that as the leading thought of your lives, consider it well. Consider that this is the most momentous question of your lives; that upon your decision as to what you can do to be saved, will rest all the future of your

lives here, and that the life hereafter will be influenced by your decision now.

I would that I might be made the instrument this day to awaken some of you to this thought, if you have never been awakened to it before. I would that our Father might so inspire me with this great truth that the influence will reach to every heart,—to those who have just been awakened to the thought, and to those of you who, having traveled thus far through life understand better the meaning of what we must do to be saved. O, that all may be encouraged to be faithful to the revealings of the divine Law in your own souls, that we may carry about with us that peace of God, which under every circumstance of our human lives will bless, strengthen, and encourage us to go on as he leads us, as he directs us.

What is life as we come to the silent shadow of its declining sun, to that man or that woman who in looking back finds that it has been spent so that it yields only thorns to his or her soul? What has such a person to look forward to in the future? Those who believe in a place of material punishment, show in ghastly pictures the soul writhing in torment. Believe me, precious friends, there is no picture that man can make of that outward torment which can compare with the torment of the soul, that looking back after a pilgrimage of three or four score years, finds it has gathered nothing but apples of Sodom, beautiful to the outward eye, but filled with dust and ashes inside. Dear friends, let none of us feel that we have no need to be saved, that we need not ask for divine preservation; let none of us feel that we have gotten so near the sanctuary of the inner court that we need not fear of stumbling. All along our pathway we need guidance; we need help; and our Father in Heaven has promised, through the testimony of those who have lived faithful and true lives, that he will be with us, that he will even go with us through the deep waters of affliction, that he will guide us through all the perils of this transitory existence, and as we lean upon him and trust in him, he will bring us safely across the Jordan of death, into the beatitudes of eternity.

May this be the portion of every soul here present, is the earnest prayer of my heart.

THE STUDY OF HUMAN NATURE.

THE study of men and women, whether in books or in social life, is a most interesting and fascinating study. It is the secret of the novel's hold upon us, that it places before us with more or less of vivid portraiture both the outward and the inner life of men and women. According to our own measure of imagination do we see these pictured men and women act their parts in the story; and beside, it is a part of the novelist's prerogative to lay bare for us this hidden purpose, or that secret motive, just as in the ingenious manikin of the anatomist one layer after another is lifted to reveal the structure of the eye or the mechanism of the heart. This enticing study of men and women in books is not without its

perils, inviting us as it does to lose ourselves in the lives of pictured men and women, working their work, intriguing their intrigues, loving their loves, fearing their fears, acting their heroism or their cowardice. It is a study which wisely directed gives us help and happiness; but which changes easily to dissipation of mental and moral force.

It is our interest in men and women that is the root of our fondness for gossip. We like to know how our neighbor is prospering in his undertakings; who are the people he values; what are the books that most minister to him; what are the ideals that go before him—a "cloud by day, and a pillar of fire by night." But here again is perilous ground. If we have not a delicate sense of our neighbor's reserves; if we are not quick to perceive the bounds of his openness towards us, our interest may become a very obtrusive, disagreeable thing. More than this—we may be easily betrayed into mounting the judgment seat, and according to our half lights and our restricted vision, there to pronounce judgment upon our neighbor's motives, undertakings, and achievements. And when our judgment is spoken, it is like a winged thing escaped from our control. It is no longer ours, it cannot be recalled; it speeds away on its desolating career, scattering seeds of doubt and suspicion. It is related that: A lady visited Philip Neri on one occasion, accusing herself of being a slanderer. "Do you frequently fall into this fault?" he inquired. "Yes, very often," replied the penitent. "My dear child," said Philip, "your fault is great, but the mercy of God is greater; I now bid thee do as follows: Go to the nearest market and purchase a chicken just killed and still covered with feathers; then walk to a certain distance, plucking the bird as you go. Your walk finished, return to me." The woman did as directed, and returned, anxious to know the meaning of so singular an injunction. "You have been very faithful to the first part of my orders," said Philip; "now do the second part and you will be cured: Retrace your steps, pass through all the places you have traversed, and gather up one by one all the feathers you have scattered." "But," said the woman, "I cast the feathers carelessly away, and the wind carried them in all directions." "Well, my child," replied Philip, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now if you can. Go sin no more."

I bring this thought to you of the deep significance of our spoken judgments, because there comes to my ear now and then, by some indirect way, a story of unhappiness among you, wrought by cruel, thoughtless words. In a life of such close contact of each to each, as our associated life, there is need that a very special guard be placed upon our lips. But, whether here or in the smaller community of our own homes, the same right principle should guard our speech, and that good friend, *the Friend*, directed to this right principle. Those of you who have been accustomed to attend the *Friend* and monthly meetings of Friends, and to listen to the queries whose stated purpose is "that Friends may be led to an individual examination whether their

practice is consistent with their profession" will instantly recall the query that directs attention to this right principle of guarded speech: "Do Friends avoid and discourage tale-bearing and detraction?" And in this hour, set aside for meditation, I would press home upon each soul this right principle of guarded speech, as one of the most blessed that make for peace. Bullets and cannon-balls are not the only implements of war. They tear and bruise the flesh and make wounds that the surgeon's skill can heal; but words pierce the impalpable soul that the surgeon's art cannot reach, and there they fix themselves like the vulture upon the breast of Prometheus to sting, and rangle, and embitter life.

"One day a hard word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart:
It turned a friend into a foe,
And everywhere brought pain and woe.

"A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

"But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained
It bore a scar that long remained;
Friends could forgive but not forget,
Or lose the sense of keen regret.

"Oh, if we would but learn to know
How swift and sure our words can go,
How would we weigh, with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!"

I have brought this theme into this hour, because I feel so deeply that it is religious service—that it is doing our Heavenly Father's work to sow the seeds of permanent peace—to establish conditions in which human souls, his children, can best unfold their powers and grow to the full stature of manhood and womanhood. We have drooped and desponded under the clouded skies of these last weeks; believe me that it is in our power, if we but see our privilege, to keep the atmosphere for souls always bright and sunny. If we strive after the spirit that was in Christ, the great patience and the broad charity, it will temper all our words, and make us speak only the words that help or heal.

"No word thou utterest, or good or ill,
But sounds forever,—wild, or soft, or shrill,—
Fast held within the vibrant air's embrace.
If words of thine shall brighten one sad face,
Thine accents ease a brother's heavy load,
Thy daily task is done where Truth is strained,
Then rest content! For there shall come a year
(And soon shall come) when back into thine ear
With ten-fold power thy words, or ill or good,
Shall speak with force that may not be withstood.
Then happy thou, if in thine ear shall ring
Words that hush down the servant,—helper,—king!"

For Friends' Intelligencer and Journal.

A VISIT AMONG FRIENDS IN INDIANA.

THE evening after the close of Indiana Yearly Meeting the writer, in pursuance of his prospect of visiting the meetings of Whitewater Quarter, bade adieu to many kind friends at Richmond, and was taken by Abraham Shoemaker to Westfield, about 16 miles south, in Preble county, Ohio. It was a very pleasant ride in the bright moonlight night, over a most excellent road,—which was a distinguishing feature where I visited in Ohio and Indiana. There are many gravel knolls and deposits of a coarse material, which soon becomes packed by travel, and are seldom in bad condition in any season of the year. The meeting the next day was composed of Friends and a few of the neighbors, not members, and as was the case in all the meetings that were visited, satisfactory. The meeting-houses I attended varied but little in size, were frame buildings with no youths' galleries, and the number in attendance would range from 35 to 50. In the afternoon I returned to Richmond to my former pleasant home with William and Anna Starr. Next day, the Seventh of the week, we went to Dunreith, on the railroad to Indianapolis and St. Louis, and were met there and taken some 8 miles north to Greensburg, where Duck Creek Meeting is located. The meeting on First-day was somewhat disturbed by several persons coming in near the close. It seems that some of the neighbors were in the habit of attending the First-day school at the Orthodox meeting at Spiceland, near by, which was held before their meeting hour, and then going to Duck Creek First-day school, which was held at the close,—preferring in both cases the schools to the meetings for worship.

The meeting-house (Orthodox) at Spiceland is a very large, pretty, brick building, nearly new, and it is said that Spiceland Quarterly Meeting is the largest in the world of any branch of Friends. In the course of my travels among Friends it is surprising, and as it appears to me, unreasonable, for Friends of intelligence continuing the uncouth names to so many meetings. It is sometimes misleading and indefinite to strangers, especially when we find these meetings located either in or near some well known place; and often the county is not given, or a clue to find where the many creeks, hills, and rivers from which the meetings in their early settlement were named, are to be found. Some names of meetings once well known are now almost unused and unknown. Would it not be best to use the name of the place and thus give others desiring to visit them means to know where our friends live?

On Second-day morning we took our departure for a visit to Highland Creek Meeting belonging to Blue River Quarter of Illinois Yearly Meeting. A few hours' waiting at Indianapolis gave an opportunity to see there what is said to be the second largest and finest rail-road station house in the world. It was indeed both large and handsome, and the perfection of all its arrangements for the comfort and safety of the passengers was admirable. It appeared impossible for one to go wrong, if of ordinary intelligence, for we had to pass three inspections before entering

the cars. The distance to Salem was about 100 miles on the Terre Haute, New Albany and Evansville railroad. Salem is a town of about 1,000 inhabitants, noted for its most excellent building-stone, and from the quarries in that section of Indiana were sent building stones to New Orleans in the South, and Boston, Mass., in the far East. Next morning I was taken to Ellwood Trueblood's, three or four miles from the town. Friends here were mostly from Carolina. After making a few calls on Friends, we held a parlor meeting at Charles Brooks', in the evening. Here was the home of that lovely, gifted minister Priscilla Cadwalader. A very pleasant feature was the company of so many young people; their honest and healthy appearance and orderly behavior were encouraging to one who had traveled so far to visit them in Gospel love. The meeting next day was well attended, and as they are so seldom visited by ministering Friends, they were in that receptive condition which makes the labor of the messenger easy and satisfactory. This part of Indiana is quite hilly and the hills are very steep we thought. Many fossils are found here; occasionally a geode, and specimens of many varieties of coral. About twenty miles from here, to the east, and near the Ohio river, is the famous Wyandotte cave which has been explored to the distance of thirty miles and if near a railroad or city would be better known and frequently visited. Salem is about twenty miles north of Louisville, Kentucky, on the line of travel from the North to New Orleans.

Departing, we took the train at 9.30 at night, and arrived at Indianapolis at 4 a. m., and went thence north to Pendleton, a small town on the Michigan railroad. About two miles to the east we found another creek meeting, called Fall Creek Monthly Meeting, located in a beautiful level country, well wooded, with nice farms, and as it appeared, a prosperous people, and interesting body of Friends. They were originally from Ohio and Pennsylvania. The writer felt like being among old acquaintances. The townspeople of Pendleton had just closed a contract with a large plate glass company to give them the exclusive right to bore gas wells in a circuit of ten miles, I think, for a term of years, and they would erect the works which would give employment to some hundreds of hands. The town then would grow and flourish as it never had before. I was amused at the request of a Friend in the town, that some one would come and take her nice, dry wood away, for gas was so much better in all respects, that she would gladly give it away.

The next day I parted from Fall Creek friends to go to Rush Creek on the same railroad line. Wabash, on the Wabash river, was the stopping point for the next meeting, called Maple Grove Monthly Meeting, held alternately at Maple Grove and Rush Creek. It was held in a parsonage, in a nice new house, and was one to be remembered for the life and unity that prevailed. In the afternoon James Plummer took the traveler in charge on the way to Maple Grove. His mother, Sarah O. Plummer, we all loved. The next First-day at Maple Grove was an interesting First-day school, and the young peo-

ple remaining added to the interest and life of the assembly. The wonders of creation were enlarged upon in the meetings; the goodness and wisdom of the Creator in long ages past, in forming their State, so wonderfully blessed with rich minerals, and good soil, coal, and gas, which he in his prescience knew his creature man would require for his future need and development. But far transcending these wonderful phenomena were His dealings and purposes with our spiritual existence. It was indeed to me a further evidence that His paths laid out for us are in the deep, and His ways are past finding out except through His enlightenment. Second-day morning, early, I left Huntington, a large and pretty town of 8,000 inhabitants, on the Pittsburg, Fort Wayne & Chicago road, and went to Kingsland, and thence on south to Montpelier, in Jay county. Having several hours to wait, I visited a tile factory, and also a large saw-mill and manufactory of fellos for wheels of all sizes and kinds. There were several loads of condemned fellos, for carriage wheels, but gas is so cheap that they were not of any worth for fuel. There is much excellent timber in Indiana, mostly of large size, and I have not seen in any State so many and such fine large white oak and hickory trees, with beech and sugar maples. Saw-mills and manufactories of wood for all uses were of frequent occurrence along the railroads.

Third-day, having enjoyed the company and kindness of a friend who met me at Montpelier, we went to Balbec to dinner, the home of Joel Birdsall. There I found a company boring for gas near by, and I went to see the operation. The town of Bluffton, some miles north, being unsuccessful in boring for gas had contracted with the owners of land in the town for the right to bore here. It was found at a depth of about 900 feet. Sometimes they have to bore deeper, to the depth of 1,200 feet. They had a well near by just completed, and a pipe laid from there fed the steam-engine. They had already reached a depth of 900 feet through a light blue slate, and after passing through this slate strata, they find the Trenton lime-stone, where the gas is reached. The meeting was appointed at half-past two, and a goodly number of mostly plain farmers and citizens, with some young people, assembled, and it was an instructive season, wherein it was manifest that the Father doeth all things well, and sendeth and makes use of whomsoever he will to bear witness to truths of the Gospel of Christ.

Thus ended the visit among Friends, and next morning I gladly and cheerfully returned to my eastern home. The visit and mingling with Friends at their homes was both pleasant and profitable, for the state and condition of Friends are much better known when mingling socially and religiously at their meetings at home, than in the large gatherings of both quarterly and yearly meetings, where too often some who at home take little interest in the meetings, come to the meetings of our Fellowship, take up meetings and times, become gifted with a measure of spiritual gifts, and are the recipients of the Holy Spirit, while traveling in Truth's service I always find much in the places to interest and enjoy, and the retrospect

of this last visit affords a field of much instructive reflection, for Indiana is a noble State, gifted with great privileges. A nearly level, fertile country, fast-growing, prosperous towns, with excellent building material in abundance, coal and gas underneath, magnificent timber, and educational facilities almost unequalled,—supported in part by a school fund of nine million dollars,—why should not Indiana be prosperous and progressive, and the principles of Friends increase also in that favored State?

ISAAC HICKS.

Old Westbury, L. I.

GOD IN MAN.

"I cannot escape the fact that Christ's humane-ness (beautified and all to be followed as his character and ethics are) make his God-being-ness impossible."

THE above extract from a letter which lies before us represents a common thought; one which has disturbed the faith of the Church in all ages, and thwarts and hinders its ministry in our own age. The philosophic thinker will perceive that it rests upon an implied assumption that humane-ness and God-being-ness, to use this somewhat Carlylesque but very significant English, are incongruous and inconsistent; that to be human is not to be divine, but something undivine, and to be divine is not to be human, but something unhuman if not contra-human. And, indeed, this notion has more or less underlaid the Church's conception of Christ. Humane-ness and God-being-ness have seemed to the Church, at least to the scholastic mind, incongruous; and accordingly we have had in the Church a portrait of a Christ who was not exactly God, nor exactly man, but yet was perfect God and perfect man, or, in church phrase, the God-man. And this hyphenated God and man, in which, in a sort of Siamese twins, the divine and human have been conceived as united, has been made in theology to stand in lieu of the simple and thoroughly human life of Jesus as it is portrayed in the four Gospels.

Now, it is not at all strange to us that this conception is gradually fading out of thought, or is even violently repudiated. It makes large demands on belief, and requires a larger degree of historic evidence to warrant acceptance than history can be expected to furnish. It shocks the philosophic sense, which demands unity, or at least harmony, in all its conceptions of life; which can find a place for the divine and a place for the human, but consciously or unconsciously protests against being asked to find a place for the God-man, who is neither God nor man, and yet is both God and man. But, most of all, it is unsatisfying to the religious spirit, since it presents the central object of faith, the foundation of religious truth and life and institutions, the object for reverence, the pattern for imitation, a Someone who is abnormal, and so makes faith and truth and life and reverence and conduct abnormal. Religion reared on such a foundation becomes itself not the true, normal life of a healthy soul, but something exceptional, peculiar, out-of-common, different from life, unhuman. It belongs to set days, or special occasions, or canonized saints, or classes set apart to a religious life, or

"specially elected people." And we even hear of men who are good but not religious, and occasionally of men who are very religious but not specially good. It is not strange that to escape all this inextricable tangle, not of ideas only but of life as well, men, in the interest of clear thinking and true living, reach the conclusion that Christ's humane-ness excludes the idea of his God-being-ness; that he was a Hebrew Socrates, a Jewish Siddartha, and so that all that which the Church had counted as divine and authoritative in his mission and teaching are to be discarded.

But we submit to those who leap to this conclusion, that they base it upon an unconscious premise which they have not really examined, and which requires examination before its truth can be accepted. This is the premise that humane-ness and God-being-ness mutually exclude each other. How if, on the contrary, they mutually presuppose and include each other? How if perfect humane-ness is God-being-ness only in a sphere of embodied action, and with the limitations of our earthly tabernacling? How if, on the one hand, we all live, and move, and have our being in God, and, on the other, He is the All who is in all? How if there is and can be no ideal man except as God be in him, and no manifested God except as he appear in man? Before one rejects the Scripture doctrine of incarnation he must make sure that he understands what it is; that it is the Scriptural, not the ecclesiastical conception which he repudiates. And the Scriptural doctrine of incarnation begins with the creation and ends with its hint of the time when Christ shall have delivered up the kingdom to God, even the Father, that God may be the All in all. It begins with the declaration that God made man in his own image; it goes on to aver that he is seen in a glass, darkly, through human experiences and relationships—as a king, a shepherd, a father, a mother; that he thinks, reasons, considers, loves, hates; that he dwells in men and speaks to men, not through stars, as the astrologers imagined, not through entrails of animals and flight of birds as the soothsayers imagined, but through the interpreted experiences of prophets; that he is reflected from the heart of man as the heavens from the surface of a lake, only, alas! the lake is ruffled and the reflection broken. According to the Bible, he is a God, not of mere power, might, mystery, as the gods of Egypt and Phœnicia, represented therefore by the vital forces of the external world, but a God of justice, purity, righteousness, mercy, love, represented therefore by the highest and holiest experiences of human life. In short, it may be said, without irreverence, that, according to the Scripture, God is ideal man infinite, ideal man is God finite. Men are therefore children of God, born of God, heirs of God, and participators of the divine nature. Sin is self-will attempting to break away from God; as if the earth should be endowed with free will, and should decide to leave its orbit round the sun and try its fortunes in a life of its own careering individually through the universe. Redemption is a coming back to unity with God again; as if the world, weary of its winter and its night, should

be won back to its old-time orbit. The prodigal comes to himself when he goes to his father. The only true humane-ness is God-being-ness. Christ is God manifest in the flesh, because he is the One and Only truly, ideally human. And his work will not be ended till the Christ in us, the hope of glory, brings us all back to oneness with God, brings God to indwelling with us, and the vision of the seer is fulfilled, the tabernacle of God is with men, and the prayer and hope of Jesus is realized: "In them, and thou in me, that they may be made perfect in one."

Our correspondent may think this view more difficult of credence even than the one which he rejects. He may be unable to accept the idea that God and man are in essential characteristics one, that the Infinite and Eternal Energy from which all things proceed is a moral and spiritual as well as a physical energy, that the Power not ourselves which works for righteousness works only as it is in us and becomes our own power, that religion is not a something superadded to life, but the life of God in the soul of man; that Christ is not a God-man, but God in man, the God-being-ness because the perfect humane-ness, and that incarnation will not be perfected until the ideal prefigured in Christ is realized in a race in which God dwells, and which he fills with himself. But if this view be rejected, it cannot be upon the ground on which is rejected the traditional view which it is gradually supplanting—the ground that God and man mutually exclude each other, and that Christ cannot be a manifestation of God because he was an ideal of perfect humanity. No other manifestation of God to man is possible than a manifestation in perfect humanity; and the end of that manifestation is that humanity, perfected, may become the eternal manifestation of the divine glory, eternally the tabernacle of God.—*Christian Union*.

THE SCRIPTURE LESSONS.

It has been the custom not to prepare any lesson for the last First-day in the quarter. The committee having charge of the matter recommend a Temperance or a review lesson instead.

The lesson for the 22d, published last week, closes for the present our series on the Old Testament. This doubtless will be satisfactory to many Friends, both those who take part in the work of the schools and others who have not identified themselves with the schools.

The accounts of the strife and bloodshed, intrigue and falsehood in the old records placed before us as having in great measure the sanction of the Supreme Being, it was thought by some might do more harm than good, in that false ideas of God and his relation to the human family might be inculcated.

The course pursued has been carefully considered in all its phases, and from every possible standpoint; and the result has been a deep and abiding conviction that we cannot set aside any of the records of Scripture as not of value to ourselves or to those who succeed us.

The Old Testament is regarded as the most important part of the sacred literature of the world, and as such worthy a place in the studies of the rising gen-

erations. If Ourselves had we had the youth among us to present those records in the light of an inquiry into the motive power that animated the lives of those whose acts and words make up the history therein given, and find if possible the progress the nations of the earth had made in the several periods covered by the history.

The lessons for 1890 will be on the New Testament, taking up Luke's Gospel, and supplementing the teaching with corroborative testimony from the other evangelists. That the references may be found during class study, it is very desirable that every scholar should have a copy of the New Testament in hand, and where it is practicable that the New Version be used, as all the quotations as well as the lessons themselves follow the text of the New or Revised edition. And in beginning anew the line of study so much more consonant with our views as Friends, it is very important that those who enter upon the work as teachers study to acquire themselves as good stewards, that the principles and testimonies which we regard as fundamental may be brought to the attention of the scholars, and they be assisted in every query which may arise concerning the truth as it is in Jesus.

For Friends' Intelligence and Instruction.

LOOKING TO, OR COMING TO, CHRIST.

We hear a great deal about looking to Christ, coming to Christ, believing on Christ, and so on. I ask how are we to do this very important requiring? For my own part I cannot understand how it can be done in any material way as his material body has been out of existence for almost eighteen hundred and sixty years; but his good example, for us all to imitate, is still before us, to do which successfully we must be under the influence of the same spirit which he was under and influenced by. It was the spirit of love to all humanity which shone forth in the acts of kindness and good will in his eventful life; and to come to him or to believe on him is to be under the influence of the same heavenly power of Love, for "God is Love, and they who live in Love live in God; He in them and they in Him," as shown forth in the blessed Jesus; and so we will be blessed also by this heavenly power which will keep us from sin, and consequently be our redeemer from it. This is what I call coming to Christ or believing on or in Him. It appears to be all a spiritual work, and there is no other name given by which we can be saved, and we thus know it to be an experimental spiritual state leading us on to acts of righteousness, kindness, and all the heavenly virtues of righteousness.

Now if the whole community of mankind were influenced by this kind, loving disposition or spirit, there could be no train-robbing or evil-doing of any kind; even wars and rumors of wars would cease, and we would be redeemed from all these evils, and joy and rejoicing would cover the earth as the waters do the sea. We are told that "the kingdom of God is within you." He has prayed that His will be done on or in earth as it is in heaven. We are told that "all things are possible unto them that will." We are told that "the kingdom of God is within you."

Wm. W. Thompson.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TWELFTH MONTH 21, 1889.

PERMANENT UPLIFTING.

THE season is upon us when the numerous organizations for the relief of want and distress are making their appeals for help to carry out the benevolent purposes of their associations. These have had their origin in an unselfish desire to share whatever one may have in abundance, with the neighbor who lacks, and by associated labor to accomplish the object more efficiently and with more satisfactory results than when left to individual effort.

And the object is a most worthy one; yet in the multiplying of these means of relief, and employing hired agents to dispense the gifts, as is sometimes done, are we not in danger of compromising that self-respect which is the birth-right of every individual whatever his social status, that should be guarded and cherished as an inalienable inheritance? The tendency of much of our benevolence is to pauperize rather than to encourage self-helpfulness, and this is largely the condition of our present work among the poor. The problem of helping without demoralizing is coming to the front in a manner that indicates the great importance of a wise and judicious investigation of the whole subject from the standpoint of our present social conditions, and the claims of a common humanity.

Helpful church work, for all those who can be reached through that channel, will always stand among the best agencies that can be devised; but it should not stop with the dispensing of a few warm garments for the women and children, and dainties, or even necessities for the aged and the sick. The holy profession of Christianity requires that we make the cause of the poor our cause, and bases our acceptance with the Father, at the end of all, upon our faithfulness in this particular. For the larger number, the plan of organized charity adopted a few years ago in all our large cities seems well adapted to secure the best results, if there is as its right arm, a corps of women, wise, earnest, and discriminating, to carry into the homes of destitution a word of helpful cheer, of kindly advice and suggestion; women whose hearts are in the work not as a sentimental effort to give to the needy, but as a spur and incen-

tive to the faint-hearted and discouraged, who from various causes find themselves going behindhand and see no way out of the difficulty. It is not so much the actual giving that our poorer neighbors want. Sometimes a small loan to tide over present difficulty is more helpful than the dole of charity, and no better service can be rendered such, than what might be secured through Loan societies, where a few dollars, loaned for a short time without interest, and paid in installments as the recipient was able, would be of the greatest assistance.

This plan is pursued in some of the ward organizations of our City, and while there are those who forget to repay, there are many examples of uncompromising fidelity that it is a privilege to help. This reaches down to a class below that which our Savings Funds and Loan Societies are intended to benefit. Often it is a worn and weary woman widowed or deserted with two or three or more helpless little children to provide for, (and such cases are all about us). She is toiling at the most laborious occupations, denying herself the common necessities of life that the little ones may not lack, and in her desire for their welfare resorting to every expediency the mother-instinct suggests, that when she sends them out to be among their fellows they may show no hint of the struggle or hardship she has undergone that they may be clean and comfortably clothed. It is, such as these, both men and women, that need our kind and helpful sympathy, and to whom it comes as a benediction. If half that is now doled out in indiscriminate charity were wisely invested in ways that could be made available to the thousands among us who are deserving our consideration and encouragement, the uplift it would bring to the deserving poor now struggling against odds the most formidable can scarcely be estimated. Let this subject have the thought and attention that it deserves and there is no reason to doubt that a way out of the difficult problem will ere long be found.

DEATHS.

HUNT.—At her residence, near Rising Sun, Md., on the morning of Twelfth month 9th, 1889, Elmire Hunt, widow of Marshall J. Hunt, in her 63d year; a member and overseer of West Nottingham particular and Nottingham Monthly Meeting.

LINCOLN.—At her residence, near Rising Sun, Md., on the morning of Ninth month 1st, 1889, Sarah D. Lincoln, wife of Joseph H. Lincoln, in her 63d year; a member and overseer of West Nottingham particular, and Nottingham Monthly Meeting.

McILVAINE.—At Chester, Pa., Twelfth month 13th, 1889, Spencer McIlvaine, in his 87th year. Interment from Chester Friends' meeting-house.

"It were better to be of no church than to be bitter for any."—*Wm. Penn.*

MARY JANE FIELD.

EDITORS INTELLIGENCER AND JOURNAL:

I was with a deep sense of personal loss and bereavement that, after a brief absence, I returned here this morning our Friend's home, and realized that in the interim death had made vacant the accustomed place therein of our beloved friend, Mary Jane Field. To me and to mine she has been not only a tenderly loving friend, but in a certain sense, as a mother. This she has been indeed to many. Especially has she sustained relations of closest sympathy with the young. Early in its inauguration among Friends she engaged heartily and earnestly in the work of the First-day school. For many years, in connection with George Nathan Harper, assisted by others, she has contributed by her personal service very largely to the continuance and usefulness of the Plainfield First-day School. Though few of the children have been from the families of Friends, all have loved her devotedly, and her personal presence and loving ministrations have been as a benediction to all. The First-day School anniversaries, sometimes commemorated at the meeting-house, and sometimes at her own home, have been occasions of much happiness, and have done more to bring to the world.

In explanation of her deep interest in, and devotion to, First-day School work she once told me how she was led to engage in it. There came to her the great sorrow of the death of her beloved companion in life. In that hour of great need the early lessons of her own childhood concerning the indwelling Divine Spirit as an unfailing source of strength and support afforded her great comfort. It happened that at about the same time an intimate personal friend, not of the Society of Friends, was called upon to pass through a bereavement kindred to her own. But this friend, whose education concerning spiritual things had been of a more outward type, suffered greatly, without consolation. Human sympathy, however grateful, was inadequate to her sore need, and the Divine arm, looking outward, seemed beyond her reach. In grateful memory, Mary Jane said, of the great blessing her own early education among Friends had been to her in that season of bereavement, and in view of the unconsolable suffering of her friend, she felt it to be her duty to do all she could henceforth to teach the children of others the simple spiritual faith which in her own experience she had found to be of such priceless value.

She was a Friend in the true representative sense. Through her many years of acceptable service in the Yearly Meeting as clerk, and through frequent visits with traveling Friends in her own and in other yearly meetings, as well as through the bountiful hospitality of her own delightful home, she had become widely known, and as generally beloved. Many indeed will mourn her loss. She was an active and useful member of our Yearly Meeting Temperance Committee, and a wise counsellor in the general affairs of our religious body.

By the death of this dear Friend I am afresh reminded of the significance of this inscription, which not long ago I read upon a tablet that honored the memorial tablets in Westminster Abbey: "Good men are

the common property of the world." Another lesson is that the work must be continued. While our own opportunity lasts may we who survive realize the responsibility which it confers, and each in our own way contribute to the great service of which we are engaged in the field from which she has been called.

Though suffering much pain during her comparatively brief illness, she continued to the end, and continued till near the close, and her death was peaceful and serenely triumphant. Her funeral was largely attended, and by many not of Friends, in the old meeting house, on the 9th instant. Tenderly sympathetic and impressive testimonies were borne upon the occasion by Samuel B. Haines, Robert S. Haviland, and Elizabeth Thistlethwaite.

WILLIAM T. PARKER.

Plainfield, N. J., 12th month 15.

FOR FRIENDS' CHARITY FUEL ASSOCIATION.

FRIENDS' CHARITY FUEL ASSOCIATION.

THIS Association, during last winter, distributed 326 half tons of coal, relieving nearly 1,400 persons connected with the several families, of whom 582 are reported as minors. Of the heads of the families 187 were widows or widowers, 38 single, 110 colored, 213 American, 90 Irish, 22 German, 10 English; the remainder of various nationalities.

A sketch of the Association may not be out of place. In First month, 1831, men Friends procured fuel, which was distributed by the Women's Association, previously organized. One very cold day in the severe winter of 1834-35, the late George Truman had brought to his attention a very suffering case, which so affected him that at the close of meeting, (being a Fourth-day), at old Cherry street meeting, he mentioned the matter; the result was a meeting of men who decided, First month 8th, 1835, to organize "The Association of Friends for the Relief of the Suffering Poor." At first all contributors had the right to bring suffering cases to the notice and examination of a committee who attended to drawing orders for relief; afterwards the intervention of the committee was done away with, trusting that all would be careful to aid only such cases as could not promptly be relieved by the Guardians of the Poor. When the funds collected ran out a fresh collection was made, and most generally the books were closed.

After the removal to the meeting-house on Race street, greater publicity was given to the organization, resulting in a larger number of contributors and consequently a larger participation in its operations.

A Friend who was actively interested conceived the idea of starting a fund which should aid in keeping the books open as long as the season seemed to require, and joined with other members of his family and the late J. Gillingham Fell in the donation of coal, (which also secured the relinquishment of tolls by the Reading R. R.), and by this operation, for several years, the resources of a fund was started which has been continued by the aid of the trustees of a small dwelling by the late I. V. Williamson.

Sixth month 11, 1869, a charter was obtained under the title of Friends' Charity Fuel Association

Its privileges are open to such members of the Society of Friends or those in profession with it as may contribute to its funds, such contributor being permitted to draw half a ton of coal for really needy cases coming to their notice during the season, not exceeding the number of dollars they have contributed.

(The association, it may be added, was not intended to furnish coal to Friends; our discipline discourages the exposure of cases in that way.)

It will be seen that this is a very liberal arrangement, as the receipts from contributors are about one-third less than the coal costs the Society; therefore it is no more than reasonable to expect that a care should be exercised not to give coal where there is not absolute necessity, and further that those desiring to avail themselves of its benefits should make their own contributions, instead of pauperizing themselves by the solicitation of accommodation from others who are contributors. There are very few among Friends who could not contribute if they were willing to withhold from some gratification or the dispensing with some unnecessary appendages to dress or living. If we cannot curb self for the benefit of others, what reward have we? Let us remember that the poor widow whom the Divine Master commended gave her entire living, and cheerfully incurred the danger of being without the necessities of life until she earned more means.

I may add that the book for the delivery of coal will open on Second-day, the 30th inst., at Friends' book store. Contributions should be sent previous to First month 7, to the Treasurer, T. Morris Perot, 314 Vine street, or left in the box at the book store.

J. M. T., Jr.

MISSION WORK IN NEW YORK: LETTER FROM ABBY D. MUNRO.

EDITORS INTELLIGENCER AND JOURNAL:

THE Young Friends' Aid Association of New York City, held its fourth Annual Entertainment on Sixth-day afternoon and evening, Twelfth month 6th. The weather was good, Friends generally were interested, the occasion was enjoyed, and the financial result was satisfactory. The most interesting feature came as a surprise, from our friend Abby D. Munro, of Mt Pleasant, South Carolina. She had promised some moss for decorations and sent what dressed the whole room, and was very profitable to sell. She also sent, as the following letter will explain, a quilt made by the children in her orphans' home. It seemed too bad that she should not have for herself the quilt prepared for her with such loving care, so it was decided to exhibit it for the benefit of the Young Friends' Aid Association, and at some future time, to return it to Abby. This was done. A little boy, Thomas Garrett, a great-grandson of the Thomas Garrett whom we all remember, showed the quilt to the visitors for a small sum, and the result was quite as good as if the quilt itself had been sold.

The letter from A. D. M. is appended, as likely to interest Friends generally.

New York City.

A. M. J.

MT. PLEASANT, S. C., NOV. 21.

My Dear Friend :—Agreeable to promise, I send by to-day's steamer, two barrels of Tillsandria or South-ern moss, to be used in decorating for your tea-party. With it I have sent some rice, which you see is very pretty and graceful for your decorations, and may be a curiosity to some. I send also a few little baskets made by an old colored woman, from grass and palmetto. Had I time, I would send more of them—as I believe they could be easily disposed of. Then in one of the barrels you will find a bundle, and "thereby hangs a tale." In that bundle is a patchwork quilt, and we've had a quilting bee. It came off in this wise: During my absence in the summer, it was planned that these deft little fingers, boys, and girls, should learn to use the needle skillfully enough to piece and put together a quilt as a surprise to me upon my return. So about it they went, with childish zeal. Thimbles were fitted to fingers that had never worn thimbles, and needles took the place of axes, and seams were ripped out to be sewed over again, and sewed to be ripped out; but they persevered "even unto blood," as the stubborn needles persisted in penetrating the flesh instead of the patch. But perseverance conquered, as perseverance enough is sure to do, and the result you will see. Then came the presentation. I knew—I could tell by a certain feeling in the air, when I returned—that something was on their minds. There was considerable whispering, and many a look at me, which implied that I didn't know quite everything, etc. At last the auspicious evening came. I had gone to my room after tea, and just settled for a little quiet, when all at once sounds of music and singing floated up from the entry, and I opened the door, and they came marching in—Aunt Tamar, Mrs. Leveen, (housekeeper) and all. They ceased their singing, formed a circle, and spreading the quilt upon the floor, sang again, lustily, too:

"Miss Abby had a patchwork quilt, oh, oh,

Of prettiest colors it was made,

And in the prettiest patterns laid,

And oh, how gay was Miss Abby's patchwork quilt."

Then came the presentation with a little speech, and each eagerly pointed to the part put together by himself or herself, and after it was sufficiently praised and admired, they withdrew to their beds, as happy as birds. Then came the thought into my head, that this quilt should be quilted and sent to you—in the barrel of moss—both as a specimen of work done by the children and with the thought that perhaps it might be sold at auction, after its history was known. So the same fingers prepared the lining, spread the cotton, and got it ready for the quilting. I am not sure but that you would have thought it worth a dollar's entrance fee to see that quilting bee. I wished so much I might but photograph the scene as boys and girls they stood up on either side, twelve at a time, almost breathlessly running their needles in and out, as earnest as if the welfare of the nation depended upon every stitch. They have worked at it before school and after school, until the last stitch was taken and it was pronounced "finished." Now I wouldn't have you to think this comes to you with-

out any self-denial on my part, but I give it as a specimen of their work—and of their spirit, too, which you may be able to dispose of to advantage.

Pages 26. The barrels did not get out as I anticipated, and the two in the interval have grown to three. Our colored friends, small and great, became interested; little bundles of rice came floating in to us, packages of cotton balls, and a stalk with the buds on it, which will yet open we are told. Jacob, James, and Augustus climbed the live oak trees and gathered the moss, and our neighbor (white) contributed the beautiful holly from a tree in her yard, and we all packed the barrels, for every member of the family had a hand in it. The older boys wheeled them to the boat in a wheelbarrow, and Miss Nicholas (our Sewing School teacher) went over and shipped them. And so they come to you, laden with kind wishes, and with the hope that the friends at that end will enjoy the contents as much as all enjoyed getting them together.

ANNIE D. MORGAN.

TEMPERANCE DATA.

I ENCLOSE two papers, which I think would do good if published in the paper. J. K. T.

Baltimore.

GRAND HOTEL, Paris, Sept. 21, 1889.

We, the undersigned, members of a European Excursion Party which sailed from New York City June 26th, 1889, having practised total abstinence from all intoxicating beverages, do most respectfully recommend this course to all American travelers abroad as well as whilst at home, as most productive of good health and morals. We are unable to account for the prevailing idea at home that Americans must drink beer and wine when in Europe, unless this is the result of appetite and social custom on the one hand and a desire to sell a most profitable and plentiful article on the other. Many physicians, managers of parties, guides, and many citizens seem to vie with each other in creating and promoting the belief that pure life-giving water is not to be found on the Continent of Europe. Those who drink beer for its nourishment, certainly forget that the great German Chemist Liebig declared that there was not as much nutriment in a gallon of beer as in the meal that could be held on a knife point. We have found excellent drinking water wherever we have been. Should impure water be found elsewhere we submit that it does not seem rational to attempt purification by adding alcoholic mixtures, which are poisonous to the human system. Among the places visited by us are the following,—Liverpool, London, Antwerp, Brussels, Cologne, Wiesbaden, Heidelberg, Munich, Verona, Venice, Florence, Rome, Naples, Pisa, Turin, Milan, Lucerne, Interlaken, Berne, Chamouni, Geneva, and Paris.

Respectfully submitted, J. K. Taylor, Baltimore, Md.; Rev. John A. B. Higgins, New York, N. Y.; Rev. Cornelius Schenck, Plainfield, N. J.; Dr. C. E. Latimer, New York City.

New York City, Sept. 18, 1889.

Dr. R. H. Plummer of San Francisco, California, professor in Cooper Medical College of that city, who has just returned from a twelve months' trip around the world, through Asia, Africa, and Europe, with his wife and two sons, confirms the above, and says that in their travels they discarded alcoholic drinks, finding no necessity for their use.

Baltimore Yearly Meeting of Friends, composed of delegates from Maryland, Pennsylvania, and Virginia, at its recent session in this city, Park avenue and Laurens street, adopted the following on high license: "The sale and use of alcoholic liquors is a matter in which the Society of Friends together with other religious bodies is greatly concerned. How to suppress their use is one of the most serious and important questions of the day. The method called High License is not in accord with the principles of our Society, since it allows an evil traffic to continue for a price, and is a compromise with wrong. The opinion of those who have given this subject the closest attention is, that the only efficient method,—a method which has been the most effectual wherever it has been given a fair trial,—is the prohibition by law of the manufacture, sale, transportation, and importation of alcoholic beverages, and the proper enforcement of such laws."

GEORGE WASHINGTON'S HUMANE VIEWS.

Editor INTELLIGENCER AND JOURNAL.

In the lately published correspondence of John Lothrop Motley, I find printed an interesting letter from George Washington to Motley's grandfather, John Lothrop. H. T. C.

MOUNT VERNON, June 22, 1788.

Reverend and Righteous Sir,

Your acceptable favor of the 16th of May, covering a recent publication of the Proceedings of the Humane Society, has within a few days been put into my hands.

I observe with singular satisfaction the cases in which your benevolent institution has been instrumental in recalling some of our fellow-creatures as it were from beyond the gates of eternity, and has given occasion for the hearts of parents and friends to leap for joy. The provision made for shipwrecked mariners is also highly estimable in the view of every philanthropic mind, and greatly consolatory to that suffering part of the community. These things will draw upon you the blessings of those who were nigh to perish. These works of charity and good will towards men, reflect in my estimation great lustre upon the authors, and promise an era of still further improvement.

How pitiful in the eye of reason and religion is that false ambition which desolates the world with war and bloodshed! How glorious and happy and firm, when compared with the minor virtues of making our neighbor and our fellow-men as happy as their frail conditions and perishable natures will permit them to be!

I am happy to find that our good and common

Government meets with your approbation—as, indeed, it does with that of most disinterested and discerning men. The Convention of this State is now in session, and I cannot but hope that the Constitution will be adopted by it—though not without considerable opposition. I trust, however, that the commendable example exhibited by the minority in your State will not be without its salutary influence on this.

In truth, it appears to me that should the proposed government be generally harmoniously adopted,—it will be a new phenomenon in the political and moral world, and an astonishing victory gained by enlightened reason over brutal force.

I have the honor to be, with very great consideration, Reverend and respected Sir, your most obedient and humble servant,

G. WASHINGTON.

ANNIVERSARY MEETING OF THE PEACE SOCIETY.

THE twenty-third anniversary of the Pennsylvania Peace Society was celebrated on Fifth-day of last week, the 12th instant, at St. George's Hall, Philadelphia. The several sessions were held in the morning, afternoon, and evening, according to the announced programme. The attendance at the morning session was small, about 30 persons being present when the President, Dr. Sarah T. Rogers, called the meeting to order. In her opening address Dr. Rogers said that the cause of peace has made steady progress since the first society was formed in America. There are now 43 organizations in this country, six in France, four in Germany, eight in Great Britain, four in Italy, and one each in Denmark, Holland, Hungary, Norway, and Sweden.

The annual report was read by the Secretary, John J. Lytle. Reference was made to the deaths of Edwin K. Burgess and Dinah Mendenhall, and a resolution was adopted providing for an appropriate memorial. Letters of regret from Senator Sherman, Jonathan W. Plummer, of Chicago; William Lloyd Garrison, Dr. James E. Rhoads, Paulus Moort, Herbert Welsh, John Swaney, H. S. Kent, from several members of the Pan-American Conference, and from several others, were read.

A letter was also read from Conrad F. Stollmeyer, of Trinidad, Vice-President of the Universal Peace Union, who went to Venezuela in the interests of a peaceful settlement of the pending dispute between that country and Great Britain. He reported that as a result of his efforts steps had been taken to reopen diplomatic relations between Venezuela and England. The United States Minister to Venezuela, Colonel Scraggs, has written to Secretary Blaine (with the approval of the President of Venezuela), requesting him to inquire, through the American Minister at the Court of St. James, whether England would receive in a kindly manner an envoy from Venezuela, with a view to treat on and arrange the difficulties in reference to boundaries in Guiana, the 30 per cent. extra duties levied upon goods coming from the West India Islands, and the British claims on Venezuela.

A letter from Dr. Daniel P. Breed, of Washington, offered a series of annual prizes for school work in the interest of peace. Out of this, A. H. Love explained, a plan for a permanent fund for the spread of peace literature had taken shape, and to this Dr. Breed has subscribed \$1,000. Frederick E. Whipple, of Mystic, Conn., reported the progress of the movement to purchase the grove at that place and to erect a "peace temple."

Addresses were made at the morning session by S. Burns Weston, on the "Connection of Peace with Ethical Science;" by Amanda Deyo, of New York; and by M. A. Roberts, who was one of the two commissioners selected by Governor Beaver to represent Pennsylvania at the Paris Exposition. The last named believed there was an increasing sentiment for peace in London and Paris. She also spoke of the missionary preacher in Liberia, Paulus Moort, who, she said was earnestly desirous to establish better commercial relations between this country and Africa, and, if possible, resist the usurpation of the French in that country. On motion, this subject was referred to a committee.

At the afternoon session officers were elected as follows: President, Sarah T. Rogers, M. D., Vice-Presidents, Alfred H. Love, Thomas E. Longshore, Lydia H. Price, Henry S. Clubb, Edward H. Magill, Josiah W. Leeds, Hannah E. Longshore, M. D., Peter Smedley, John M. Broomall, Rabbi Jos. Krauskopf, J. M. Wallace, Caroline H. Spear, M. D., Jabez P. Campbell, D. D., William Dayton Roberts, T. Judson Whitney, Dr. George Dana Boardman, Emily Longstreth, N. S. Upham, and Thomas Walter; Secretary, John J. Lytle; Corresponding Secretary, John Collins, and Treasurer, H. Taylor Rogers.

Resolutions were adopted declaring in favor of arbitration as a substitute for war; that, in lieu of a War Department, or in addition thereto, there should be a Peace Department, with an International Court of Arbitration; recognizing the happy omen presented by the sitting in Washington of the conferences of the maritime powers and of the American States; declaring against the taking of human life, either on the scaffold, or on battle-fields, or by any other so-called legal means; favoring temperance; declaring against appropriations for coast defenses, etc., and in favor of the encouragement of commerce; protesting against military statues around municipal buildings, against appropriations for the militia, and the political preference given to military men, and the constant increase of pensions.

Belva A. Lockwood, of Washington, made an extended argument during the consideration of the resolutions, to show that peaceful arbitration could be and had been enforced, citing the case of Belgium's neutrality. She took exception to the resolution against the increase of pensions, and was followed by Alfred H. Love, on the other side.

Addresses were made at the afternoon session by Levi K. Joslin, of Providence, R. I., on "War, Destructive; Peace, Constructive;" by Hannah J. Bailey, of Maine; and N. B. Grubb on "The Mennonite Testimony for Peace." Further minutes were adopted declaring that the peace movement is and should be free from sectarian and partisan bias; con-

gratulating Conrad F. Stollmeyer, of Philadelphia, for his successful interposition in behalf of peace between Venezuela and Great Britain; thanking Dana Boardman for his offer of money for peace prizes to the Friends' schools of Great Britain, America, and Canada; requesting the President of the United States to formulate a treaty of permanent arbitration between the United States and France; urging continued peaceful efforts for "Home Rule for Ireland;" and sending congratulations to Brazil on the peaceful accomplishment of its recent revolution.

At 6 o'clock a supper was served in the parlor of St. George's Hall, at which a large number attended. In the evening, beginning at 8, addresses were made by George Dana Boardman, on "Disarmament;" Amanda Deyo, peace delegate to the European Peace Congress, who spoke of "Peace, the Real Golden Medal;" Aaron M. Powell, of New York, on "Things that Make for Peace;" J. H. Clifford, of Germantown, on "The Greetings of the Promises;" Rabbi Joseph Krauskopf, on "The Demand for Peace," and by others.

PHILADELPHIA FIRST-DAY SCHOOL UNION.

PHILADELPHIA First-day School Union met at Green street meeting-house on Sixth-day evening, 13th inst. The attendance was encouraging. Reports from most of the schools gave evidence of improvement and growth. Reports from the three departments of Friends' Mission,—First-day school, Temperance, and Sewing school, were read. A Friend spoke of his being particularly interested in the reports from Frankford and Fair Hill, which have such a small proportion of Friends' children as to rank them as mission schools, as well as the one at Friends' Mission. In reference to the latter it was stated that when Geo. B. Cock was one of the teachers he encouraged the children to save money by depositing in the Penny Saving Fund. This has been continued, and at the present time more than twenty-five have such accounts, with a balance to their credit of nearly 90 dollars.

A number of pupils of the Green street school gave an interesting and profitable exercise, Scripture and sacred poetry combined, which was admirably recited.

The question of the promotion of scholars in First-day schools was dwelt on by Wm. W. Biddle, Mary R. Drinkhouse, and Wm. W. Birdsall, the idea mainly being that this, in the usual understanding, could hardly be carried out in such schools, that if the teacher is under the influence of love she will attract the children, and they will not wish to be separated from her class, but they will advance together.

The Business Committee proposed the raising of a larger sum of money, as the Union had been in debt to the Treasurer on general account, both last year and this, which should not be. This was approved, and auditors of the Treasurer's account were appointed. After some other business, adjourned to meet at 8 o'clock on 20th inst. The meeting was an interesting meeting.

SWARTHMORE COLLEGE ANNUAL REPORT.

SWARTHMORE COLLEGE, 1892-93.

The "Strath Haven Mill property" has been purchased by the College, subjected to a mortgage of ten thousand dollars.

During the last summer much attention was given to putting the College property into excellent order. A great improvement was made in the sanitary condition of the west end of the building, which was carefully examined and thoroughly painted.

The farm continues under the same satisfactory management as heretofore. The condition thereof improves year by year, while it contributes in no small degree to the material comfort of the College.

From President Appleton's report to the Board we extract the following:

"During the past year there have been no changes of importance in the curriculum of studies, and no new departments have been created. We are still working on the former lines of study which were carefully arranged a few years ago. I refer to the four regular courses of the college, leading respectively to the degrees of Bachelor of Arts, Bachelor of Letters, Bachelor of Science, and Bachelor of Science in Engineering.

"The changes in the organization of our College work referred to in the last report, i. e., the division of the year into semesters, or two distinct terms of study, had its complete trial last year; and having been found satisfactory is continued the present year. The special feature of this arrangement, it will be remembered, is the concentration of the attention of the student upon fewer studies at a time, certain branches which formerly extended over the entire year being now made to alternate with each other, each one, however, during its own half-year, receiving the same amount of time as under the old arrangement.

"Certain needs in various departments of instruction may be specified; larger and better accommodations for students are needed in the department of Engineering, of Chemistry, of Physics, and of the Fine Arts. Certain improvements in the Physical Laboratory are an absolute necessity."

In addition to the regular work of the department of History, it affords us pleasure to commend the effort made to uphold our testimony against war, and to instruct, not only in the history of the Society of Friends, but also in its "beliefs and early labors." In addition to the above work, during the past two years a class of twenty-five or fifty students have met regularly on First-day afternoons for the study of the Discipline. It is a pleasure to note the fine and growth of the Society, its essential principles and testimonies, and the lives and labors of those prominent persons concerned in the work of building upon the foundation laid by George Fox, William Penn, Robert Barclay, and others. The growth of the Society is a source of joy and encouragement to all who are true to the principles of our Society.

More than ever before in our college work is stress laid upon English education. Great effort is made to have our students able to apply their knowledge to the practical affairs of life. Instruction in Elocution and Oratory, Rhetoric and Composition, Logic, English Literature, and Psychology, is given great prominence in our course of study.

Those who aspire to become teachers may enjoy opportunities to study, as well as to observe, the best methods of teaching, and to hear lectures by successful instructors and eminent thinkers on pedagogical subjects.

The home-life at the College is on a very healthy and safe foundation, to maintain which the Board, as well as the Faculty, realize fully that untiring vigilance and unceasing care are necessary.

The efforts for the intellectual, moral, and physical development of the students are producing results which are highly gratifying to those who have been giving close attention to these matters, and enthusiasm among the professors and students is general.

The Board has labored in conjunction with the Faculty to elevate the standing and increase the usefulness of the College. In this way we have been brought into an intimate knowledge of its needs, and have been made to see opportunities for further growth. Departments which were well provided for a few years ago now need more room. It is our duty to keep abreast of the times and to make the best provision for all. To do this we appeal urgently to friends of higher education to afford us all possible aid toward enlarging Swarthmore's opportunities for growth.

The Board of Managers feel that the past year has been one of progress in the career of Swarthmore. At its beginning the Board approved of dropping the lowest class; and in Ninth month, 1889, for the first time but two Preparatory classes entered. This course has proved a wise one, as it has resulted in the advancement of the standard of work in the College, while in many instances it has inspired preparatory schools to advance their requirements.

It is with satisfaction we announce to the Stockholders another forward step in elevating the standard of the College. At the meeting of the Board of Managers held this day, it was, after due consideration, decided to discontinue after the present year the Second Preparatory class, thus leaving below the Freshmen only one class, to be known as the Sub-collegiate class. For admission to this class such attainments as will enable the student after one year's work to enter the Freshman class will be required.

This step may be said practically to do away with the Preparatory School, and to constitute Swarthmore a College in a stricter sense than it hitherto has been. This action, following the dropping of the third class last year, has long been contemplated but has not before been thought practicable.

This change enables the Managers to give members of the Senior and Junior increased study room, obviating the necessity of using their chambers for study purposes.

We believe that all friends of Swarthmore everywhere, and especially our now considerable body of

Alumni will approve this step, as a decided advance towards the objects desired by the founders of the College, and by the friends of higher education in the Society of Friends everywhere.

On behalf of the Board of Managers.

M. F. LONGSTRETH, Secretary.

SWARTHMORE COLLEGE NOTES.

NONE of the buildings on the college campus at Swarthmore have ever been given the distinguishing or commemorative names as is customary at other colleges. A suggestion has been made that the several buildings be named for the parties mainly instrumental in building them or for some of the benefactors of the college, and by so doing it is argued that these persons or their descendants would be shown that their gifts of money or services have been appreciated. The professorships have been named in this way and the similar custom of naming the buildings is, at least, a pretty one. Edward Parrish, the first president of the college, was probably the most influential worker for its establishment, and in view of the fact that his name is not to be found attached to any of departments of the institution which he labored so hard to found, it has been suggested that the main college edifice be dignified with the title of "Parrish Hall." For similar reasons there should be the "Cunningham Observatory," while the Scientific Building might well be named in honor of Samuel Willits, or others of Swarthmore's great benefactors.

—The annual reception tendered the students by the members of the Faculty and the instructors was held in the college parlors on Seventh-day evening. There was but little formality, all of the instructors acting as the hosts of the evening. After the usual period of enjoyment, refreshments were served in the college dining-hall and the Glee Club rendered several selections. A very enjoyable time was had by all of those present.

—Professor Cunningham visited Bryn Mawr College on Second-day at the invitation of the authorities of that institution.

—Dr. Shell commenced the required gymnasium classes for the young men on Fifth-day last. Each class spends three hours a week in this gymnasium and a physical examination will be held later in the year.

—The Senior "Evening with Shakespeare" was held in its college hall on Third-day. A very entertaining programme of recitations and personifications of some of the scenes were presented. The entertainment was given under the personal direction of Professor Furman and proved so interesting and instructive that it is proposed to make something of a similar nature an annual occasion. S.

A GREAT deal of sorrow and suffering might be averted if the confidence of children continued through life to run to their parents; if the time never came when there were words and deeds that they would not like mother or father to know.—Selected.

persons. He at once made the *Christian Soldier* a champion of the cause. He had intended to enter the ministry, but from that time he threw his whole soul into the cause of the negro. The intervals of rest were very few and scant during the next thirty-three years. He labored almost without ceasing, both as a lecturer and editor, in arousing public sentiment against what he considered a National curse and a wicked blight on American civilization. Mr. Garrison and his followers, in December, 1833, organized the American Anti-Slavery Society at a convention held in Philadelphia.

Two years after its foundation, the *Christian Soldier*, of which Mr. Johnson had become sole editor and proprietor, was sold to Henry K. Stockton. While Garrison was in Europe, in 1833, Mr. Johnson had charge of *The Liberator*, and was afterward assistant editor. After spending a year in Port Clinton, Ohio, with his brother, he was for a short time a printer on the *Free Press*, at Middlebury, Conn. During this interval his zeal against slave-owning had not diminished, and in 1836 he gave up work on the newspaper to devote all his time to the interests of the great crusade. He became an agent of the American Anti-Slavery Society, and traveled over various parts of the country, lecturing and organizing branch societies. After visiting Pennsylvania, he spent several years in Rhode Island, where his doctrines met, on the whole, with a hospitable reception, since he was mobbed only once while there. He went from town to town, often on foot, lecturing wherever an opportunity presented itself, and everywhere preaching against the national iniquity, as he regarded it. From 1837 to 1839 he was corresponding secretary and general agent of the Rhode Island Anti-Slavery Society, becoming afterward publisher of *The Liberator*, Mr. Garrison's paper.

In 1840 he went to New York city to become the local editor of the *Anti-Slavery Standard*, which place he gave up a year after, Lydia Maria Child succeeding him. After a year spent in Eastern Indiana, he made a lecturing tour in Western New York with Jacob Ferris, returning to Boston in 1842 to print the *Liberty Bell* and other anti-slavery publications. He was also correspondent of the *Tribune*, which was founded by Horace Greeley in 1841. Mr. Greeley acquired so high a regard for Mr. Johnson's abilities as a writer that in 1844 he made him an assistant on the editorial staff of the *Tribune*. After four years Mr. Johnson's health was so seriously impaired that he was compelled to abandon the work. He next went to Blackstone, Mass., where he founded the *Chronicle*. This enterprise fell through in six months, owing to the failure of friends to fulfill their promises of assistance, and Mr. Johnson came to Philadelphia as assistant editor of the *Republic*, a daily published during the campaign of 1843 by the Free Soilers. The next work in which he engaged was the editing of the *Practical Christian*, the organ of the Hopedale Community in Milford, Mass., of which he became a member. He also joined the "Practical Christian Ministry" which had just been organized. The next few years witnessed a series of transfers from one journal to another. First he was editor of the *Anti-*

Slavery Bugle in Salem, Ohio; then of the *Pennsylvania Freeman* in Philadelphia; next he was again a member of the staff of the *Tribune*, during Mr. Greeley's absence in Europe, and then he joined Sydney Howard Gay in the editorship of the *Anti-Slavery Standard*. In 1857, upon Mr. Gay's retirement, Mr. Johnson became sole editor, holding this place until 1865, when the mission of the journal and the labors of the advocates of emancipation were ended. After being managing editor of the *New York Independent* from 1865 to 1870, Mr. Johnson, at Mr. Greeley's personal solicitation, took control of the weekly edition of the *Tribune*, which post he resigned in 1872. He remained a stock-holder in the *Tribune*, and at the time of his death was a trustee of the association. For three years he was managing editor of the *Christian Union* under Henry Ward Beecher, and afterward for three years he published the *Orange (N. J.) Journal*.

For several years Mr. Johnson devoted most of his time and energies to the writing of his "William Lloyd Garrison and his Times; or Sketches of the Anti-Slavery Movement in America," which was published in Boston in 1880. From the author's intimate connection with the chief leader of emancipation, the book is of great interest and permanent value. In late years Mr. Johnson had been a writer for a number of newspapers and magazines.

Oliver Johnson's first wife, Mary Ann White, was born in Westmoreland, N. H., in 1808, and died in New York city in 1872. She was for a time assistant matron in the woman's State prison at Sing Sing, and was active in promoting many reforms in the management of the institution. Subsequently she delivered lectures before women on anatomy and physiology. His second wife, who, with a daughter, Helen Hunt, age fifteen, survives him, was the daughter of J. S. C. Abbott, the popular author and biographer.

Mr. Johnson, throughout his protracted and honorable life, was a man of generous impulses, warm sympathies, noble aspirations, and restless activity. The heroic period of Abolitionist reproach and contumely, left a permanent impress upon his character. When the slaveholders had broken out in war, and the shackles were torn from millions of slaves, his chief work was done; but so inflexible had been his purpose, and so intense had been his interest in the Abolition movement, that he could not look upon any phase of American public life with serenity and repose. To the very end he was a controversialist always in earnest, with a soul ready at slight provocation to be wrought anew into white heat. In his friendship he was constant and true, and with all his aggressiveness of manner and nervous excitability, he had one of the kindest of hearts—one of the sweetest albeit most resolute natures.

Love is the first comforter; and where love and truth speak, the love will be felt where the truth is never perceived. Love is indeed the highest in all truth; and the pressure of a hand, a kiss, the caress of a child, will do more to save sometimes than the wisest argument even rightly understood; and where love seems to fail, it is where self has stepped between and dulled the potency of its rays.—George McDonald.

law, the handle there being thirty-nine inches long and the lash thirty-six inches. The maximum number of blows is left to the judgment of the prison directors, but it must not exceed twenty-five in Mecklenburg and Oldenburg, thirty in Saxony and sixty in Prussia.

—"Aunt Mary Tyler," as she was familiarly called, died at her residence in Somerville, Mass., on the 10th inst., aged 83. She was born in Sterling, Mass. Her maiden name was Mary F. Sawyer, and she was the subject of the rhyme, "Mary Had a Little Lamb."

—The work done at the Lick Observatory in California is highly appreciated by European astronomers. They say that by combining Mr. Barnard's fine series of negatives of the total solar eclipse of last January, Professor Holden has produced a perfectly marvellous wealth of detail.

—Amelia B. Edwards will publish an article in the *January Century*, in which is given the first popular description of the recent extraordinary discoveries in Bubastis, Egypt. It is stated that all the monuments produced in this number are now published for the first time. One of the stones of these ruins is almost sixty-one centuries old. Bubastis, as old as the world itself, was considered as passing away when Olympia rose.

—Iron is rapidly increasing in its use for houses. You can buy a complete iron house at the manufacturer's, and have it sent anywhere in pieces. A large number of iron villas have been sent from England to the Riviera and put up there upon plots of land purchased or leased, with the provision that when the lease expires the house can be taken away. A comfortable house can readily be built in a month. The price of a room measuring 20 by 13 feet is about \$250.

—Considerable damage has been caused in Northern and Central California by the rainfall, which is asserted to be the heaviest that has taken place there since the memorable year of 1849. The small farmers and fruit growers who developed lands along the Sacramento river appear to be the principal sufferers, and their losses will be heavy. The levee system proved of but little avail against the forces of nature, and bad breaks occurred at many points. The towns of Coluse and Chico were in considerable danger at one moment, but were finally saved after great efforts on the part of the citizens.

—"The slave trade in its worst and most repulsive form," says the New York *Tribune*, "exists to this day in Turkey, and there are at the present moment at least ninety regular and recognized slave brokers openly plying their trade at Constantinople. There are, moreover, thirty separate slave markets in the Turkish metropolis, held in public buildings devoted to the purpose. Indeed, the Sultan himself is one of the best clients of the trade, no less than 1,500 slaves of both sexes being employed in the imperial seraglio." Large shipments of slaves from Abyssinia pass almost every week through the Suez Canal, bound from Jeddah and other Turkish ports on the Red Sea coast of Arabia to the Turkish capital.

—The news dispatches report that on the 7th instant a thrilling accident occurred to the Canadian Pacific through express train, in the mountains along the Columbia river. "A rail gave way at a point on the mountain side, high above the river. The engine passed over safely, but the two coaches following swung about and toppled over. The bank was nearly perpendicular, and the cars would have tumbled several hundred feet below into the flowing river had it not been that the coupling twisted around and held the tremendous weight. There were the two cars, one with its load of passengers, suspended between heaven and earth. The weight of the engine and the balance of the train prevented the suspended cars from drawing the whole train

down. The suspense was dreadful. The frightened passengers were compelled to remain in their perilous position until the the train hands built a platform around and underneath the hanging cars, enabling all to make their escape. The place where the accident occurred is considered the most dangerous point on the mountains."

—A despatch from Montreal on the 13th instant says: "Since the visit of the Montreal aldermen to Duluth, Minneapolis, and St. Paul, most of them have become red-hot annexationists, and freely express themselves as such, and to-night the Club National, the leading Liberal organization in the Province, put themselves on record. The question was whether Canada would benefit by annexation. The principal speaker was Premier Mercier's son-in-law, Mr. Gouin, a prominent lawyer, who made a speech in which he showed conclusively that annexation was preferable even to independence. Mr. Tremblay, the other speaker, made one of the most telling speeches ever heard in behalf of annexation, at the end of which the club rose *en masse* and declared unmistakably for union with the States."

CURRENT EVENTS.

DISPATCHES from East Africa state that Emin Pasha is recovering from the injuries caused by his recent fall.

E. E. HIGBEE, Superintendent, since 1881, of the Public Schools of Pennsylvania, died at his home at Lancaster on the 13th instant. He was born in Burlington, Vermont, in 1830.

A TELEGRAM printed on the 13th inst. alleges that 250 families in Morton county, Kansas, are in destitute circumstances, and that unless immediate aid is given many of them will die from want of food and clothing.

FRANKLIN B. GOWEN, a distinguished lawyer, who for a number of years was President of the Philadelphia and Reading Railroad Company, was found dead in his room at Wormley's Hotel, in Washington, on the 14th inst. Death had been caused by a pistol shot, and it is assumed that he took his own life. He was in his 54th year.

The jury at Chicago who had been hearing the testimony against the five men charged with the murder of Dr. Cronin, brought in a verdict on the 16th inst., (after being out three days), convicting three of them of murder, (with imprisonment for life), and one of manslaughter, (with three years imprisonment.) The fifth, Beggs, they acquitted.

THE "influenza" which is said to have been epidemic in Europe is reported as existing in New York City. Dr. Edson, of the Board of Health, reported on the 16th that there were eight cases in one family, who it is supposed contracted the disease from a family just returned from Europe. The first patient was a young lady, whose first symptom was vertigo, speedily followed by headache and chills. Then she became deathly sick, with pains in her limbs and muscles. This was succeeded by bronchial catarrh, soreness of the throat, and coughing, followed by a high fever and an exceedingly rapid pulse, which at times reached 120 to the minute. The health officers say it is not dangerous. The treatment is the spraying of the affected membrane freely and frequently with a solution of quinine, and the internal administration of quinine, belladonna, and camphor.

NOTICES.

* * * An address on the subject of "Social Purity" will be delivered by Edward O. Janney, M. D., of Baltimore, in Girard avenue meeting-house, corner of 17th street, on the evening of Twelfth month 26th, 1889, at 8 o'clock, to which

FRIENDS' INTELLIGENCER & JOURNAL.

Vol. XXXI, No. 1.

PHILADELPHIA, TWELFTH MONTH 28, 1889.

A GLEAM IN THE HYMN

*My Father's hand is ever true,
His counsel will I yet fulfill—
That which His love ordained as right
My all to Him resigning.*

Assured He will not let me stray,

*My Father's hand is ever true,
His counsel will I yet fulfill—
That which His love ordained as right
My all to Him resigning.*

My Father's hand is ever true,

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THE FORMER MEETINGS AT CAPE MAY AND MAURICE RIVER, N. J.

In the paper dated Twelfth month 2, 1887, is an article signed A. E., respecting the meeting at Cape May, which attracted my attention, and having the old records in my possession, I have looked them over and made a copy of those relating to the constituting of the Monthly Meeting composed of Cape May and Maurice River Preparative Meetings, also the minutes discontinuing the same, with dates, which I enclose, thinking perhaps you might find data enough for an article that would perhaps be interesting to many that were present at that meeting, as we have found in revising our list of members that the members who came to us from Maurice River

Monthly Meeting, were never numbered, whatever disposition you may make of the enclosed will be entirely satisfactory.

Respectfully,

James A. Miller

Greenwich, N. J., Twelfth month 14.

Friends of Cape May and Maurice River Preparative Meetings, believing it right for them to join in a monthly meeting, accordingly laid it before each of their monthly meetings, for their approbation, as one Preparative Meeting belongs to the Monthly Meeting of Egg Harbor, and the other to the Monthly Meeting of Greenwich, and having their concurrence it was laid before each of their quarterly meetings held at Haddonfield and Salem for their concurrence, which was obtained, and a minute sent from the Quarterly Meeting of Salem being as follows: "At a Quarterly Meeting held at Woodbury, the 29th of Second month, 1804, the Committee appointed at last meeting on the request of Friends of Maurice River made the following report, to wit: 'We, the committee appointed by the Quarterly Meeting of Haddonfield and Salem, having (in company with women Friends under similar appointment) generally attended the Preparative Meetings of Cape May and Maurice River and endeavor to feel after the propriety of granting the request of said meetings, agree to report as the sense of the committee that their request be granted, and that a monthly meeting be held alternately at Cape May and Maurice River, and do further propose as our judgment, that said Monthly Meeting should be a branch of Salem Quarterly Meeting, and that for the present the Select members be joined to Greenwich Select Monthly Meeting, and that the monthly meeting of business be held the Sixth-day after Greenwich Monthly Meeting; which being solidly considered is united with by this meeting, and approved with by Haddonfield Quarterly Meeting, the Monthly Meeting is directed to be held as proposed, and the time of opening thereof referred to our next meeting.'

At a Quarterly Meeting held at Woodbury, 20th of Eighth month, 1804, a copy of a minute of the Quarterly Meeting of Haddonfield was presented, stating forth their unity with the report of the joint committee on the request of Maurice River and Cape May. The following Friends are appointed to attend the opening of the Monthly Meeting at Maurice River in the Ninth month next, as proposed: Joseph Whittall, James Cooper, Joseph Allen, Joshua Owen, William Carpenter, Richard Smith, Adna Broadway and John Miller; and it is the sense of this meeting that the week-day meeting of Maurice River and

Cape May in the week of their monthly meeting be dropped and that the meeting be called the Maurice River Monthly Meeting. Agreeable to Friends' request, and the direction of Salem Quarterly Meeting, on the 18th day of Ninth month, 1804, the committee generally attended, and the Monthly Meeting was opened according to direction.

At Maurice River Monthly Meeting, held First month 2nd, 1818, an exercise prevailed and was spread before the meeting respecting the situation of the Preparative Meeting of Cape May, there being no member of that meeting attending this. Upon weighty deliberation it appears to be the judgment of the meeting to appoint a committee to sit with them at their next preparative meeting and report their sense of their situation to our next meeting. The following named Friends are appointed: Jonathan Jones, Nathaniel Buzby, and George Craft.

At Maurice River Monthly Meeting, held First month 30, 1818, the Committee appointed to visit the Preparative Meeting of Cape May report as follows: that they all attended and sat with them in the transacting of their business, and after conferring with them were unitedly of the opinion that to continue a preparative meeting there any or much longer would not be beneficial to the welfare of Society, with which this meeting unites, and a copy of this minute is directed to be forwarded in the report to the Quarterly Meeting.

At Maurice River Monthly Meeting, held Second month 27, 1818, the Quarterly Meeting confirmed the judgment of this meeting in discontinuing the Preparative Meeting of Cape May, and that it is not to be considered a preparative meeting any longer, and it is further agreed that there should be no week-day meeting there the week of our preparative meeting.

At Greenwich Monthly Meeting of Friends held 28th day of Twelfth month, 1854, the following minute was received, (which being read was directed to be recorded on our minutes), to wit: "At Salem Quarterly Meeting held at Woodbury, Eleventh month 16th, 1854, the Committee appointed at last meeting on the subject from Maurice River Monthly Meeting, produced the following report, to wit: The Committee appointed to attend Maurice River Monthly Meeting, etc., report that they all except two Friends attended said meeting, the members being nearly all present. The business was conducted in unity and harmony, but in consequence of the small number of Friends now left within the verge of said meeting, and the inconvenience of attending their meeting together, being situated several miles apart in different directions, rendering a regular attendance almost impracticable, and not feeling strength to appoint either overseers or elders, we are of the judgment that no advantage can arise from the continuance of said meeting. We would therefore recommend to the Quarterly Meeting that the monthly and preparative meetings at that place be discontinued as soon as way opens for it, and the members become attached to another monthly meeting. Signed, etc., Thomas Edwards, Waddington Bradway, Sarah W. Griscom, Elizabeth T. Andrews, Keturah T. Saunders, William

Griscom, and George W. Ward. Which in connection with a report from that monthly meeting on the same subject was united with and adopted, women Friends approving; said meeting to be discontinued after their next monthly meeting, and the members thereof attached to Greenwich Monthly Meeting. The clerk is directed to furnish Maurice River and Greenwich Monthly Meetings with a copy of this minute. Wm. Haines, clerk for the day.

From the British Friend, (Glasgow).

THE MANNER AND MANNERS OF FRIENDS.

"DID I tell you," said Weston, as we were all chatting together after supper, "revelling in the liberty," as some writer puts it, "of light unpreparedness of thought,"—"that during our Scotch trip last August, as we were coming by steamer down Loch Long, and were amusing ourselves with feeding the beautiful sea-birds that followed the vessel, we met with and made the acquaintance of an old Friend and his wife, who were, like us, heartily enjoying the fun, and the scenery, and the fresh breezes, and all the other delightful surroundings? They were very nice people—simple, but refined and well informed; and the point that first drew our attention to them was that the lady wore the dove-colored dress and bonnet of a Friend of that olden-time when you and I were young together. I can't tell you how this affected me for the moment! It recalled vividly to my recollection the figure and dress of my revered mother, who was taken from us when I was only fourteen years old, but whose gentle influence and loving spirit still speak to me almost every day of my life. I don't wonder that a sensitive soul like Charles Lamb, who knew something of the 'gentle Quakers,' should have been specially impressed by them. You remember his somewhat extravagant words: 'Every Quakress is a lily; and when they come up in bands to their Whitsun Conferences, whitening the easterly streets of the metropolis from all parts of the United Kingdom, they show like troops of the Shining Ones?' These Shining Ones are still to be found in the easterly streets of the metropolis and elsewhere, but they have doffed their beautiful and appropriate plumage, and I suppose you could not find half-a-dozen Friends' bonnets in Great Britain!"

"Possibly not," I replied; "but the sweet spiritual lineaments that formed the chief attraction have happily not disappeared, and I trust—notwithstanding all our changes—are not likely to disappear. I mean of course those gentle characteristics that thou hast already referred to, and which Harriet Beecher Stowe so strikingly outlines in her wonderful story. Thou remembers her beautiful sketch?"

"Yes, in a general way," said Weston, "but if you could find it and read it to us, it would fit in nicely with our talk."

"I must take a sentence here and there and piece them together, to give thee the portrait I am thinking of," said I. "This will do to begin with:

"In a large, roomy, neatly-painted kitchen, its yellow floor glossy and smooth, and without a particle of dust, sat Rachel Halliday, with a bright tin pan in her lap, into which she was carefully sorting some

drab petticoat. She might be thirty years old, but hers was one of those faces that Time seems to touch only to brighten and adorn. The snowy lisse crape cap, made after the straight Quaker pattern, the plain white muslin handkerchief lying in placid folds across her bosom, the drab shawl and dress, showed at once the community to which she belonged. Her face was fresh and rosy, with a healthful downy softness, suggestive of a ripe peach. Her hair, partially silvered by age, was parted smoothly back from a high, placid forehead, on which Time had written no inscription except peace on earth, good will to men. Beneath shone a pair of clear, honest, loving brown eyes, which revealed a heart as good and true as ever throbbed in woman's bosom.

"Mary, thee'd better fill the kettle, hadn't thee?" gently suggested the mother to her oldest daughter. Mary took the kettle to the well and soon reappearing, placed it over the stove, where it was presently purring and steaming—a sort of censer of hospitality and good cheer. The peaches moreover, in obedience to a few gentle whispers from Rachel, were soon deposited by the same hand in a stew-pan over the fire.

"The next morning was a cheerful one at the Quaker's house. 'Mother' was up betimes, and surrounded by busy girls and boys, who all moved obediently to Rachel's gentle '*thee had better*,' or more gentle '*hadn't thee better?*' in the work of getting breakfast ready. If there was any danger of friction or collision from the ill-regulated zeal of so many young operators, the mother's gentle '*come, come*,' or '*I wouldn't now*,' was quite sufficient to allay the difficulty; and so on, and so on."

"Thank you much for your ingenious mosaic work," said Weston. "How fresh and yet how familiar it all sounds! Mrs. Stowe was not drawing on her fancy for those sketches, we may be sure. We have all come across such gentle women many a time, and though happily they are not an exclusive heritage of the Friends, yet the Society has been specially rich in these sweet, gracious natures. In fact one often felt that the old-fashioned garb—quiet, subdued, dove-like—beautifully harmonized with a life 'so full of tenderness and restraining modesty,' as Charles Lamb puts it."

"Some one," I said, "in speaking of the Friends of the olden time—as I suppose we must now call them—with their peculiar dress, deportment, and speech, has compared them to a religious Order in the Church universal, having for their special mission the promotion of charity and peace. No doubt these outward badges gave color to that benign though narrow idea; but whether such externals were good in the long run, or even were consistent with the freedom and spirituality of true Quakerism, is, I should think, no longer an open question. Human nature is so fond of something outward to rest upon and to cultivate, that it is difficult to have a pure presence, shall I say? to the deep realities of spiritual religion. But even the Quaker people—the simple and well-grounded as they were in their origin—grew in many instances into a terrible snare, by diverting attention from mighty foundation truths to mere forms and surfaces."

"I was afraid, indeed, that some of them, like I Weston. "But did you ever consider how much influence these externals of Quakerism were put on holding the Society together during quiet unenthusiastic times, and so keeping it in a measure ready, when the opportunity and impulse came, for active, united service?"

"I freely admit," said I, "that the gradual adoption and inculcation of these Quaker observances have in multitudes of instances been overruled for good, and that many noble souls have been trained thereby to sensitiveness of conscience and to an anxious desire to respond to the call of duty even in little things; and so have been faithful, though perhaps not always enlightened, servants of Christ; and no doubt the badge has been in some sense a bond of union. But there has been another and a less noble side to the question, which is perhaps not worth discussing, because that danger, at all events in this country, has passed. By the way, was it Coleridge or Sydney Smith who said, '*Bark a Quaker, and what have you left?*'"

"It seems to me," said Weston, "to be much more after the style of Sydney Smith—slashing and often superficial. I should think, from what I know of his writings, that Coleridge really understood more of the great fundamental truth of Quakerism, and of the real solid substance enclosed by the '*bark*,' than to hazard such a reckless remark. At the same time, there was, and perhaps still is, such a wide-spread notion that Quakerism is nothing but a system of externals—nothing but '*bark*,'—as to indicate that the Society itself, by its exclusiveness and reticence, has been to a large degree the cause of this ignorance. If you hide your light under a bushel, it is obvious that it cannot be seen; and it will soon be equally obvious that the light will grow dim and at last go out."

"Thou keeps bringing us," said I, "face to face with the great problem of the Quaker Church in the present day: how to be active and enthusiastic and zealous, without being artificial; and unquakerly; that is to say, without trying to do our duty by substitution and pre-arrangement and professional help. We want life, and not galvanism; and how to promote life wisely and healthily, is the question which all churches are being drawn increasingly to consider. But we were talking about a less important matter just now—one that belongs to 'the day of small things,' though not on that account to be despised. I note that we have said nothing yet about what used to be called the '*plain language*.' Dost thou know, I rather grieve over the loss of that."

"You mean the numerical terms for months and days in place of what George Fox called heathenish names?"

"No, not those so much, as the loss—so far as ordinary use goes—of those personal pronouns in which our language was so different from that of any in Europe. When the old idea was disappearing that a person of common sense was to be distinguished by the plainness of these observances, it would, I think, have been so easy to have retained the '*thee*' and '*thou*' for home use, and made these words the language of

intimacy and affection. Had this been generally done among the Friends—and for that avowed purpose—the practice might very likely have spread, and we should have had a valuable addition to the more refined resources of the English language. How touching it is to see W. E. Foster always resorting to this *lingua domestica* when writing to his wife! He evidently felt the closeness of intimacy implied in these little words, and so he found himself instinctively recurring to them when seeking to express his deepest and most abiding affection."

"I wish you had published that suggestion earlier," said Weston. "Who can tell how eagerly it might have been taken hold of by many who loved the Quaker vernacular whilst strongly dissenting to the claims of ecclesiastical authority on such matters. The use of this phraseology was no doubt at first a noble protest in favor of Equality and Fraternity, but it ended in a conventionalism which in my judgment seriously disqualified the Society from effectively carrying out its more important work. Do you remember the strong language used by J. J. Gurney in advocating the rigid maintenance of these peculiarities?"

"Please remind me of it," said I. "I am not sure what special quotation thou hast in view."

"Well, he actually says in one of his Essays, that these outward observances to which we have been referring, 'may be regarded as forming an external bulwark, graciously provided by our Heavenly Father, by which Friends are separated from the world, and in some degree defended from its influence.' No doubt many wiser men than he held the same view with equal rigor. But wasn't it a great mistake? Well! well! As I said before, it has not been all loss. I very much doubt the bulwark; but it has certainly been a unifying bond—a sort of encircling 'bark' which has served a purpose during a somewhat unheroic time. Still, notwithstanding my affection for venerable customs, I must confess my astonishment at the importance once attached to these observances. I fail to see their consistency with the great underlying principle. At the same time, we are bound to acknowledge the sincerity and singleness of purpose with which our forefathers faithfully carried out their conscientious convictions, even on these comparatively small things."

"Referring again to those ordinary 'heathenish names' for 'days' and months, hast thou ever heard the story of the little *rencontre* between an eminent Quaker Minister, George Withy, and a blustering barrister at the Exeter Assizes?"

"I think not," said Weston. "I should like to hear it."

"It is of course a good many years ago—perhaps fifty or sixty—that it took place. Thou must understand that George Withy was a man gifted with much vivacity, great readiness in smart but kindly repartee, and a fund of dry humor which was sometimes a trial to the grave elders of his meeting, because it occasionally bubbled out in his ministry. Well, George Withy was summoned as a witness in a certain dispute; and after giving his evidence he was severely cross-examined by the opposing counsel.

In reply to one of his questions, the Friend said that something he was speaking of occurred 'in First month.'

"First month!" shouted the barrister. 'Who is to know which is first month? Why can't you Quakers speak rationally? Tell the jury what month you mean by First month.'

"Well," said George Withy, with, I fancy, a merry twinkle in his eye, 'I should say that the man must be more than a common fool who doesn't know which is First month! It might take some reckoning to count up to the Ninth or Tenth months, but surely the First month is simple and clear enough.' At which, as the old records say, 'the court fell a-laughing.' 'My lord!' said the barrister to the presiding judge, after battling with the witness for some time, 'I can do nothing with this witness. He is positively insolent. He calls me and the jury common fools!' 'Nay!' said the judge, 'I understood him to say that some one—perhaps you—was more than a common fool. You don't dispute that!' At which the court again 'fell a-laughing.'

"The old Friend was, I think, rather rough on the barrister," said Weston, "but probably he deserved it. The story reminds one of some of those *rencontres* which Fox and Penn had with the judges and lawyers of their day, and in which they so often showed their coolness and tact. To turn to another item of the Quaker peculiarities: What do you think was the original ground of objection on the part of the Friends to the wearing of wedding rings?"

"I should suppose," I replied, "though I have never looked into the matter, that the scruple against their use was one of the heritages from our Puritan ancestry. As we know, the Puritans hated Popery, and with good reason. The ring had come down from Popish and even from heathen times, and so it was condemned. Of course many good things came down from Popish and heathen times, but in the excitement of the Reformation this was perhaps overlooked. It will be interesting, I think, to search into the matter, and see what history says respecting it. Meanwhile, on all these questions we must think for ourselves, find out *our* duty, and mind our calling." CLIO.

SYNOPSIS OF W. H. H. MURRAY'S ARTICLE.

[An address by W. H. H. Murray, of Boston, well known as a writer, and as a minister, (for six years in charge of the Park Street Congregational church), has lately been published in *The Arcan*, a new periodical established in Boston. The address has attracted considerable attention, and we find a synopsis of it in an exchange paper, which we copy below.—EDS.]

THE speaker commences by remarking on the strange fate that has befallen the great religions of antiquity, those of Confucius, Buddha, and Zoroaster. The religion of Confucius, as he conceived and expressed it, was a thing of beauty and of power. It had in it both the energy and the benevolence of the skies. But all of us know that pure Confucianism died with Confucius; that scarcely had he passed before the truth that he proclaimed and lived began to be formulated into a system and organized into a structure so inert, so complex and cumbersome, so inelastic

and irresponsible spiritualism, and that what was vital and truly divine in his teachings was made comparatively inefficient. The spirituality and effectiveness of the Master's wisdom and purity were buried and lost under the mass of tradition which his followers, with the best intent, piled upon them. The same may be said of Buddha and Zoroaster.

Christianity has suffered in much the same way. No sooner had Christ departed than his religion became a matter of dispute between his followers. Peter had his views and Paul his. Jerusalem, Antioch, Alexandria, and Rome had separate gospels and separate interpretations. The Jewish wing were determined that the simple faith of Jesus should be made to harmonize with the symbolism of Judaistic rites. The Gentile wing were equally determined to fashion it into adaptations to the philosophic opinions of the Greeks and Romans, while a third and influential party strove to influence it in the direction of Alexandrian thought and speculation. From these three sources and from each equally perhaps, came misunderstanding and error. He who came to introduce a new and blessed habit of life, a sweet and holy manner of thought and conduct, redeeming the world collectively by reforming the world individually, was compelled to occupy a lower plane as the author of one more religion.

The letter which killeth was exalted and the spirit which giveth life was debased. The adoption of Christianity as a State religion by the Roman Empire in its then condition was a misfortune. Then on through the centuries from all kinds of churches came a long list of dogmas and theories, half right, half wrong, good, bad, or neither, or simply foolish, which have been piled, a mighty mass, upon the Divine Man and his teachings, until he himself and the sweet simple truths he taught, have almost been buried out of mortal sight.

This, Mr. Murray says, is why Christianity has failed to fulfill its mission—to convert the world. Christ came to bring peace and the world is filled with war. He came to introduce the era of forgiveness—what nation has learned the lesson? He came to redeem society from selfishness, but when was society more selfish? Men were to love God and their neighbors as themselves: Do they? His followers were to be lowly minded and humble: are they? Two thousand years have passed and Christianity has not triumphed. This has made many flippant and irreverent, and many sad and despairing, but I do not despair, because while Christianity as it is known and applied, has failed, the real Christianity, the religion of *Jesus himself*, has not failed, for it has never been tried. The church has stood in its pulpits silent with politic dumbness and the agony of fear. The question will soon be, Shall we have the religion of Christ or the religion of the schools, and who can hesitate? But to learn what the religion of Christ is we must go to Christ himself, and not to Edwards or Calvin or Luther or to Augustine or Peter or Paul. Not even a pretended Christian will dare say that Jesus did not fully explain himself and his mission, but left his plan of salvation in the condition of a homely, but lost, when he died. Nor will anyone

say that Jesus had hazy or indistinct views of his mission, or expressed himself so imperfectly that the world could not understand him. Every one who knew perfectly who he was, what he was, and what he came to do, and that he spoke in so plain and simple a fashion that every one could understand him. Therefore it is not in the writings of Paul or Peter, nor in those of ancient worthies nor modern theologians that we are to find Christianity defined and enforced, but in the words and life of the Master himself.

Mr. Murray recognizes that good men may have doubts about some passages in the Bible, and says, it is true that Jesus in his conversations was wretchedly reported and that the imperfection of memory marred the sequence of his sayings and lessened the value of the record. Nevertheless the Gospels do still give the honest seeker a clear understanding of the man and of his mission as he himself understood it; a perfect conception of Christianity as expressed and embodied in the person, the spirit, and action of Christ.

Jesus did not come to establish a new religion of formulas, or a new philosophy or a new theology, or to inaugurate a new ecclesiasticism, but to *introduce a new habit of feeling and conduct among men, to persuade them to adopt a new habit of life.*

With him a new manner of living, not a new manner of thinking, was born; a new life, not a new creed; and by imitating the life and not by believing a creed were men to be saved. He did not know men by what they believed but by what they did. "By their deeds ye shall know them." He did not ask men to believe in any form of truth; he said, "believe in me and you shall be saved." His idea was to establish a religion of heart and not of mind, of love and life and not of thought and creed; and he showed us the way of life by living such a life himself. You cannot bring men to God through the portals of the mind; they are too small for the soul to pass out or for God to pass in. The Christianity of the schools is a vast system of intellectualism and the result is a religious world broken into fragments and each fragment thinking itself the whole, with incessant quarrelling and contention.

Mr. Murray thinks that humility of intellect is just what the Church lacks now. Religion is not a mystery, but a plain, simple way of living. Jesus never thought he was saying things which would take twenty seminaries to understand. Many have taught Christianity in the stalk, in the branches, in the twig tracery and interlacing, rather than in the root. This has been the great error of the Christian Church, and Christianity is life—the life that Christ lived.

SCRIPTURE LESSONS, 1890.—No. 1.

FIRST MONTH 5.

THE FORERUNNER ANNOUNCED.

GOLDEN TEXT.—Behold, I send my messenger, and he shall prepare the way before me.—Mal. 3: 1.
Read Luke 1: 5-17.

THE statement of our lesson locates the time and the place of the birth of him who was to prepare the way of our Lord, and make the path straight and plain for the Messiah, whose coming had been prophesied for many centuries (Deut. 18: 15), and was confidently looked for at any moment of time. So earnest in their expectation were the devout Hebrews that they had several times been deceived and imposed upon by enthusiasts and designing men, who claimed to be the promised Messiah. They had endured much sorrow and been brought into suffering on this account. Yet their faith and confidence in God and in the fulfillment of this promise made to the fathers, was strong and abiding, and they waited patiently for his coming.

Herod, the King. Judea, over which Herod reigned, was a part of the Hebrew nationality. It had been conquered by the Roman army under Pompey, about sixty years before the time of our lesson, and was now a province of the Roman empire, to which tribute was paid. Herod held the throne under sanction of the Roman government, and had been the king of Judea for more than thirty years.

Priest of the course of Abijah. In the reign of David, the priests had become very numerous, and it was found necessary to adopt some plan by which they might all be brought into service. Accordingly they were divided into courses or classes, of which there were twenty-four; each class ministered at the altar one week. The one to which Zacharias belonged was the eighth in the course.

They were both righteous. Both belonged to the family of Levi, and were descended from Aaron, the first high priest of Israel, so that the son born to them in their old age was of priestly origin, and this, added to the righteous life and example of his parents, gave promise of one worthy to be the herald or forerunner of the Messiah.

Walking blameless. What a beautiful record! How reassuring it is that in an age when there was so much strife and bloodshed, and such a wide departure from the law of the Lord, it could be said of these servants of the Most High, that they were "blameless."

While he executed the priest's office. This was to burn incense, morning and evening (Ex. 30: 7). It was while Zacharias was performing this service that the messenger, called an angel, made known to him what was so soon to come to pass.

Thy prayer is heard. His desire to have a son was granted. No Hebrew couple felt themselves blessed of God until children were given them. To go childless was the greatest misfortune that could befall them.

Shall go before him. This indicates the place the son that would be born to them was to fill in the new dispensation that was about to come to the Hebrew people.

There comes a time in the life of a young person when his thoughts and feelings are drawn toward and dwell upon the various phases of religion, and with new interest and vigor.

Whether he has been less or more thoughtful during his childhood than most children makes little difference, for it comes to all in a greater or less degree. Happy is he who when his first religious doubts, queries, or beliefs arise within his mind, takes them up, searches and sifts for himself, and comes in time to a clear, firm belief and knowledge that there is a God.

A doubt on questions of religion should not be feared nor despised. Although it is not as truly valuable as a knowledge, for it is but "as a voice crying in the wilderness, Prepare ye the way, make the path straight," still it is of value as a forerunner, and if rightly heeded and the path made clear, the higher, better knowledge will follow.

The messenger comes differently to different natures; not as a doubt to all, but perhaps as a sudden burst of sympathy or forgiveness, or a yearning for a greater field of action. All are an indication of the energy of the better part of us,—the spiritual nature.

Quench not this life and activity!—but rather by searching after and absorbing the best, the truest, and highest, develop it, and the time will come when you will realize it to have been but the forerunner of the knowledge that God is Light, that God is Truth, that God is Wisdom and Love.

NOTES ON THE LESSON.

Entering as we now do upon a course of study which begins with the beginning of the ministry of John the Baptizer, the forerunner of Jesus, the Christ, it is of interest to those who are taking up the course to know something of the conditions of social and civil life at this important epoch of the world's history. With this view a few facts are here presented—collected from various sources—chiefly from Geikie's "Life of Christ," which is considered as reliable and trustworthy, and from Albert Barnes's "Notes on the Gospels," which confirms many of the statements made by Geikie, as do other writers who have made church history a special study.

The first fact that presents to the inquirer relates to the conditions of the Roman government, to which Palestine had become tributary above a half century before. In a degree unknown before or since, the world presented the striking spectacle of being united under one Empire. From the Euphrates river to the Atlantic, from the German ocean to the slopes of the Atlas mountains, the Roman Emperor was the sole monarch. The Mediterranean sea was in the truest sense a Roman lake, and the multitudes on its northern and its southern shores, now divided into separate nations, always distinct, often hostile, reposed in peace under the shadow of the Roman eagles. The merchant or the traveler might alike pass freely from land to land; trading vessels might bear their ventures to any port, for all known lands and coasts were under the same laws, and all the inhabitants of the civilized world were citizens of a common state, and Augustus at Rome was the sole power to which all nations gave homage.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TWELFTH MONTH 28, 1889.

LOOKING BOTH WAYS.

WHILE it is true that "every day is a new beginning," it is well that we have milestones planted along the roadway of life, where we can pause, not only to see to what end we are traveling, but also to look backward and note the haps and mishaps on the road already passed over, that we may profit thereby. To one of these milestones, the one that marks the end and the beginning of a year we are now approaching. The most natural impulse, perhaps, is to look ahead; but strain our eyes as we may we cannot see far. We must take the future largely on trust. From those who have passed over the road before us, we have multiplicity of record, and counsels without number; yet each individual must make his own record, though there may be absorbed from the experience of others something that may strengthen and sustain, or baffle and hinder, his right progress. Let us repeat, then, that the future must be taken on trust. And this is not hard to do, when we consider the mercy and goodness of Him who is our ever present Helper to guide and direct in the right pathway, if we only environ ourselves with an atmosphere through which He can be revealed. To help in the creation of this atmosphere we can observe with pleasure the increase of good deeds done to our fellow men, and can make it our purpose to add to them. We can keep a sharp lookout all along the road to see the good as well as to avoid the evil. From a recent paper we clip this cheery mention which reveals the growing appreciation of unselfish action.

"The report of the French Academy on the 'rewards of virtue,' comes like a garland from that country which is generally recognized as the home of frivolity and iniquity. In this report the Immortal Forty give to the world the heroic deeds of men and women, which, for self-sacrifice and Christian charity, make them examples of virtue in its broadest sense and mark their names as, indeed, worthy of recognition from that association which sits in solemn judgment on those who are worthy of immortality. No name of artist, author, scientist, or philosopher is more worthy to be handed down to posterity than those which are of humble origin, but which represent heroes from among the common people.

"In 1783 M. de Monthyon left a fund to the academy for the reward of virtuous conduct. In that year one example of virtue rose above the common level to make it worthy of such public recognition by the highest authority in France. Since then others have added to the fund, and in 1889 the academy report eighty-six cases and bestow prizes to attract public attention to the conduct of those so recognized. Some of these cases reported read like romantic traditions of a heroic age."

But we do not need to go abroad to note the good, though we gladly record it, for in our own near past, when disasters by fire and flood have been most conspicuous, heroic actions have been numerous too. Would that the common every-day walks of life were thus brightened by forgetfulness of self. Let these rare occasions, which bring to the surface as it were the good lying dormant, increase our faith in human nature, and cheer us onward to a fresh beginning. But what of the far past? Let us for a moment look back and take the early part of the seventeenth century with its religious activity in breaking away from the iron rules of priest and creed. Surely that was a better time for effort when there was so much of ignorance and superstition to overcome, than in our day of liberty of thought and action. Reverently let us ask, have we yet reached the ideal of Christ's Kingdom? A close look now will reveal opportunities just as great, changes just as important, for this is a world of motion and no period can be called inactive, for if there is not progression there is retrogression. We can not stand still on our road lest we retard those who may follow us. We can rejoice over the freedom gained for us religiously by heroes of the past, and it is our work to maintain it by not permitting it to run into the license of irreligion. It was not for them to unfold all of truth, and it is for us to be on the watch for fresh unfoldings.

In the religious organization of Friends we have much to encourage us in the greater zeal and activity that has marked the recent past in upholding our fundamental principle, and the fruits thereof are being made manifest. True, some of the early usages are passing away that were once highly prized, but can we regard them as essentials? If grounded in the root of truth they must endure, and passing time is the test to which they must be subject. It is not to be expected that even in our cherished fold perfection has been reached, therefore we must not mourn unduly if with the good unessential things found foothold, and must needs decay.

"Evil springs up, and flowers, and bears no seed,
And feeds the green earth with its swift decay,
Leaving it richer for the growth of truth;
But Good, once put in action, or in thought,

She was the daughter of Caleb and Deborah D. Pannett, of Mullica Hill, N. J., and a birth-right member in the Society of Friends. In early life she married Samuel Risley, M. D., of Woodstown, N. J. Their union was short, he being removed by death. Some years after she became the wife of Captain Thomas Dixey. He not being a member with Friends she relinquished her right in the Society, but kept her interest in the meeting and its testimonies by her regular attendance and maintenance of its principles. She was again widowed, with the prospect of blindness from cataract. In all, she was true to her convictions of duty. As the outward vision became obscured, the inward, or spiritual, grew brighter. She discovered it was required of her to associate with her Friends in a Society capacity. With this feeling she applied, and was received a member in Green street Monthly Meeting, Philadelphia, to which she was greatly attached; when health and regained sight permitted she enjoyed mingling with her friends in social worship.

She loved the Scriptures, reading them daily, generally preceding it by the text and promise for the day from J. Johnson's watchword; this was continued to the last day she lived, and when her loving daughters were preparing for it, selected the 51st Psalm and remarked on its beauty, afterwards desired the 23d be read. It was a favorite one; she had experienced the staff to lean on in life, it was now a support as she approached the dark valley; but the Angel of Death came not to her with "raven plumage," but a messenger of light to guide her to one of the many mansions in the Heavenly Kingdom. Her sickness was short, occasioned by a fall: she bore it patiently and without complaint. On the early morning of the 2d of Twelfth month she passed gently and peacefully to her everlasting rest, a sweet expression on her features as though the joys of the unseen world had opened to her view, comforting survivors with the assurance she had not lived in vain.

M. A. S.

Philadelphia, Twelfth month 29, 1889.

THE LIBRARY.

AMELIA E. BARR'S STORY, "FRIEND OLIVIA."

The *Century Magazine* is now publishing a story called "Friend Olivia," the first installment having appeared in the number for Eleventh month. We mention it here in order to state some facts about the story itself, and also others in relation to its author, Amelia E. Barr. The scene of "Friend Olivia" is in England, and it opens in the northern counties, the period being that of Oliver Cromwell. At Sandys Hall, in Westmoreland, a "seat" belonging to Roger Prideaux, "a wealthy goldsmith of Paul's Walk, London," we are introduced to a company of the just-gathering followers of George Fox. For Roger is a Friend, and he entertains at his country home many of those who accept the views of the young preacher of Leicestershire. George Fox himself is described as one of the company at the Hall, and in her description the author of the story deals with him in the most respectful manner. She represents a young man, Nathaniel Kohler, as entering the room:

"He looked at the group towards which he was advancing, but mainly at the man who sat in a large chair at one side of the blazing fire. The majestic figure, the noble sweetness of the face, the luxuriant hair,—not cut short, Puritan fashion, but falling upon the shoulders with a slight natural curl in it,—the impressive manner in which he was speaking, and the rapt attention of those who lis-

tened to his words, made an instant impression on Nathaniel.

"George," said Roger Prideaux, when they reached the side of the speaker, "this is my neighbor, Nathaniel Kelder."

Then George Fox rose and took Nathaniel's hand, and gazed at him with those piercing eyes which more than one judge found themselves unable to bear. "I have heard of thee, Nathaniel," he said; "now I see thee, and of the rest God will take care." As he spoke he looked at Nathaniel and he loved him, and there came into both men's faces that mysterious something which is the recognition and salutation of souls. This incident scarcely interrupted the conversation. Slowly relinquishing Nathaniel's hand, Fox sat down and turned his solemnly radiant face upon Duttred.

"Thee must not say that this doctrine of the indwelling Christ is a new one. Oh, no! To it give all the Scriptures witness. This is that divine change described by Paul, when he exclaims, 'I live; yet not I, but Christ liveth in me.' This is that divine union which Christ willeth, 'I in them, and Thou in me, that they may be made perfect in one.' This is that glorious fellowship promised: 'If a man love Me, . . . my Father will love him, and we will come unto him, and make our abode with him.' Christ in us the beauty of holiness, the hope of glory. This is the keynote of the Gospel."

Some argument follows presently between the Independent minister of the neighborhood, John Duttred, and George Fox, the closing portions running thus:—

"Well, I know not what Quakers would have; and I wish they knew themselves. As for me, the old religion is good enough."

"The old religion! John, that is what Quakers want—the religion of Christ, and of the apostles, and of the primitive church."

"The church of Christ, which is the kingdom of Christ—"

"Is within us. Its real enemies are within. They are spiritual, and must be fought with spiritual weapons."

"In a word, then, how does a man attain to this condition of union with the Unseen?"

"By faith; for faith is the victory over whatever separates from God. Thou knowest what men have done through faith—how they have 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens.' If faith can do these things, and more also, can it not open the door of the soul when he knocks, and say, 'Come in and dwell with me?' Can it not give him the whole heart, and enter into covenant with him? I can tell; for I have felt him nearer to me than breathing. He has beset me behind and before, and laid his hand upon me."

Fox rose as he spoke, and an indescribable majesty and authority clothed him as with a garment. His face shone, his clear, sweet voice penetrated into the secret places of every heart. The atmosphere of the room trembled to spiritual influence, and a feeling of infinite tenderness brooded over the small assembly. Duttred stood silent, tears were in his downcast eyes, and when George Fox stepped forward and offered his hand he took it with a troubled, questioning look.

"We are made poor by what we miss, as well as by what we lose, John. Go into thy room and enter into that spiritual communion which is beyond all visibles. Open the

... I shall be
... I shall be
... I shall be

... I shall be
... I shall be
... I shall be

regularly trained ministry. But after Fox's burning utterances his words were cold, for he spoke of Christ in a distant, cold, and unloving way, and his teaching was a cold system, but far off from daily love and life.

"Oh, no!" answered Fox. "There is no such thing, John, as a system of divinity in the Bible. Nothing there but a living record of personal relations between the Creator and the souls he has made. No dogma in all the Book. Only human life touched by the Spirit of God. And as for the Gospel, he needs no other preparation or authority. Schools cannot make ministers, and God dwells not in temples made with hands. 'I was no prophet, neither was I a prophet's son; but I was . . . a gatherer of sycamore fruit,' but the Lord miseth the poor out of the dust."

It can hardly be questioned that this is stating very clearly and strongly much of what George Fox many times did say, if not at Sandy's Hall, in Westmoreland, then in many other places, to many different men and women. And as I Barr, the author of this story, is of English birth, but has resided for many years in this country. She was born at Ulverstone, in Lancashire, near Swarthmore Hall, in 1831, her father being a minister, William Huddleston. She was educated in the high school at Glasgow, and in 1850 married Robert Barr, the son of a minister in the Kirk of Scotland. Four years later they removed to the United States, and settled in Texas, where, in Galveston, in 1867, her husband and three sons died of yellow fever. Almost overwhelmed by the calamity, she came in 1869 to New York with her three daughters, and after teaching for two years began to write miscellaneous sketches, etc., for magazines and newspapers. Since 1872 she has published a number of books, chiefly stories with a moral quality. One of these, "Jan Vedder's Wife," is regarded as a particularly strong work, and has been very popular. She lives at Cornwall-on-Hudson.

From a private letter written by Amelia E. Barr, when she was preparing "Friend Olivia," we have had the opportunity of making some extracts, which will doubtless prove of interest. She says: "It is a tale embodying the trials and sufferings of the first Friends, in Oliver Cromwell's time. During my last visit to England I bought many Friends' books at the store of S. Harris & Co., 11, Bishopsgate, London, and afterward I read them in Philadelphia. I think I have made myself quite familiar with their faith, and their customs, and I have given special attention to my own blessed conviction of their chief tenet, *The Inner Light*; that spiritual light, that bright, not darkness, better, and the *Inner Light*. These noble truths, for which they cheerfully suffered are now acknowledged by all men."

I was born at Ulverstone, in Lancashire, and a half from Swarthmore Hall, George Fox's home, and my mother's family have been Friends since that memorable service in Firbank Chapel, which Fox led, when the building

shook with the presence of the Holy Spirit, and sixty men rose up after that mighty prayer and gave themselves to the preaching of the new Truth. So that I came to the work with reverence and love. . . . I am going to Boston soon to gather facts regarding the persecution there under Governor Endicott."

Responding to some remarks of the correspondent to whom her note was addressed, she says: "I can fully sympathize with your honorable pride in being the descendant of noble and free men. Good fruit comes from good stock; the children of righteous men are blessed. It is bred in me, also, to love mountains; I was born among them, and often, spiritually, when low in the Valley, I have 'looked unto the hills from whence cometh my help.' . . . God has done everything for this lovely spot [Cornwall] and especially up here on the Heights. Last summer [1888] I was in the mountains of Arran and Argyle, but I came back here most gladly. . . . As to 'Sunlight all the Way' I am very much pleased to see you have taken the trouble to write it out. I wrote it years ago for the *New York Ledger*; it contained originally five verses, but it has been tramping all over the English-speaking world, and has been altered and curtailed to suit the various copyists. For a great many years I wrote a poem for the *Ledger* every week, and though I have ceased for years to do so, I scarcely can lift a paper but I find some one or other of them, though generally crippled and nameless."

NEWS OF FRIENDS.

NEIGHBORLY MEETING.

THE beautiful morning of the 30th of Eleventh month found us on our way to Lincoln, Nebraska, the object of our going being to attend the Half-Year's Meeting of Friends, to be held there on the 2d of Twelfth month. Anticipations of meeting dear friends thrilled us with pleasure as we approached the city, bright in the freshness of youth, filled with a multitude of homes, from the elegant mansion down to the neat cottage, each with an individuality of its own. We were met at the train by Russell Lownes, who took us to the place of meeting, it being the time of the select meeting, but as an exception to what is customary it was made a general meeting.

Many expressed themselves as being very grateful for the unlooked-for privilege thus afforded them of meeting with the Friends who had come hundreds of miles for the purpose of meeting with us. Edward Coale, Abel Mills, and Benjamin F. Nichols, ministers from other States, were present. We think all felt it to have been an instinctive and profitable season.

First-day dawned in glory, giving promise of an almost perfect day, and was received with special gratitude by those who had more reason to this, many of them in their journey. The meeting was held in the rooms of the W. C. T. U., and they proved well suited to the occasion. The room was very pleasant, though the seating was larger than had been anticipated, and we felt assured that if the notice of it had been more extensive, and before the middle

longer, that there are many who would gladly have availed themselves of the precious privilege of attending. We think there are many who can bear living testimony of a spiritual baptism on First-day, when it could be said that the depths were stirred and the spirit seemed to flow freely from the dedicated souls to those hungering for the bread of life, and we feel assured that many blessed fragments gathered from the Master's table have gone forth for the satisfying of a multitude of hungering and thirsting souls who were unable to be present to partake of the feast. The meeting separated about one o'clock, and after physical refreshment, was again assembled at three.

Second-day proved to be another beautiful day, and the meeting was about the same as to numbers. The meeting for worship was again a satisfactory season. The business meeting was opened by the reading of the minute establishing the Half Year's meeting. A clerk was appointed and the general business entered upon. The answers to the First, Second, and Eighth Queries, which had come up from the meetings composing this meeting, were read, and suitable summaries agreed upon. The importance of giving live, truthful answers to the Queries was dwelt upon. Four of the committee appointed by the Illinois Yearly Meeting to be present answered to their names, but we could not wonder that no more could be with us when the season and distance were considered.

After the necessary business of the day was transacted farewells were spoken, and under a feeling of love, and in that peace which is not of the world, the meeting concluded, to meet at Genoa, Neb., in Eighth month, 1890.

M. B. T.

Genoa, Neb.

WHITEWATER QUARTERLY MEETING.

On Sixth-day morning, Twelfth month 6, quite a company of us started for Whitewater Quarterly Meeting, to be held at Maple Grove. Arriving at the railroad station in due time, we were kindly met by our friends, and hospitably cared for. The meeting of Ministers and Elders that convened at 2 o'clock was not large, but as was expressed by several present, a very good one.

On Seventh-day morning, the Friends and those in sympathy with them gathered in the meeting-house, until nearly all the seats were occupied, and in the silence that was thought to be precious, many hearts were tendered. In due time way was opened for Anna M. Starr to pour forth from her loving heart advice and counsel to her hearers. William W. Foulke followed in his usual eloquence and power. The meeting for business varied little from our ordinary path; all through a spirit of love and unity prevailed. At the suggestion of our venerable and beloved friend, William Parry, the Clerk made a closing minute expressing the pure love and friendship and unity of purpose that had prevailed in our meeting.

In the evening, the house was again almost filled to transact the business of the First-day School Association. The reports from our different schools

were generally encouraging. An essay on the life of George Fox, as prepared and read by one of the young Friends, was excellent, showing that she was well informed on the subject. Several recitations were well rendered by others, all being members of the meeting or the school here. This was cause of thankfulness, for this school had been organized since our last Quarterly Meeting at this place. Friends have much to be encouraged for here. The First-day School is held before meeting.

As we again gathered into silence in our meeting, we realized that we had the presence of the Head of the Church. Many gave vocal testimony to the truth as we understand it. These meetings of ours being held as they are at different places within our limits, bring us together where we can mingle with those who cannot get to all our quarterly meetings, and a feeling of freshness, and richness, and sympathy is engendered that binds all, old and young, the strong and the weak together in nearness of feeling, and we return realizing that we have been led into new pastures of our Heavenly Father's planting.

Pendleton, Indiana.

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PHILADELPHIA NOTES.

LYDIA H. PRICE, in the prosecution of her religious concern, attended the several monthly meetings in Philadelphia last week. On First-day (22d inst.), she was at Germantown in the morning. In the afternoon, at Fair Hill, there was quite a good attendance, and after Lydia had spoken at length, Edward Hopper spoke briefly, and Edwin L. Pierce offered a prayer. She proposes being at Frankford to-morrow (29th inst.)

—At the Monthly Meeting of Friends of Philadelphia, (Race street), on the 18th inst., Alfred Moore and Howard J. Lukens were reappointed clerks of men's meeting, and Jane P. Grahame and Annie Cooper of women's meeting. William C. Smyth, Charles M. Biddle, Howard J. Lukens, and Wm. W. Birdsall, were approved trustees of the school lot at Seventeenth and Girard Avenue, in conjunction with those of Green street (appointed next day) viz.: Harrison Streeter, Alfred Ogden, Nathan W. Buzby, and Aquila J. Linvill. The Committee on Education reported the amount expended in the several years since its first appointment. As most of the schools are either entirely free, or at very moderate charge, to members, during the past five years about three-fourths of the expenditure was on behalf of those having one parent a member.

—Isaac H. Hillborn having requested the company of Friends, but the young in particular, the evening meeting at Girard Avenue on the 15th inst., was large, and he was favored to speak at much length, dwelling particularly on the importance of the principles and testimonies of our Religious Society, and urging on the audience to seek to live up to them. It was felt to be a profitable opportunity.

—On the 22nd inst., Matilda J. Underwood, a minister of Miami Monthly Meeting, Ohio, attended Girard Avenue, and was called into the ministry.

She proposes attending West Philadelphia meeting to-morrow, (29th inst.)

—Friends' Boarding House having received the legacy of the late J. Humphreys Melvain, is now in a condition more fully to carry out its original aim, but a liberal contribution from other friends would enable it to be located in a more desirable neighborhood. It is now hoped that this may be accomplished before long.

FROM THE AIKEN SCHOOL.

THE school filled up much faster than usual, until we number 300, about 40 being boarding students. This has added to all our work. There were fifty more than could crowd into the primary room, and we use the boys' sitting-room in the old school building. They are taught alternately by two girls anxious to have the experience and to earn their board. The Senior class have been sent out to teach, having received certificates from the Board of Examiners last spring. Schools are only open two and three months, and then they will return to finish for graduation. The girls are young, and have their own troubles to meet and overcome. One was sent for, taught a week, walked home ten miles to "scour Ma's room," and "before Monday" was told by the teacher who had it last year that she was going there, having failed to secure another she was hoping to get. The same girl hunted about and engaged to go in a week eighteen miles on the train, on the day the trustees fixed. She went, only to find another had already opened the school. She borrowed fifty cents to come back, and then next week a man came after it, though it was entirely *their* fault in not letting her know. One walked nine miles to see the trustee, as she could not draw pay unless she had seen him. They came for one, (who lives in Aiken), eight miles, and reaching there she found a man had gone the day before and claimed the school, on the ground that the patrons did not want a woman. The husband of a former pupil here held the crowd but would not let them organize the meeting until she arrived, and the majority voted for her, and so she has it. Men totally unfit, but with a vote, and political influence or bribery, get and keep schools, term after term, often making the parents believe only a man will do. They know after a competent woman is once in their chance is gone.

Our young men are fitted in book knowledge. Two walk six and nine miles, at the close of each week, to be here at the Literary and Temperance Society, doing a day's work for board. They come as to a home, and pour out their troubles thus, (to me this morning):

What am I to do? I am always there in time; some days at 9 o'clock not a scholar, at half-past nine, not two. Then I get mad,—so mad, when they come, I'm not fit to read the Bible and pray." Honest confession! and we answer, "Suppose you pray before they come; ask the Lord to put you in the right spirit to meet them to make you so full of Divine justice you will show them by the power, and only punish the way it will do them good," etc., etc.

"Yes, I will try." Another said: "I tell them, and tell them to be there at 9 o'clock. Last Thursday, at nine not one, at quarter after, not one; at half-past I read the Bible, sang a hymn and prayer all to myself, and then waited. At ten they were there, and at recess I made all clean up the house and yard, and work without speaking to each other. I walk my school room floor and think a thousand times of the trouble I've given my teachers. Oh! if Miss Criley would let me I'd give up and come back to school to-morrow. I'd rather work here at the hardest kind than teach school."

Both these young men are good debaters in the Literary, and are finding the full meaning of the favorite phrase, "I want to help my people." Each week they go away stronger, to do better and more conscientious work.

The A. M. E. Conference is now in session here, and one morning we had Rev. Campbell who was born and raised in Africa, also Dr. Blyden, "the most scholarly man of his race," and at one time Minister to the Court of St. James from Liberia. The same day there was a crowded meeting of citizens at the court house. The white school marched to it in a body, the stores were closed and draped, the church bells tolled for one hour and cannon fired in memory of the man who led his people into war to fight for human slavery and against the government that had educated him.

We also had a visit from two Trustees, both Southern men. With one or two exceptions, no white native Trustee has ever seen the workings of the School before. The son of one is at the Greenville University, but when he saw the broken chairs mended, and other repairs done in our Industrial Department, he said, "I believe I'll go home and make my boys do it; there are plenty of broken things about." The other is Intendant of the Town, and will now use his influence to keep idle boys off the street. We hope to get some public money, but the amount will not do much, as the white school is only open three months in the year.

We are very busy getting ready for a fair on the 20th. Have mended and marked all toys that have come in barrels since last spring, tied ribbons, hat trimmings, etc., into five and ten-cent bundles, sorted buttons and put in bags for three cents, priced many articles of clothing, etc. The selling of needed garments at low prices helps those who are trying to help themselves, and teaches them to save pennies and nickels. We give to the aged and sick. Two hundred and fifty marched to the "Old Folks' Home" with Thanksgiving offerings of bacon, meal, rice, wood, and many a little pocket was tugged at to get out the big potato to give away. Our boarding students lumped their money, and thus each gave two cents' worth of soap, while their own "extra" was about 11 cents each. A school and sewing society paid a half apiece. Every First-day, before their own Sabbath School, some go and read and sing to the people in the Home.

Yes, these friends we always trust, (29th) it is not for us who shall give or who shall withhold. Our responsibility and our work are here.

— Friends' Boarding House, Aiken, S. C. —

AN ESTIMATE OF ROBERT BROWNING.

THE following brief statement of the quality of Robert Browning's poetry is contributed to *The American* (Philadelphia), by Professor Appleton,—now acting President,—of Swarthmore College:

To my mind the finest thing about Browning is that grand, far-reaching sympathy, with which he seems to comprehend all sorts and conditions of men. We have had no poet so myriad-minded since Shakespeare. This marvellous power is due, partly to his learning, obtained by wide reading and observation, but far more, I think, to that divine gift of insight, which belongs only to the highest genius and which defies all our power of analysis and all our theorizing as to its source. Unshrinkingly, he yet tenderly lays bare all human weakness. He recognizes as fully as does St. Paul the war of the flesh against the spirit. But even in the most debased he can see the divine. Hence he preaches everywhere the sweet evangel of charity. The taint of blood, the environment, the awful stress of circumstance—these must temper the severity of our judgments. As for cold, untempted, unforgetting Pharisees he says of them—

"Leave their honorable world to them. For God
We're good enough though the world cast us out."

When we come to the form in Browning, we find no poet more varied in the use of all the resources of his art. He has lyric strains that ring like a trumpet, and others soft and musical as Apollo's lute. Blank verse he has written worthy of the greatest masters of that stately measure.

As for the now stereotyped charge of obscurity in Browning's poetry, those who make it would seem either to be ignorant of, or at least to forget, the large amount of his work of a different sort. The total amount of his production is so great that the so-called obscure poetry of Browning might be omitted and he still be left in possession of a wealth of verse, direct and perspicuous enough to satisfy all demands in this regard. Indeed it is unfortunate that so many genuine lovers of poetry should be frightened off from Browning by this bugbear of obscurity; should fancy that they can afford to neglect the author of such exquisite poems as "In a Gondola" or "One Way of Love;" and such noble dramas as "Luria" and "A Blot in the Scutcheon." Much, too, of the so-called obscurity of Browning is but a surface difficulty. The mere form of his dramatic monologues has repelled many readers who might with a little application find the solution to their seeming mystery. Indeed it is surprising how difficulties vanish after a little patient effort on our part to get the secret of Browning's method. Then the reward is found so ample that we come finally to echo the enthusiasm of the admirer of "Master Hugues of Saxe Gotha—"

"Friend, his fugue taxes the finger.
Learning it once who would lose it?"

W. H. APPLETON.

EXACT justice is commonly more merciful in the long run than pity, for it tends to foster in man those stronger qualities which make them good citizens.—*Dante.*

A LEGEND.

I READ a legend of a monk who painted
In an old convent cell in days bygone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ Face with the crown of thorn.

Poor dauls, not fit to be a chapel's treasure—
Full many a taunting word upon them fell;
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honors to Christ as other painters do,—
Were but my skill as great as is the tender
Love that inspires me when His Cross I view!

'But no; 'tis vain I toil and strive in sorrow;
What man so scorns, still less can He admire;
My life's work is all valueless; to-morrow
I'll cast my ill-wrought pictures in the fire."

He raised his eyes within his cell—O wonder!
There stood a Visitor; thorn crowned was He,
And a sweet voice the silence rent asunder:
"I scorn no work that's done for love of Me."

And round the walls the paintings shone resplendent
With lights and colors to this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story:
Let none dare judge his brother's worth or need;
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed.

—Selected.

A SONNET TO WHITTIER.

It may not be generally known that of the five Bryant brothers, all except William Cullen, the poet, emigrated to Illinois nearly sixty years ago. The youngest brother, John H. Bryant, still lives in the enjoyment of a serene and honored old age, in Princeton, Illinois. William Cullen is usually spoken of as the poet, but John H. is also a poet of no mean ability. A sonnet to Whittier from his pen has just been sent by a friend to the *Boston Commonwealth*. Though its author is eighty-two years old, its vigor suggests the man of forty.

WHITTIER.

O venerable man! before whose sight,
For four-score years has swept the tide of things,
The rise and fall of Empires, States, and Kings,
And man's great progress in the path of right.
Friend of the bondman, when his friends were few;
Our hearts were thrilled by thee in days gone by,
With glorious songs for truth and liberty,
That rang like trumpet peals our country through,
Yet not for these alone, nor length of days,
The blessings of mankind are with thee now;
The halo of a life of goodness plays
With tender radiance round thine honored brow.
The broken fetters of the ransomed slave
Shall emblems be to deck thy sacred grave.

As women do most of the teaching, and hence are responsible for the success or failure of their methods of instruction, it seems fair to allow them to have a voice as to how the schools ought to be conducted.—*Baltimore American.*

THE WEAVER.

[illegible]

Some day the web will all be done,
The shuttle quiet in its place,
From out my hold the threads be run;
And I shall come to look upon my face.

THE INDIANS. EXTRACTS FROM SECRETARY NOBLE'S REPORT.

of the Secretary of the Interior, John W. Noble, just presented to the President, and by him communicated to Congress.

Education has become a prominent method and a basis of the progress of the Indians in the schools has received from the beginning of the administration, and will continue to receive, increased attention. The subject has been much discussed both in preceding reports and in Congress; but it will never be exhausted until the Indian has become self-supporting. That was the condition in which he was found by our forefathers, however savage the means of maintenance, and it is to this state of independence we must restore him by the only way civilization will permit—that of his own intelligent labor. The results of efforts heretofore made for the civilization of the Indians are convincing that it is to be mainly effected by the education and proper training of their children. Little can be accomplished for the elevation of those who have passed the period of their youth and are habituated to the customs of their race. Our Government for years has shown a great willingness to train their rising generations for usefulness and to qualify them as good citizens, and there is no purpose more worthy attention than that of relieving their present physical suffering and of elevating their character.

But it would be unjust to previous Secretaries and many able legislators, to claim that all the work is yet to be done. A great deal has already been accomplished, the results of which have been most beneficial, and by the broader and more systematic application of these results alone, it is deemed that the problem of making the Indian self-supporting may be solved.

To maintain this statement, and in order to emphasize the recommendation I shall make, that all the youth of the Indians be brought within the folds

of the Indian schools, I submit a few statistics and reflections thereon. There are already 239 Indian schools supported by appropriations made by Congress, 112 of which are controlled directly by the Indian Bureau, and the average annual receipts are between \$100 and \$200 for each school. The number of Indians in our country (not counting those of Alaska) is about 250,000. The amount of land set aside for the Indians is about 100,000,000 acres.

Through many trials and long experience, as well as through the exercise of signal ability by the superintendents and their assistants, these schools have reached a high development, and strike with astonishment any one who has never beheld them, and thus had demonstrated to him both the Indian's adaptability to school life and industrial training, and the wisdom of the government in its organization and support of these excellent institutions.

Attention is particularly called to the school at Carlisle, Pa., not by way of invidious comparison with others, but as an instance of what the Government has accomplished. The system therein adopted by Captain Pratt, its able superintendent, is an excellent example of theory carried into practice and thus shown to be reliable. He has had for his object the preparation of the Indian youth for physical labor guided by school education, and by means of this combination fitting him *to earn his own living*.

The pupils, taken from various tribes and of both sexes, are educated together. The graduation of study is well defined and based upon an experience now extending over many years. The studies begin with the rudiments of learning, and reach to the higher branches of primary education. With the teaching of letters is combined daily manual labor; labor whose products are valuable, supplying not only clothing for the scholars themselves, but making many articles for sale, from which a considerable revenue is derived. During the year before last this revenue amounted to \$10,000, and during the last year to \$12,000. These pupils also help to till the fields, to take care of the live stock, to sow and reap. Every boy and girl old enough to be effective is required to work one-half of each day, except Sunday. The good Indian there is he who performs his daily task, and the best is he who performs it most skillfully and efficiently. All being interested in the school-room and in the workshop, that the purpose of the training is to make the Indian self-supporting, hard-working, and thus independent American citizens. The scholars are taught most effectively the principles of morality and honor.

It was the good fortune of the present Secretary to preside at the sessions of a gathering that, in fourteen this year, and to present to them their diploma. He was thus enabled to send home his committee and clerical staff and the general body of that portion of the audience whose all the other

Indian scholars were congregated; and he can say without hesitation that he has seen few school exhibitions that excelled those at Carlisle, whether the thought, style, or elocution of the speaker be considered, or the intelligence, cheerfulness, and good manners of the Indian audience.

It has also been the practice there for years to let the scholars out during such periods of the year as would least interfere with their studies at the school itself, to serve on farms or in private families, and thus to gain the advantage of a home life among our people. This practice is so conducted as on the one hand to enable the scholars to earn money, which becomes their own, and on the other, to *help many of them who are taken upon the rolls of the ordinary common schools to attend them along with the white children.* Thus both at home and at school they profit by the civilization surrounding them. They are excluded from all Indian influence, the boys and girls being severally "homéd" in different districts.

Nearly four hundred of these Indian pupils were thus placed during the last fiscal year from Carlisle alone, and I am told by the superintendent the number could be increased to not less than a thousand if the proper means were furnished by Congress. The applications for such pupils are constant from all portions of the surrounding country. They are found apt to learn, industrious in service, and docile in character. Agents of the Carlisle school visit these pupils regularly, and both they and the persons with whom the children are placed (farmers chiefly) report to the superintendent monthly upon their condition and progress.

The signal success of the Carlisle school will not depend, as it has heretofore, upon the selection of pupils of peculiarly bright minds or evident individual excellence. The Indian is quick to learn, and responds to just treatment with alacrity in renewed efforts to deserve it.

By the example of the Carlisle training school (which is not insisted upon as in every respect the very best that can be, but as one of great excellence and well fitted for the end in view) we may see how far and how admirably the Government has already advanced in Indian education.

This school system, with its attendant practices, is worthy of adoption and expansion until it may be made to embrace all the Indian youth. It is a model produced by the Government's own generosity and by the ability of those selected by it for superintendents and teachers. It is not something newly discovered or to be advocated as a recent invention. It has been in full operation for years. In the department of letters it gives a good common-school education. In the department of labor it inculcates both a love for labor and a habit of working. It may be easily systematized so as to have its form adopted in schools of different grades, and so that its pupils may be gradually, when fitted and entitled, transferred to the white common schools.

It therefore seems but a step to extend this system so as to have it embrace and affect, with the co-operation of the church mission schools, the whole youth of the Indian tribes. This co-operation has

long existed; the missions have placed much reliance upon it, and its sudden withdrawal would be neither generous nor fair. The national system may grow very rapidly and yet others be most welcome as co-workers in this benevolent cause; but the national system should have precedence, and in case of conflict it should be preserved and advanced.

When an Indian has been taught that he ought to work, a great change has been wrought in him; when he does work profitably and intelligently he has been transformed indeed. This does not idealize him nor treat him in a sentimental way, but it puts him on the plane where our own people have had to work out their fortunes in the hand-to-hand struggle with the forces of nature.

THERE is a faith cure not often considered, but which is in constant operation, and quite as effective in its workings as that practiced by professional "healers" or "metaphysicians." It is the cure brought, or assisted, by the patient's faith in his doctor. Every physician knows the desirability of inspiring this feeling; and the best methods of establishing this confidence in persons under his treatment are made matters of professional study. It is only in part a question of medical skill. He may be recognized as a man of great knowledge and ability, and may lack that one essential characteristic that makes him welcome in every household. The possession of this quality is largely a matter of temperament, and its usefulness is hardly recognized by the fortunate practitioner, though he may conscientiously cultivate it through knowledge of the fact that cheerfulness is better than gloom in all the relations of life. It is the gospel of cheerfulness that this man unconsciously teaches; not the aggressive gayety and unsympathetic jocularity that is an offense to an invalid and his friends, but a brightness of spirits that makes glad all who meet him.—*Indianapolis Journal.*

ONE of the most remarkable events of history has just occurred in South America—the deposing of an emperor, and the transformation of a great nation from a monarchy into a republic by wholly peaceful means, without the sacrifice of a life. It is, perhaps, the most striking proof yet furnished that the era of the people has come. Is it a foregleam of an age, by and by to appear, when the affairs of nations shall be conducted by methods of reason and justice, and not by the old brutal method of arbitration by the sword?—*Unitarian.*

"LET the world have peace for five hundred" years, the aristocracy of blood will have gone. The aristocracy of gold has come and gone, that of talent will also have come and gone, and the aristocracy of goodness, which is the democracy of man, the government of all, for all, by all, will be the power that is. Then, what may we not look for? Hitherto our hero has been of force, his symbol the sword or the sceptre of command. It will not always be so. We are now developing the hand, and shall one day the head, and then the heart."—*Theodore Parker.*

QUICK TEMPER.

A MAXIM not unworthy of remark is the almost universal claim laid to that supposed-to-be undesirable possession, a quick temper. "I have a frightfully quick temper!" is an assertion often made without any sign of regret; rather with evident self-complacency. And how often when, with the intention of saying something pleasing, we remark upon the sweetness of a friend's disposition to the friend in person, are we met with the reply, "Oh, you're quite mistaken; I'm one of the quickest-tempered people in the world!" given in a tone that does not imply modest deprecation of a compliment, but a decided sense of unappreciated merit.

Now, this willingness—eagerness, it may even without exaggeration, be called—to be convicted of what is acknowledged to be a fault, strikes one as a curious anomaly. No one would answer, if told, "You are very truthful," "Oh no, I'm a constant liar;" nor, if complimented upon consistent attention to her own business, would respond, "On the contrary, scandal-mongering is my favorite occupation." At least, no one would give either of these answers in the serious way in which the claim to the possession of a hot temper is made. May there not be, underlying this inconsistency, and explaining it, a misconception of the real meaning and source of a quick temper? To many minds, this undesirable trait seems to be the ecotomus of many admirable qualities. To be hot-headed means, inferentially, in such mental vocabularies, to be generous, and large-minded, and unselfish, and—after a little lapse of time—forgiving. But I maintain that it means exactly the reverse of all these things. If a man be quick-tempered, if he gave way to anger quickly and *unrighteously* (for I leave out of the question entirely the righteous wrath which rises for good reason only, and is quite a different matter from temper), he is not generous, for he shows no regard for the comfort of those around; he is not unselfish, for it is safe to say that in nine cases out of ten, if not ten out of ten, his fury is kindled by some fancied slight to himself, and is allowed to blaze simply as an illumination in honor of his self-esteem; he is not forgiving, because, though he may recover quickly from his aberration, and soon be perfectly urbane to the whilom victim of it, the restoration is simply forgetfulness, and to forget the injury inflicted upon another by his own hasty words is by no means synonymous with forgiveness of injuries he himself may have received. Last of all, he is not large-minded. I am convinced that a quick temper is an unfailing indication of a limited intelligence and a lack of mental quickness. If the mind were large enough to grasp the true relations of things, to see how small a point in the universe this temper-rousing episode occupied, and if it could see this quickly—in a flash of thought—the uttermost would be asserted. *Alas!*

The quiet, unobtrusive and modest undertone tends to moderate his preconceived ideas, so much to correct in them, sometimes so much reason to change them, that he is in no hurry to give voice to them in their present form. He often prefers to wait for more light; and when he does speak, it is modestly and, perhaps, rather in the tone of inquiry than of assertion. In fact, he finds it needful to have something to say that is worth the utterance, before he proceeds to take any large share in the conversation. But the loquacious have no such scruples. The less they think, the more they talk. Their stream of discourse, shallow as it is, pours forth continuously and noisily, while the deep waters of the thoughtful soul are comparatively still.—*Philad'a Ledger.*

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NETS AND OTHER GLEANINGS

ing Society of London to make loud protest against the reckless destruction of birds. The recent slaughter of birds has been a serious loss to the country. The destruction of small insect-destroying land birds has greatly increased the prevalence of harmful insects, so that in our own country during the past season many crops have been seriously damaged. In Scotland the destruction of birds is carried out seriously from the blind or stubborn and foolish cupidity of the sportsmen.

[illegible]

practice among his tribe when he graduates. If he should

D. J. Bennett, University of Birmingham, and J. C. Bennett, University of Birmingham, 1973-74.

Florence mill have been let, and it is expected that it will be completed in the summer.

—Dr. Elizabeth H. Comly Howell, Edith V. Lane, Kate C. Stevenson, Emma B. Foulke, and Elizabeth B. Parrish, with others have filed an application in Court of Common Pleas No. 1, (Philadelphia), for a charter for the "West Philadelphia Hospital for Women." The purpose of the proposed corporation, as set out in the charter, is for "maintaining a hospital and dispensary for women and children."

The oldest inhabited town in the world is said to be Damascus.

—The season has been so mild in England that quantities of violets were at the end of last month growing in the open near Sittingbourne. Cherry trees were budding in the same locality, while at Bredgar, another village in the vicinity of Sittingbourne, a field of poppies was in full bloom.

—The burial of the remains of the late Oliver Johnson, of New York, took place at the cemetery grounds at Longwood, near Kennett Square, Pa., on the 14th inst.

—A despatch from Amesbury, Mass., on the 17th inst. said: "The birthday of John G. Whittier was observed quietly at this place, his home. The public schools held exercises appropriate to the day, a flag raising being a feature of the Whittier School. Mr. Whittier is in his usual health. He received a few callers and many letters and gifts."

—The decrease in the number of women registering in Boston this year, as compared with the phenomenally large vote of last year, is quoted as an argument against woman suffrage. The decrease is chiefly in the vote of the Roman Catholic women. Acting under the advice of their leaders, they have almost all refrained from registering this year. Of the Protestant women who voted last year, the large majority have renewed their registration.—*Women's Journal*.

—The joint convention of the two suffrage associations, —the National, of which Elizabeth Cady Stanton is President; and the American, of which William Dudley Foulke is President,—will be held at Washington, D. C., on the 18th to the 21st of Second month, 1890. The call states the importance of the gathering, and urges "every State Society, whether it has hitherto been auxiliary to the National or to the American Woman Suffrage Association, or to neither, to become auxiliary now to the united society, elect its representative on the National-American Executive Board, and send delegates to the annual meeting at Washington to plan for organized and united work."

—The woman suffragists should not neglect to use the Australian ballot law for all it is worth as a remover of objections to women as voters. It is worth a good deal in that way. The polling-places are much more decent places now than they were under the old system, and a woman can now vote as quietly as she could buy a pair of gloves, and far more quickly. The "degrading surroundings" argument against woman suffrage is as dead as Julius Caesar.

Boston Globe

—The Wilmington, Del., *Morning News*, of the 23d inst., says: "The two large magnolia trees in front of William G. Pennypacker's residence, southwest corner of Tenth and West streets, and also one in the yard of Dr. Maull, southeast corner of Eighth and West streets, are in full bud. These trees usually put forth their blooms early in April, just before the foliage appears on other trees. The appearance of buds at least three months before the regular time to put forth blooms is unusual in this latitude."

CURRENT EVENTS.

ROBERT BROWNING, the eminent English poet,—regarded as the only living poet comparable in rank to Tennyson,—died at Venice, of acute bronchitis, on the 12th instant. He was born Fifth month 12th, 1812, at Camberwell, a suburb of London, his father being a clerk in the Bank of England. He was educated in London, attending lectures at University College, and then traveled abroad. In 1846 he married Elizabeth Barrett, and they went to Florence to live, remaining there until her death in 1861. After that he made his home chiefly in London. His first work, "Pauline," was written at the age of nineteen, and published in 1833. His last, "Asolando," has just appeared. He leaves one son, Robert Barrett Browning, an artist, whose wife was an American.

THE Legislature of North Dakota has passed a Prohibition bill, and it was signed by the Governor on the 20th inst. It will go into effect Seventh month 1st.

THE "Influenza," which had been prevailing in Europe so extensively, was reported to have reached this country last week, and many cases have been reported in all directions. At Berlin, on the 19th inst., Professor Leyden, lecturing on influenza, dwelt upon the necessity of removing the anxiety and fears of patients as to a harmless malady which seems to be causing the disappearance of more dangerous diseases such as typhoid fever.

DISPATCHES from Brazil indicate that there is considerable agitation in some quarters over the change in the form of government, and apprehension that disturbances may break out. The ex-Emperor, Dom Pedro, and his wife left Lisbon, (where they had been since their departure from Brazil), on the 22d inst., to proceed to Coimbra, (a Portuguese city 135 miles north-east of Lisbon).

HENRY W. GRADY, editor of the *Atlanta (Ga.), Constitution*, and a prominent man in the South, died of typhoid pneumonia after a very brief illness, on the 23d inst. He was 38 years of age.

AGITATION for the establishment of a republic is exhibited throughout Spain. There is not so much of it in Madrid, but more in the provinces. Those engaged in it are in communication with those of the same views in Portugal. A despatch says that the distinguished political leader and writer, Emilio Castelar, has all in hand and is acting with remarkable moderation and reserve. He approves of political agitation within legal bounds and deprecates violent measures on the part of the Republicans or the Government.

NOTICES.

. The First-day evening meeting, (Green street, Race street, and Girard Avenue combined), will be held at Girard Avenue to-morrow, (29th instant), at 7.30 o'clock, and all next month at Green street.

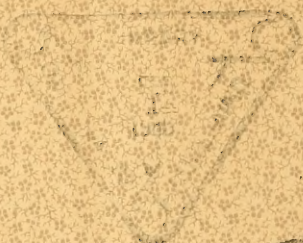
It is desired that all who can will attend.

. On First-day, 29th, at 3 p. m., a religious meeting at the Home for Aged Colored Persons. Friends particularly invited.

. Matilda J. Underwood, an approved minister of Harveysburg, Ohio, (Miami Monthly Meeting), proposes attending West Philadelphia Meeting on First-day morning next, at 10.30 o'clock.

. Home for Aged and Infirm Colored Persons. Donation Day, Fourth-day, First month 1st, 1890. Addresses and other exercises at 3 p. m. Public are invited.

. Lydia H. Price expects to attend meeting at Frankford, (Philadelphia), on First-day morning next, (29th inst.), at the usual hour, 10.30 o'clock.



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